ZION'S WATCH TOWER and Herald of Christ's Presence

Vol. XXIII ALLEGHENY, PA., JANUARY 1, 1902 No. 1

NEW YEAR GREETINGS

We extend to our list of subscribers, and to all friends of our cause (all of whom we hope to have on our lists soon, as per suggestions in our December 15th issue), most hearty greetings, wishing you all A Very Happy and Spiritually Prosperous New Year—1902.

We trust that you were all greatly pleased with our report for last year. Its showing of a previous deficiency wiped out, and a snug sum on hand wherewith to begin this year's operations, are good cause for joy and for thankfulness to God.

The outlook for the present year, you will be glad to learn, seems to us very encouraging. We are expecting much, and believe the Lord's providences and his Word justify these expectations. We hope to prepare, shortly, an article dealing further with the Call of this Gospel Age: showing some of our reasons for surmising that the next four years should quite double the present numbers of the interested, and the present operations in the service of the "harvest" message. It will appear as soon as possible, and we believe will be convincing to all. We mention the matter now, in advance, because we think that some are slackening their efforts, through a mistaken supposition that little more is to be done. We hope to convince and revive them; that they may renew their efforts in the service, and thus increase their joy and their usefulness.

We know not what is before us in the year, dear brethren—nor do we need to know. If we have committed our all, for time and eternity, to the Lord's care, let us assure our hearts, afresh, of divine wisdom and power as well as love. Resting confidently in the everlasting arms, we may take whatever his providence may permit; not only willingly, but joyfully. If the year shall bring us blessings, prosperity and encouragement in spiritual matters, we can while rejoicing lay by a store of grace; for stormy times of trial later on. If the year brings us sorrows, physical or mental anguish, let us receive them with resignation: saying, with the Master, "The cup which my Father hath poured for me, shall I not drink it?"

If, dear brethren, life's experiences are accepted with faith, in the manner indicated, we may rest assured that this will be not only a happy but a blessed year for us. It is with each to determine this for himself under the Lord's grace. Faithful is he who hath called us;—let us be faithful.

VIEWS FROM THE WATCH TOWER

THE TWENTIETH CENTURY CHURCH

An "Orthodox" View

The Rev. Haweis, of St. James Church, London, England, gives his views of this subject in the London *Daily Chronicle*, from which we extract the following interesting items:—

"The only hope for the church of the Twentieth Century is that it should make a clean sweep of 1900 years of theology and get back to Christ. We now know what this theology can do for us. It has done a great deal, for its statements at different times have approved themselves to different ages, and been the vehicles of a certain amount of Christian truth; but as Dean Milman said in his wise History of Christianity, Theophilus of Antioch, who invented the doctrine of the Trinity or, at all events, coined that theological word—did not thereby very greatly benefit the church. The same mav be said of every other Christian dogma. It isn't that we don't believe the very important spiritual truths underlying every Christian dogma, but a form of expression of truth which is a living and a satisfactory one to an age immediately becomes false and dangerous when a better and a more complete expression is devised.

THE NEED FOR RE-STATEMENT

"The Twentieth Century church will insist upon re-statement on a large scale. Present theological text books are obsolete. They practically teach men and women infidelity. The Cimmerian darkness of Sunday-school teaching must be abandoned; the conscientious agonies of devout Sunday-school teachers must be relieved. They don't believe in the old hell themselves, but they have to teach it; the children don't believe it, but they have to put their hands behind their backs and tell the teachers these naughty lies every Sunday. The teacher does not believe in the Bible in the way in which he is supposed to teach it. No one believes it unless he is a fool or a brainless idot. . . . His creed, in the same way, as has been finely said, "merely stands sentinel over the heart to keep it empty." "I believe," he says, "in the resurrection of the body." He doesn't; nobody does; but he is not allowed to teach instead: "I believe in the survival of myself," which was practically all those of old meant by the phrase, "the survival of the self," being to them inconceivable apart from the resurrection of the body, and so on ad infinitum. Our mistake is in pretending to believe obsolete statements which once expressed truth, but which are now seen to be defective. We should discard them openly and plead for proper re-statements. . . .

"People now despise the clergy on account of the old rubbish they are not ashamed to teach. The twentieth century will not tolerate them unless they mend their ways. The twentieth century will go solid for fact in the shape of re-statement. 'Dear me!' people say, 'the working man doesn't go to church. How odd!' Very much odder if he did. The twentieth century will insist upon a clear statement of what we may call exact knowledge of God or the moral nature of the Sovereign Will ruling the universe. . . . Then the twentieth century will have to entirely change its attitude to the religions of the world, and it will have to admit that God has always been revealing himself, his will, his purpose, as fast as man could receive it, and that the different and imperfect faiths and creeds are the result of the obscured mediums of the intelligence and the undeveloped spiritual faculties of man. The sun that always shines is seen through many diverse and distorting media—smoked glass, clouds or mere tiny cracks in a darkened room, or again the prism, sunset clouds, or through folded lids of

closed eyes seen hardly at all, but still the sun is always there. The teachings of Buddha, Zoroaster, Confucius, Moses, by a certain moral and spiritual solidarity, show that *all religions* are of divine origin, though Christianity is the religion which belongs to the fulness of time.

MISSIONS AND THE CHRISTIAN LIFE

"Then all this will surely alter the twentieth century church's ideas of missions! Just think for a moment. When missions were most active last century the universal belief was that all savages were doomed to everlasting fire. With the abatement of that fear there will be a certain diminution of enthusiasm to break up the privacy of their lives. We must distinguish between missions and missions. There is an enormous difference between attacking with the most inferior statements of Christianity, ancient civilizations and religious philosophies promulgated by some of the greatest and best men and deepest thinkers of antiquity, and simply interposing in case of savages in order to prevent cannibalism and slaughter. Anything which stops that is, on the face of it, more than respectable, although under the influence of clothes and the brandy bottle, which seem to follow disastrously in the wake of the Bible, what we call the lower races show a tendency to improve themselves off the face of the earth.

"The whole missionary method must be altered in the coming century.

"The Christian religion can only spread properly from the Christian life—the lives of Englishmen and Englishwomen, not merely from the Christian dogma, nor the Christian machinery, the Christian calico, or even the Christian bayonet. The only way for missions to be healthy is for the English people abroad so to improve their minds and intelligences as to make the natives come and implore them to reveal the secret of such marked superiority and goodness, which under their own faulty system they seem unable to attain. The real Christian influence should spread as Christ spread his religion, by enthusiasm for ameliorating the physical as well as the spiritual condition of the people. These things must spread not by way of proselytism—plucking the brand from the burning, which was the way of the Inquisition; true Christianity is the unconscious outflow from a positive life. 'Let your light so shine before men that they may see your good works.' At present what they mostly see is a whirl of Bibles, beer, brandy, mutual jealousies, shoddy stores and bad lives. The twentieth century must change all that.

"Don't I think the clergy want educating in their own theology?

"Yes, but the more you educate them on the present lines, the worse they will be. The proper education of the clergy would consist in teaching them to understand the real nature of the Bible, instead of only teaching them what various theologians in the past have thought about the Bible, which is a very different thing from what modern research has shown about its records and the value to be attached to them. It is unfortunate that the chief doctrines of Christianity, as understood by the clergy, should have been left out of the Sermon on the Mount, the most perfect expression as some suppose of the Christian religion. It is also unfortunate to note that no one can read the closing chapters of St. John without seeing that our Lord can hardly be accounted quite sound on the doctrine of the Trinity, as it is stated in the Athanasian Formula. The twentieth century will probably read the Sermon on the Mount again. . . .

"Humanitarianism, or pulpit interest in Politics and Sociology, is a wholesome tendency as far as it goes, because it shows the irresistible pressure put upon the clergy to make their moral instruction bear directly on affairs of practical life; but it is dangerous as tending to confuse what is roughly called the secular with the spiritual. You can't insist too much on the fact that culture is not religion; religion always means one and the same thing—the sense of a spiritual nature—and dependence upon a spiritual source external to ourselves. I hope the twentieth century will develop both. They run on parallel not antagonistic lines, though it would not be fair to say they will never meet, for there is moral and physical intercommunication between the two. The church of the twentieth century will be deeply spiritual, even spiritualistic, I am sure, in a very wide sense of the word. Spiritualism, in all its many forms however people may dislike it, does, nevertheless, stand as a stout protest on behalf of man's spiritual nature and his spiritual affinities, and the twentieth century church will have to look very largely to the recognition and development and purification of these spiritual manifestations and beliefs."

THE EARLY CHURCH

ACTS 2:37-47.—JAN. 19.

"The Lord added to the Church daily such as should be saved."

The meager outlines of the preaching on the day of Pentecost, afforded us by the extracts from Peter's discourse, indicate simplicity, wisdom and courage, such as we should expect in those who were guided by the holy Spirit. The Apostle first took advantage of the charge of some that the speakers were intoxicated. He showed the unreasonableness of the proposition on the surface and then explained the true meaning of the phenomena, referring his readers directly to Joel's prophecy, "And upon the servants and the handmaids in those days I will pour out my spirit."—Joel 2:29.

It may be well to note in passing that Joel's prophecy is a double one, and that, probably for the very purpose of hiding the truth until due, it states matters in their reverse order; telling first about the general blessing of the Millennial age *"afterward,"* and telling subsequently about the blessing of the Gospel age, which is confined exclusively to God's servants and handmaidens—*"in those days"*—during the Gospel age, prior to the general outpouring of the spirit which will follow the establishment of the kingdom.

Having gotten the attention of his hearers, many of whom were believers in the prophets—and "waiting for the consolation of Israel," which they promised—the Apostle proceeded to preach Christ unto them. He did not becloud his subject and confuse his hearers by saying: You have heard of great philosophers and great teachers amongst the Gentiles, and as Jews we have had some great prophets ourselves, one of whom was Jesus; but he came directly to the point he wished to impress, and declared to them that Jesus, the despised Nazarene, of whom, doubtless, the majority had heard something, probably derogatory, was indeed the Messiah; that though he had died, he had arisen; and having arisen and ascended on high, he had shed forth his power upon these speakers, who were now his representatives and mouthpieces in the world, to declare his mercy. Neither fear of rulers nor shame in confessing the crucified one to be his Master is the least apparent in the Apostle's language. He fully identified himself with the crucified one, and as plainly declared that the rulers had been wickedly and sinfully responsible for his death, in that they had incited the Roman governor to its accomplishment. He pointed out that this was no mischance, but God's foreknown and prearranged plan—that it was necessary that Messiah should die as the Redeemer of the people, before he could deliver them fully. He pointed out that although it was necessary for Christ to die, nevertheless a heavy responsibility, a curse, hung over that nation which had thus, in its wickedness of heart, rejected and crucified God's Son.

The word of truth, as always, was a savor of life unto life or death unto death. (2 Cor. 2:16) To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful,—especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his spirit, of which they all were witnesses. The record is that many of the hearers were pricked to the heart—conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all these things they remarked of the apostles what they had previously remarked of our Lord—that the teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

And after this same sort is all the preaching of God's true servants, done under the influence of the holy Spirit. It is illuminating and not confusing. Error is never clear; it is always confused and confusing. Clearness and simplicity, on the contrary, are marks of the truth. For various reasons the old, old story, which the Apostles here preached, is considerably neglected in our day by professed ministers of the Gospel of Christ. One reason is that those who attempt to teach realize their own confusion of thought, and need first to be taught of God through his Word, by his holy Spirit, and through such channels as the holy Spirit may use in granting illumination of mind and appreciation of the Word. Another reason is that the nominal churches have in great measure ceased to believe the old, old story, and have accepted instead an evolution theory. Only to a small minority of Christian people, therefore, is the true Gospel precious. The majority more and more have itching ears for something new—a new gospel of education, refinement and wealth.—2 Tim. 4:3, 4.

As the Apostle clinched one feature after another of his argument, and showed how completely Jesus had fulfilled the declaration of the prophets in respect to his life, his teachings, his miracles, his death, his resurrection, and the holy Spirit now poured out upon his followers, conviction of the truth was forced upon the minds of many of the hearers, and they cried out, "Men and brethren, what shall we do?"—is there any mercy for us, seeing we are members of this nation, whose rulers have thus despised God's grace, and crucified his Son?

This was exactly the condition of heart which Peter desired to awaken. He wisely realized that people must see the provision for their forgiveness and rescue before they will lay hold upon salvation. He would not begin by tendering mercy, but by showing the right, the truth, and the wrong. But now that his hearers were in the right condition of heart the Apostle did not seek to terrify them, but promptly told them of God's mercy and love, assuring them that they were still his favored people, and that if they would come to the repentant condition of heart they would be accepted of the Lord, even as the other believers were already accepted; and that they, too, would have the blessing of the holy Spirit and its gifts. There is a pattern in this preaching which all of the Lord's royal priesthood should take note of and practice as they have opportunity to dispense the good tidings. Instead of ranting, they should use logic, reason and Scriptural quotations;—and those convicted, and seeking to know the way, should not be terrorized, but should be promptly assisted and guided in the Lord's way, and assured of his mercy.

The Apostle was fully justified in telling his hearers that the promises were still theirs as a people; for it was clearly declared by the Lord, through the prophet, that Christ should be cut off in the midst of the seventieth symbolical week of Israel's favor, leaving one-half of that seventieth week, viz., 3½ years, of special favor to Israelites individually, after their national favor had ceased.*—Dan. 9:25-27; Matt. 23:37, 38.

GODLY SORROW WORKETH REPENTANCE

Specifically, Peter's answer was that his conscience-stricken hearers should individually repent and be baptized. He did not make the mistake that some are inclined to make, when they suppose that sorrow for a wrong is repentance. Peter perceived that they already were sorry, "perplexed in their hearts." Sorrow is not repentance, but, as the Apostle explains, "Godly sorrow leadeth to repentance." (2 Cor. 7:9, 10) Repentance would be the proper fruitage or result of a proper sorrow. Repentance would mean a full retraction of all share in the great national sin of Israel, the rejection and crucifixion of Messiah. It would mean, therefore, an acceptance of Jesus as the Messiah, and the confession of him as such. And this, in turn, would mean that confessing him to be the Son of God they would become fully submissive to his teachings, become his disciples. Repentance, therefore, rightly understood, meant a great deal, and it means no less today than then. Whoever today refuses to acknowledge Christ as the Messiah, the sent of God—whoever refuses to obey his teachings, to follow him—is unrepentant; no matter how fully he may believe that Jesus of Nazareth was the Messiah, the sent of God, the Redeemer; and, even though he sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and become a follower of his teachings. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance, and even a reckoned salvation, is that the sinner shall renounce his sin and accept the Lord and the righteousness and harmony with God for which he stands as representative. "He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John 5:12.

The persons whom the Apostle addressed were all Jews, and hence he said, "Be baptized *for the remission of your sins.*" Baptism is not God's appointed channel for the remission of sins; for, as the Apostle declares, "Without the shedding of blood there is no remission." (Heb. 9:22) However, the Jewish nation, under God's arrangement through Moses, was accepted of him as a whole, as a nation, and sin-offerings had been made for them all as a nation, and had been accepted, and a covenant had been made called the Law Covenant. Those whom the Apostles addressed, being under the Law Covenant, were under all these favorable conditions, under the blood of the typical sacrifices, typically justified and reconciled; and to them, consequently, God's promises pertained, as they did not pertain to the Gentiles, who had not come under such typical reconciliation through typical sacrifices. The sin which the Apostle wished his hearers to emblematically wash away in baptism was not, therefore, original sin, but was a sin against their Law Covenant,—including their national sin in the rejection of the Messiah. With these purged away, with the symbolical washing, they would be back to the standpoint of true Israelites, "Israelites indeed;" and as such they would have every right and privilege belonging to the Israelites, but belonging to members of no other nation.

GENTILES GRAFTED IN

The Apostle Paul explains this relationship (Rom. 11), saying that the Israelites were the natural branches in the olive root of the Abrahamic promise. As branches already in that root they would not need to be grafted in, as do we who by nature are Gentiles. They were already in relationship to God, and all that they needed to do was to repent of their sins and figuratively wash them away, when they would be fully acceptable branches in the olive tree, which would not be broken off, but, on the contrary, would receive now a special share in the Pentecostal blessing. Subsequently, when exhorting Gentile converts to baptism, the Apostle Paul explained most clearly its difference from this baptism of Jews for the remission of sins. (Acts 19:1-6) He shows that our baptism signifies or emblemizes our introduction into the body of Christ as wild olive branches grafted into the approved stock, to be partakers of the richness of the promises through the root. (Rom. 6:3-5) We should, however, remark that the Jew no longer holds this same peculiar relationship; so that if the Apostle were addressing Jews today we believe he would address them exactly as he would address Gentiles on this point of seeking union with Christ. Our reasons for so thinking are: That as the *national* favor to Israel ended with the death of Christ, in the midst of their "week" of favor, so the *individual* favor to the Jew above the Gentile ceased with the breaking off of the natural olive branches during the remaining thirty-three years of their "harvest," which ended with the destruction of their polity, A. D. 70. A natural branch once broken off could be reunited only by engrafting—in no way differently from a wild-olive branch. Consequently any Jew, seeking to come into Christ since the day of wrath upon his nation, could come in only under the same terms and conditions as a Gentile.

The Apostle would have his hearers understand that the rejection of Christ and his crucifixion did not end the mercy of God toward them. These matters were merely steps in the divine plan for the execution of divine mercy;—the promises were still theirs, yea, they would be for their children, and ultimately for all mankind, however far they might be from God at that time. But he intimates distinctly that a divine election is connected with the matter, and that only those called of God could at present be expected to hear and to respond. And this we see about us today, and as we look back through the past. As Abraham sent his servant, and invited Rebekah to be the bride of his son, Isaac, so the heavenly Father has sent his servant, the holy Spirit, during this Gospel age, to call the antitype of Rebekah, the church, to be the bride of Christ—joint-heir with his Son. As not all the women of the world were called to be the bride of Isaac, so at present not all mankind are called to be the bride of Christ. Those invited to this joint-heirship must first be related to God, even as the one invited to be Isaac's bride was a relative of Abraham. Hence the step preparatory to this call to joint-heirship with Christ is justification through faith. The Apostle's hearers, being members of the typically justified nation, needed only to accept Christ, as the antitype of Moses, and to recognize spiritual Israel as the antitype of natural Israel, in order to be fully in relationship to the Lord's call.

Evidently the Lord was guiding in respect to every feature of the establishment of the church, and it was on this account that so large a number as three thousand persons were prepared to accept the message—to accept Jesus as their Redeemer and King, and to avow themselves his followers, his disciples. It is not necessary that we should suppose that they were all baptized in the one day, nor are we, indeed, certain that they all avowed their allegiance to Messiah in the same day; but that as a result of that one day's preaching about three thousand were added to the church. These were not added to a denomination, a party, a sect, but were additions to the one church, the body of Christ—members added to the one head of the church. We do not read that their names were enrolled as members of the church, nor that they took certain vows, nor that they assented to certain confessions of faith. He who accepts Christ as his Redeemer and as his instructor, who pledges himself to obedience to him, and to walk in his footsteps, has taken the only obligation which the Scriptures define as marking those who are probationary members of the true church. And it is still proper to make an outward acknowledgment or sign of this acceptance of Christ by a symbolical

* MILLENNIAL DAWN, VOL. II, p. 201.

baptism. The real baptism, the real consecration of the heart, or will, its burial into Christ, takes place first; the outward or symbolical representation of this in water is the good confession by which the individual shows, in God's appointed way, to his fellows or to whoever may witness, that he has died to the world and become alive toward God through Jesus Christ our Lord.

That the new converts were "Israelites indeed" was demonstrated by the fact that they did not speedily fall away and become cold. On the contrary, we are informed that they continued steadfast, recognizing the teachings of the apostles—that God specially used them as his representatives and mouthpieces for the instruction of his church. They thus continued in fellowship with the household of faith, and this would imply meeting with them every first-day of the week to celebrate the Lord's resurrection, to unite their prayers at the throne of grace, and to build one another up in the most holy faith. Breaking the spiritual bread on these occasions, they also united in a common meal, in remembrance of the Lord's first meeting with them and making himself known after his resurrection in the blessing and breaking of bread. (Luke 24:35) This has no reference to the Memorial Supper, which was celebrated yearly, and not with bread alone, but also with the cup, of equal importance.

"Fear came upon every soul"—reverence—an appreciation, to some extent at least, of the wonderful relationship to God into which they had been introduced, and of the wonderful power of God working in their midst, and especially manifested through the miracles and signs which the apostles were thus permitted to perform for the establishment of the faith of the justified.

COMMUNISM AT PRESENT IMPRACTICAL

It has been assumed by some that communism as that term is applied today, was practiced in the early church; and it is the claim of some that it should never have been discontinued, but should always obtain amongst the Lord's people. We answer, first, that the early church did not practice what is now known as communism; second, that something akin to what the early church did practice (but modified) still is the rule amongst the Lord's saints; third, the extreme view (and practice) of the early church was apparently not intended to remain, was never enjoined by the Lord nor the apostles, and serves rather as an evidence against the feasibility of the doctrines of communism under present conditions.

So far as the record shows there was no compulsory division of wealth, such as communism purposes. On the contrary, everything was voluntary; and everything of the same kind is just as free, just as voluntary, and just as proper, now as then—no more so, no less so. Some of those who owned farms and personal property sold them and brought the money and placed it at the Apostles' feet—gave it into their charge. Some may have given all that they had in this manner, but it is not so stated. On the contrary, various things give the inference that Barnabas, who sold the field and gave the money, may still have retained other properties, which no doubt he would have been willing to have disposed of later, and to have made similar use of the money as it might be needed. The sin of Ananias and Sapphira did not consist in their not putting all of their property into the common treasury, but in their deceitfulness in the matter;—in their pretending to give the entire proceeds of one property when they did not do so. Some Scriptures clearly intimate that some of the Lord's people at that time had private possessions aside from those which were put into the common fund. (See Acts 12:12; 21:16) It is possible, of course, that in the two instances cited the properties might have been given to the community and might have been returned when the community failed, and when the believers were scattered abroad. On the other hand, we think it reasonable to suppose that the selling of the possessions was merely to such an extent as was necessary to supply the wants of all—so that none of the Lord's people might lack while others had superfluity. This kind of brotherliness and common interest should still prevail amongst the Lord's people. Indeed, to a considerable extent it must prevail, or else we are none of his. We are not to forget, however, that the necessity for private provision of this kind today is less than it was eighteen centuries ago; for now there are many more opportunities for earning a livelihood, and many provisions for the aged, the sick and the infirm. The public provision for the poor today is probably quite superior to that which was accorded to the poorer brethren under consideration. The same spirit of charity finds ample opportunity today. On every side we see brethren and sisters having need, not of the meat that perisheth, but of the "meat in due season," the spiritual food, and having need also of the robe of justification. There is abundant opportunity for all to join in dispensing these blessings, worth so much more than temporal good things to those who have need of them.

It is noteworthy that the apostles neither commanded nor advised communism; nor do their writings intimate that it prevailed in the early church. As showing that there were both rich and poor in the assemblies of the primitive church, note the Apostle Paul's words to Timothy, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, *ready* to distribute, *willing* to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life." (1 Tim. 6:17) The same Apostle reproves some of the wealthy brethren for improper displays in connection with the Memorial Supper, saying, "Have ye not houses to eat and drink in, or despise ye the church of God, and shame them that have not [wealth]?" (1 Cor. 11:22) The Apostle John intimates differences in financial condition when he asks, How could he who loves God shut up the bowels of compassion against a brother, who lacks life's necessities? (1 John 3:17) The Apostle James says, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart, and be ye warmed and fed, notwithstanding ye give them not those things which are needful to the body, what doth it profit?"—James 2:15, 16.

Indeed, in our judgment, the necessary lessons of life could not be so well learned, either by the rich or the poor, if community of goods were either the law or the rule amongst Christians. There can be no question, however, respecting the propriety of *community of provision* for those who are in want, in distress. It is in harmony with this thought that the Apostle advises each to lay by him on the first day of the week, according as God hath prospered him, a share of his income—for good service to the Lord and to the brethren, in temporal and spiritual things. (1 Cor. 16:2) No doubt, after the Millennial kingdom shall have brought the willing and obedient of mankind to perfection, there will be some kind of communism such as we may presume obtains amongst the angels. Even then it will be a communism which will recognize some head or authority; for amongst the angels, we are informed, there are principalities and powers, cherubim and seraphim, and God over all.

The early church, full of love for the Lord and for each other, is a beautiful and in many respects an ideal picture, in which we can rejoice: no wonder it is recorded that they had joy, gladness, in their hearts, and in their thanksgiving to God, and that the people in general, their neighbors, were pleased with them and rejoiced in their loving spirit. How delightful it would be if all the Lord's people in the world today could be thus in harmony with each other and appreciated by their friends and neighbors. Indeed, we must suppose that the Lord specially shielded the infant church for a short season, until it should become somewhat established in knowledge and in faith, else the great adversary would have raised up opposition and persecution more quickly than he did. Even as it was, it was but a little time until the persecution arose, and with it the testing of those who had espoused the cause of Jesus. Then came the great scattering under persecution, so that those who had learned the way of the Lord learned additionally patience and obedience;—some of them even unto death, and others being scattered abroad became preachers of the gospel of Jesus and their newly-found hopes in him.

The Lord "added to the church daily such as should be saved," says our Golden Text; or, as the Revised Version renders it, "such as were being saved." As the same Apostle Peter declares, the salvation promised us is still future,—we are waiting for it; it is "to be *brought unto us* at the revelation of our Lord and Savior Jesus," at his second advent. (1 Pet. 1:13) But meantime there is a beginning of this salvation in the present life. Even now we are, as the Apostle declares, "saved by hope." (Rom. 8:24) The salvation is not merely of hope, either, but it begins to take hold upon us mentally, morally and physically—the regenerating work begins; the new mind, the new will, is the start, and from that proceeds true obedience to the Lord's Word, progress in knowledge and progress in grace, and all the progress of the new creature. It often, indeed, means the sacrifice of the earthly interests of the natural man, but it means the development of the new creature. It means the progress of the work of salvation in the heart, which alone God recognizes; and the new creature thus making progress is ultimately to be perfected in salvation by a share in the "first resurrection."

SUCH AS I HAVE, GIVE I UNTO YOU

ACTS 3:1-10.—JAN. 26.

"The Lord is my strength and my song; he is become my salvation."—Exod. 15:2.

Probably it was not long after the day of Pentecost that the events of this lesson transpired. Our last lesson notes the fact that the believers, filled with their new joy, went frequently to the Temple for prayer and thanksgiving. This lesson shows us Peter and John attending the Temple service at the hour of prayer, three o'clock in the afternoon. These two had been with the Lord and with each other for now several years. Both had been disciples of John the Baptist, and previously they two had been together in the fishing business. They were also specially favored amongst the twelve, being with Jesus on the Mount of Transfiguration, and in the inner circle in the Garden of Gethsemane, etc. Although Peter was probably the eldest of the disciples, and John probably the youngest, and although their dispositions were quite different in many respects, apparently there was a strong element of harmony between them—they both loved the Lord very intensely, and they were both of ardent temperament. It was natural, therefore, that these two should be considerably in each other's company because of special compatibility. While it is well for the stronger brethren to pray with and company with the weaker sometimes, for the assistance of the latter, it is well also that kindred spirits should come together in communion with each other and with the Lord, as in this case.

As the apostles evidently went frequently to the Temple, and probably often by the same route, through the "Beautiful Gate," it is more than likely that the lame beggar, who had long been accustomed to that locality, in seeking alms, had seen them almost daily. Indeed, it would not be surprising if a knowledge of the Pentecostal wonders which had converted several thousand, and been "noised abroad," had reached the poor beggar, as well as many others of the religious class, who assembled almost daily at the Temple. Quite evidently, therefore, the beggar knew Peter and John in advance of his healing. If so, it would to some extent account for his readiness of faith, by which, accepting the Apostle's word and hand, he was healed.

Why the Apostle Peter on this particular occasion was led to bestow a blessing upon this man we may never know, for it is probable that in that time, when there were no hospitals for the lame and blind, etc., the Apostles frequently passed by others as badly crippled and distressed as this one, without proffering aid. It would seem, however, that the man was an "Israelite indeed"—from the way in which he received the Lord's blessing. Otherwise, instead of having a heart overflowing with gratitude and thankfulness, he before would have been in an attitude of discontent, repining at his lot and complaining of divine providence; and in such a frame of mind his attitude after his healing would have been one of complacent satisfaction rather than of gratitude. He would have felt that he had received no more than his due. The connection, therefore, seem to indicate that the Lord's providence directed the apostles to him specially, on this account. And so it is with those of the Lord's people today who are in a right attitude of heart. They will, whatever their condition, find much to be thankful for, and can trace the Lord's providence and grace in life's affairs, notwithstanding its trials and difficulties. Such people are the objects of God's care, and have the assurance that all things are working together for their good. The Lord's providence may not always bring them physical health and strength, but it will surely bring to such the highest blessings which it brought to the poor cripple of this lesson—a knowledge of the Lord and a share of his *spiritual* favors.

At that time, when there was no provision for the indigent and helpless, alms-begging and alms-giving were entirely proper. It is creditable to the civilization of our day and land, however, that the helpless are provided for at public expense—all property paying a poor tax or alms tax. It strikes us as being as much wrong to encourage public begging now as it was right to respond to it at the time mentioned. If the friends of the indigent cannot amply provide for them the public can, and should, and generally does; and it would be a false pride which would ignore these ample provisions and not blush to seek others.

The Apostle said, "Silver and gold have I none." We can scarcely suppose that he intended this statement to be taken literally, for in the preceding verses we have the record that considerable property was sold, and the proceeds laid at the Apostles' feet—put at their disposal. But this evidently the apostles considered as belonging to the Lord and not to themselves—as trust funds. We assume, therefore, that the Apostle meant, Silver and gold we have none to give you, but we have something better to give you, something which God intended we should dispense. And undoubtedly what the Apostles gave was more valuable than money to the poor cripple.

So it is today; we are unable to respond as liberally as we would like to the requests which sometimes come to us for financial aid. The means which the Lord has put into our hands we understand him to intend us to transform in the main into spiritual food and clothing and strength and help, for the sin-sick and lame and for the error-blinded; and accordingly we are sometimes compelled to say, Silver and gold we have little to give; but of the spiritual blessings we are willing to give liberally—without money and without price.

Our Lord's words were, "The poor ye have always with you; but me ye have not always." In seeking to be helpful to brethren in the church and to the unfortunate in the world it is well that all should cultivate a largeness of heart; and yet it is well also to remember that in the cases of many of the Lord's children adversity has evidently been of the Lord's intention, to bring to them blessings which they would not be prepared to receive in any other manner. We are to endeavor to be helpful to each other, while seeking not to conflict with the operations of divine providence, and the learning of important lessons by those whose welfare we seek. We should never forget the Apostle's inspired words.—2 Thes. 3:10.

"It is more blessed to give than to receive." Undoubtedly every child of God has realized the truthfulness of this; God is ever a bountiful giver, and his people, in proportion as they cultivate this quality, generosity, are therefore cultivating a grand, God-like quality. "Do good and lend, hoping for nothing again [no reward]; and ye shall be children of the Highest." (Luke 6:35) If we cannot always give much money, or if we cannot give as much as we would like to give, to those who are in need, we may always, like Peter, give something. We cannot, like him, give health and strength miraculously, since we are not endued with those apostolic powers; but we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will often be more valuable than money, and sometimes more appreciated. Even an "enemy" should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness.

We notice how distinctly Peter acknowledged the source of his power, and how he was not ashamed of any feature of divine truth. He boldly declared his miracle to be in the name of "Jesus of Nazareth." He did not say, In the name of Jesus, the greatest of all Jews, the highly esteemed friend of Joseph of Arimathea, and of Nicodemus, one of your influential rulers; but, ignoring all such human weaknesses, he plainly declared that it was Jesus the Nazarene, the despised one, whose power had healed. We find some of the Lord's people today far less courageous than Peter; inclined rather to feel ashamed of the truth and ashamed of the agencies God has used in its dissemination;—for fear that these would be a reflection against it. We should rather follow the Apostle's course, and be very courageous and ready to publicly affirm whatever we find possessing *divine sanction*. Whatever agencies God may make use of in connection with his service we may be sure that he has some purpose, some object in view, and that his purposes will best be accomplished by plain, candid, truthful statements, like Peter's.

The description of standing, leaping and walking, may well represent the first efforts of one who had been born lame, and who consequently had never learned how to walk. However, the strength was in his limbs, and abundantly testified to the miracle wrought. The poor man was not ashamed of the agents whom God had used in his restoration. He shouted praise to God, and held on to his two benefactors, advertising them to the people, and thus advertising also the Gospel message, which they had to give, which undoubtedly was the very purpose the Lord intended. Here, too, is a lesson for us, not to be ashamed of those whom the Lord may use in connection with our spiritual healing— much more valuable, much more to be appreciated and acknowledged before God and men, than any temporal blessing. Indeed, the natural sight, natural hearing, natural walking, and natural enjoyment of every kind, are insignificant in comparison with the spiritual enlightenment and hearing and strength to walk in a spiritual way, as the spiritual joys are higher than the natural.

Peter was not self-seeking; he was alert to use every opportunity, every opening, that might come to himself, to the glory of the Lord and of his cause. And so when the multitude gathered together he used the miracle of healing as his text—as a demonstration of the power of the risen Jesus, operating through him; and he straightway declared to the people that this was the same Jesus whom their rulers had crucified some two months previously. He distinctly disowned that either he or John had any power of themselves to perform such a miracle; he did not say, either, that the healing was by a natural

law operated by the man's faith; nor did he say that the healing was by "Science;" nor did he deny the facts, and claim that the man's impotence was merely a wrong thought, the correction of which had given relief. He told the truth—that the man had been ill, but was now made sound by the power of Jesus. Nor did he spare his hearers, but pressed home the truth of the responsibility of their nation for the crucifixion of one who not only was innocent and just, but who was the sent of God, the Messiah, the Prince of Life.

Here is another lesson for us. When we obtain the attention of men it is not to be frittered away, either in the discussion of unprofitable topics or in personal boastfulness; but is to be turned directly to the Lord's glory, to the preaching of the good tidings of redemption through the precious blood, that it may be known that all blessing of every kind comes through the merit of that sacrifice, and from our risen glorified Lord.

Our Golden Text surely represents the heart-sentiments of every member of the household of faith. The Lord is our strength; we lean not upon human might—neither of our own or of other men. We hold the Head, from whom not only come the laws which govern us, but from whom come the strength, the direction, the protection, the care, which we need and which we enjoy. The Lord is become our salvation; he has saved us from the condemnation of sin through faith in the blood; he has rescued us from the love of sin. He has not only revived us, but strengthened us, and enabled us to walk in the narrow way, and to do so with joy and gladness and leaping. He is our salvation already—the salvation that is to be brought unto us, and thus to be complete in us, in the first resurrection, is already begun—for we are already passed from death unto life, and have the witness of this in the holy Spirit.

QUESTIONS OF GENERAL INTEREST

ABRAHAM'S WIFE—HIS NIECE?

Question.—In the TOWER for July 15, 1901, p. 233, Sarah is mentioned as Abraham's niece. How can this be harmonized with Gen. 20:12, "She is my sister; she is the daughter of my father, but not the daughter of my mother?"

Answer.—In olden times it was customary, instead of speaking of grandchildren, to call them children, as, for instance, "the children of Israel." "All the souls which came out of the loins of Jacob were seventy souls"—yet some of these were grandchildren and some great grandchildren. The thought is that Haran was the eldest son of Terah; that he had two children—Lot and Sarah—and that these were near enough their uncle Abraham's age to be his companions. Under the rule above mentioned Sarah, if the daughter of Haran, would be counted the daughter of Terah, not by his wife, but by Haran's wife. We would not insist that this view of the matter is beyond question, however, and those who think differently have full right to do so.

PALESTINE AS A REFUGE

Question.—What are the facts respecting Palestine at the present time? Is it being rapidly settled by the Jews in colonies or otherwise? Would it be a good place for those who have a knowledge of present truth to emigrate to? Would it be a good place for serving the truth, or would it be a favorable place as respects escaping the coming time of financial and social trouble?

Answer.—We could not recommend friends of the truth to emigrate to Palestine. They would find almost no opportunity for serving the truth, and, as respects the time of trouble, we might say that the poor of that land are continually in trouble enough, and that even in the future the Scriptures assure us that the time of trouble will reach Palestine. Furthermore, not only would it be impossible to circumvent the Lord and thus escape the coming trouble, but additionally the Lord encourages his *faithful* people to believe that he will deliver them from the trouble wherever they may be. As respects the resettlement of the land; it progresses very slowly; first, because few of the Jews are interested deeply enough to live in such a country under present conditions. Second, because Jews have not been permitted to settle there since the Sultan's ukase prohibiting their settlement in 1892. Jews going thither are only permitted to land if provided with permits, which allow them to remain about thirty days. The Zionists are hoping to report some new and more favorable arrangement at their next Congress.

CONVENTIONS ARE "HOLY CONVOCATIONS"

Question.—Are the conventions, such as the one recently held in Cleveland, and the One-Day Conventions mentioned from time to time in the *Watch Tower*, of real benefit? Do they not reach merely the rich, who can afford to make the journey, etc.? Are they in harmony with Scriptural precedents?

Answer.—Yes, we have every reason to believe that the Lord's blessing is with this department of the work, as well as with the other departments. Of course all of the friends are not able to attend the conventions, but this is not, we think, an argument against them. All are not able to attend the regular gatherings of the church every time, sometimes because of sickness, and sometimes for other reasons. If both husband and wife cannot attend a meeting it should be to the advantage of the absent one that the other does attend, because of the rehearsal of truth upon his return. Similarly with the Conventions. Our experience is that those who attend the Conventions and return home are greatly blessed themselves, as they endeavor to repeat to the brethren some of the precious thoughts they have gleaned, and to inspire their hearts with the letter and sentiment and spirit of the truth.

Furthermore, it would be quite a mistake to suppose that those who gather at these Conventions are wealthy; very few of the Lord's people are rich in this world's goods. We never advise anyone to spend for travel money that is needed for bread or clothing; but as a rule those who are in attendance find themselves abundantly rewarded for the time and money expended. In our judgment the conventions are indeed a great blessing, and it is for this reason that we are extending the One-Day Conventions in various directions. The Pilgrim visits are somewhat similar; they cannot visit every town, but friends from nearby places, seeing mention of their coming to the vicinity, can attend at small expense, upon writing us for any particulars necessary.

As to Scriptural precedent: We remind you that the Jews had numerous Holy Convocations; and that our Lord and his disciples frequently attended these, especially the Feast of the Passover. The Apostle Paul also hasted in his journey that he might be present at the Passover, and *en route* we remember that he sent on for the elders of the church at Ephesus to meet him, and hold a little by-convention. However, in matters of this kind, where the spirit of the truth is being carried out, it would not matter if we had not an exact correspondence in deed in the early church. For instance, they had neither books nor tracts nor journals, nor Bibles with marginal references, or otherwise. Some of these things are blessings which accrue to us because we are living in the most favored day which the world has ever seen. As our day brings many additional trials, besetments, enticements and cares, to "choke the Word," so, by God's grace, it brings also many opportunities for assembling ourselves in little and in larger groups. For all of these we give thanks, and all of them we endeavor to use to the Master's praise and to the comfort and upbuilding of one another.

THE FATHER DRAWS NOW, THE SON THEN

Question.—In the *Watch Tower* you have pointed out that in the present time only a limited number are drawn, and they by the Father, to the intent that, following on, they may become members of the church, which is the bride of Christ; you have also pointed out as Scriptural that during the Millennial age the drawing will be general—"all men"—and that it will be done, not by the Father, but by the Christ. I recognize that these statements are in full accord with the presentations of Scripture, but am at a loss to know in what manner the drawing of the future will differ from the drawing of the present time, and this is my question.

Answer.—The drawing or influencing of all men, by and by, will be through the truth; and the same is the drawing power now. Few are drawn now, because darkness, ignorance, prejudice and superstition prevail, the god of this world blinding the masses and keeping them deaf to the voice of righteousness and truth, so that only they can now hear and appreciate the truth who have "an ear to hear." The majority of the race are fallen, and their appreciation of the principles of righteousness is too warped and twisted to permit the truth to have its proper weight and influence upon their hearts in drawing them to the Lord. Yet this is the only class that God wishes specially to draw now, and even of those who are thus amenable to the influences of righteousness now, and somewhat drawn by it, comparatively few are so in love with truth and righteousness that they are willing to sacrifice every other interest as respects the present life, on its behalf. Yet *only such* are now sought by the Heavenly Father to be joint-heirs with his son.

But by and by, when under the Father's arrangement the Son shall begin his reign as King of the earth, he will exercise a drawing influence upon all, by restraining Satan from deceiving, and by opening the eyes and ears of understanding, and by causing the knowledge of the truth to fill the whole earth as the waters cover the great deep. Thus, although the drawing of that Millennial age will be very similar to the drawing of this present time, as to kind, it will be much more general, reaching every class and every condition, and helping each and all, who will respond, out of degradation and ignorance and sin and death, back to full harmony with the principles of righteousness. The special drawing which the Father accomplishes is in connection with what is called "the *election* according to favor," while the drawing which Christ will accomplish in the next age will be the operation of *free grace*, upon all and for the benefit of all.

DRINKING AT THE BROOK

"He shall drink of the brook in the way: therefore shall he lift up the head."—Psalm 110:7.

Our text refers directly to our Lord Jesus, and secondly to all the members of the church, his body, each one of whom must share his experiences—walking in his steps and drinking of the same "brook," if they would in due time share with their Lord in his exaltation, to glory, honor, and immortality; this exaltation being represented in our text by the expression, "lift up the head." In ancient times as at present, human language was full of figures and symbols, water representing truth, and drinking of water representing appropriation of the truth, namely, wisdom (See Prov. 18:4); and lifting up the head, exaltation.—See Gen. 40:13.

Our text is given as the reason for the glorious blessings and honors predicted of the Christ and described in the preceding verses of the same psalm. Let us notice these. The first verse is directly applied to our Lord by the Apostles (Acts 2:34; Heb. 1:13; 1 Pet. 3:22), and our Lord applied the same to himself. (Matt. 22:44) A figure of speech is again employed, descriptive of our Lord's relationship to the Father in Glory; he is not literally seated beside him at his right hand, but he has been honored with a superior station, a position above all others—he specially is at the right hand of divine power. Nor does his second coming hinder or change this relationship; at his second coming he will still be at his Father's right hand as he himself, declared. (Matt. 26:64) At the Father's right hand during the Millennial Age, the Father, through him, shall subdue all things to himself—put down all opposing authority and insubordination; blessing those who come into heart-harmony with his kingdom of righteousness, and destroying from the earth all who after fair knowledge of good as well as evil, choose the evil. These will be considered as followers of Satan instead of followers of God and the second death, we are specifically told, is for the Devil and his messengers, servants.—Matt. 25:41.

The description of the Millennial kingdom is continued by the Prophet, who declares, "Jehovah shall send the rod of thy strength out of (or through) Zion"—primarily the Church, the "Bride," the "body" of Christ; the rod or sceptre or authority shall be exercised through the Church, by the Lord Jesus the Head of the Church, under the divine commission,—"Rule thou in the midst of thine enemies." This is not in any measure fulfilled yet. Jesus when in the flesh did not rule in the midst of his enemies, and the Church has not thus ruled; on the contrary, both he and his followers have been subject to the powers that be, and the violent have taken the kingdom by force and have despitefully used the Head and the body members. (Matt. 11:12) The enemies are not yet made the footstool of the Lord, Zion has not yet been glorified, and Messiah's sceptre or authority has not yet gone forth therefrom. On the contrary we are still in "this present evil world," we still wait for the completion of the elect church that together she may be glorified with her Lord—enter into his glory—when he, the due time having come, "shall take unto himself his great power and reign;"—then the nations will be angry, etc., (Rev. 11:18) and divine wrath will come upon them; and following that "day of wrath" shall come the promised blessing, upon all who shall demonstrate under the good opportunities of that Millennial kingdom, that they love righteousness and hate iniquity.

This latter class—those who during the Millennial age, during that day of his presence, shall become the Lord's people (1 Cor. 15:23)—are referred to by the Prophet when he says,—"Thy people shall be willing in the day of thy power." The day of his *power* is not yet here, as the poet declares: "Wrong and evil triumph now." The "Prince of this world" still rules and is "god of this world" as the Apostle asserts; because our Lord has not yet taken to himself his great *power* nor begun his reign. The people who shall be willing in the day of his power are not, therefore, the saints of this Gospel age: these latter are only the "first fruits unto God of his creatures" and are willing *before* the day of his power—willing to hear the Shepherd's voice and to follow him; willing to sacrifice all and to lay down their lives in his service, for the brethren.

Evidently, therefore, those referred to as "Thy people" who shall be willing in the day of Christ's power, the Millennial age, are those whom our Lord represents as his "sheep," in the parable of the sheep and the goats. They are those who after the Son of Man shall be seated on the throne of his glory, and after his church is seated with him in his throne, and after the judgment or trial day for the nations, the world, is ended,—after the knowledge of the Lord has filled the earth, after it has gradually proved the savor of life unto life, or death unto death to the world, shall be found truly "his people,"—willing, nay, glad to serve him when they know him and understand his will. As his sheep they will desire to follow in the way of righteousness, truth and holiness; as his people they will not need to be coerced further, but learning the truth in the day of his power, when the adversary is bound and when the eyes of their understandings are opened, they will be *willingly* his people. And all who shall not then become willingly his people will be esteemed his enemies, "goats," angels or messengers or servants of the adversary, and be destroyed with him in the Second Death.

"In the beauties of holiness, from the womb of the morning thou hast the dew of thy youth." That is to say, as morning after morning comes forth fresh and vigorous as its predecessor, as the sun grows not old and feeble, so with Messiah, and so also with those accepted as the members of his body, they will have perpetually the freshness and vigor of youth,—glory, honor, immortality, the divine nature—this is part of the blessing that is promised, and which will result, our text tells us, from drinking of the brook in the way.

Having told us of the kingly power and authority of Messiah, it is appropriate that the Lord through the prophet explains to us that Messiah's priestly office is to be also of a higher type than the earthly,—that his priest and kingly offices are to be blended and united as was typified in Melchisedec, who was both king and priest. Our Lord when on earth was not of the Aaronic priesthood, nevertheless, Aaron was his type, and the sacrifices which Aaron performed were typical of the "better sacrifices" performed by the antitypical priest, in the laying down of his own life and in the consecration and sacrifice also of all those who are his during this Gospel age, who thus "fill up that which is behind of the afflictions of Christ." By and by our High Priest will have completed all that was illustrated in the Aaronic type, he will have finished the Day of Atonement sacrifices, and then the glory promised will follow—instead of a suffering priesthood there will be "a royal priesthood"—a reigning priesthood.—1 Pet. 2:9; Rev. 5:10.

Then follow assurances that this glorious priest-king will prosper, that his reign of righteousness will be successful; the assurance being that God will be at his right hand supporting him and bringing matters to a successful issue,—smiting down kings and wounding the heads over many countries, and subduing all things mightily. The great day of trouble coming is very generally referred to as "the day of Jehovah,"* the day of His wrath, although it will be under the direct supervison of our Lord Jesus, for the purpose of introducing and establishing his Millennial dominion.

These, foregoing, descriptions of the greatness of Messiah and his kingdom, lead up to our text; and it, as before suggested, is given as the reason why so great blessings, honors, and dignities and authority are conferred. "He shall drink of the brook in the way; *therefore* shall he lift up the head—[be exalted.]"

LEARNING OBEDIENCE BY THE THINGS SUFFERED.

As we look into the Word for testimony upon the subject, we find that our dear Master did indeed learn certain lessons of experience; as the apostle declares, he "*learned* obedience in the things which he suffered." Not that he had ever been disobedient to the Father's will, but that his testing at the time that he came into the world to do the Father's will was of a character and of an intensity such as never before had been brought to him nor any other creature. His obedience attested his love to the Father, attested his faith in the Father's love and justice, and in all these things he fully approved himself of the Father; he overcame every trial, he drank fre-

* MILLENNIAL DAWN, VOL. I, Chap. 15.

quently of the brook of wisdom, in connection with these lessons. Moreover, it was expedient that he, to be the great High Priest of mankind, should be touched with a feeling of their infirmities, and therefore that he should be tempted in all points like as his followers are tested—along the line of personality, of self will; along the line of worldly ambition; along the line of faith and trust; along all the lines of obedience to God's plan. He drank deeply of the cup, and rejoicingly said, 'The cup which my Father hath poured for me, shall I not drink it?"—John 18:11.

And now we come to a point of special interest in our text; for we perceive that if it was necessary for our glorious Lord from the heavenly courts to drink of the brook of experience, and gain wisdom by the things he suffered, endured, and thereby to demonstrate his confidence in God, it is equally necessary that all the members of his body should likewise drink of the brook in the way, if they would hope to share with the Lord in the kingdom blessings—glory, honor and immortality, the divine nature.

Our dear Master's time for drinking at the brook is past, yet the lessons and encouragements therefrom are still before us in the Scripture records. It is now our time to drink of the brook of experience,—to learn the lessons that are necessary to our preparation for the kingdom. It is not enough that we have tasted of the brook of experience, that we have learned something of obedience, that we have endured some trials, that on some occasions we have learned obedience through the things we have suffered; we must continue drinking until we can gladly say—Father, thy will, not ours be done! If we drink not of the brook in the way we shall not share in the glory to follow.

Some of the Lord's people not discerning the matter in its true light, are disposed to pray that they may be spared from trials and temptations; whereas they ought to understand that the trials and difficulties of the consecrated are witnesses of the spirit *that they are children of God, and are under his training and preparation for a glorious share in the kingdom, to which he has called us. Because if we are not tried we cannot be "overcomers"; if we do not suffer with him, and learn to endure hardness as good soldiers, and to esteem our trials and difficulties from the right standpoint, and to count it all joy when they come to us, knowing their object and knowing the Lord's sustaining grace and strength, we will not be "fit for the kingdom."

Others interpret the trials of life as evidence of divine disfavor, and fail to realize that they are designed of the Lord to shape and polish our characters and thus to work out for us a far more exceeding and eternal weight of glory. Because of their misunderstanding they are profited little by many of life's experiences through which they are called to pass—they feel the rod, but not discerning the loving purpose behind it, they fail to learn the lesson intended. Let us become more and more awake, more and more alive to the things of God,—to the facts of the case as he presents them to us in his Word—to our call to joint-heirship to the kingdom, and incidentally to the drinking of the brook of experience and wisdom in the way that will fit and prepare us for the glories to follow.

Drinking of the brook does not, however, imply that we sorrow and are disconsolate above others; on the contrary, those who drink of the brook properly are full of joy. As the apostle declares, they are enabled in every thing to give thanks unto God,—in life's difficulties, as well as in its pleasures—even as he again says, Count it all joy when ye fall into divers difficulties, knowing that under divine providence they will work out for you a greater blessing. (James 1:2) It is the world, which must also share its part of life's difficulties, that sorrows as those who have no hope, or who have false hopes. The apostle points out side by side the world's condition and the church's condition under the trials and difficulties of this present evil world, saying, "The whole creation groaneth and travaileth in pain until now, waiting for the manifestation of the sons of God." Then he explains the position of God's people, begotten of his spirit, who are walking in the Lord's footsteps, and drinking of the brook in the way, saying, "We ourselves also groan within ourselves waiting for the adoption, to-wit, the deliverance of the body"—the body of Christ, the church. This hope, which we have, gives a changed coloring and silver lining to every dark and troubled subject which comes to us in common with mankind; so that inspired by draughts from the brook we can sing in the house of our pilgrimage, even though as yet we must also groan, because we are in this imperfect tabernacle, this unsatisfactory mortal body.

We want to ask the Lord, our Master and Head, that he will bless us more and more, as with fresh zeal we shall endeavor faithfully and rejoicingly to drink of the brook of life's experiences, and gain wisdom therefrom that will fit and prepare us for his service by and by; and which will the better fit and prepare us for his service also in the present time, and enable us by his grace to show forth his praises in all the trying circumstances and vicissitudes of life so as to glorify him in our bodies and spirits which are his. Let us, as we drink of the brook, take a lesson from the little birds, which when drinking repeatedly lift the head as though giving thanks to God. Let us continually give thanks to our Lord for every taste of life's experience, for every lesson, for every trial—appropriating them all to our spiritual development. The time for lifting up our heads in glory is nearing, too, and already the Master directs that seeing (with the eye of faith) the evidences of their approach, we may lift up our heads and rejoice, knowing that our redemption draweth nigh.—Luke 21:28.

* See MILLENNIAL DAWN, VOL. V.

INTERESTING LETTERS FROM FRIENDS

Dear Brother Russell:—

Pray do not think that I write in a captious spirit, but the extracts from *"The Jew,"* are statements so grossly overdrawn, if not absolutely and entirely untrue, that if you were to cause such accusations to be verified here before inserting them in the *Tower*, where absolute truth alone should appear, they certainly would not appear therein, except so far as true.

There is, and has been of late, a great influx of Jews (Infidels, Turks and offscouring of Europe) into England, London particularly, and it is not surprising that their ignorance of the language and generally, their clannish herding together, their filthiness and their habits and manners, as well as their injury to the employment of others, should be resented almost exclusively by a poor and uneducated people whom they displace or come into unpleasant contact with (and particularly at this time).

Precisely the same feeling is manifested toward Chinamen in San Francisco, and on the Pacific coast, etc., the difference being that in the United States there is legislation against them,—but here Jews and any nationality have absolute freedom and assured and certain protection and even-handed justice.

Such articles as that from *"The Jew"* are calculated to produce hatred, because they manifest a spirit of gross ingratitude, and wilful lying (there is no other word for it), when the Jew question is considered broadly and not from perhaps some isolated case. As to the political parties being pledged to anti-Semitism, or any other charges against them as a people, or even against their capitalists (except it may be one or two German Jew South African firms), these are on a par with the rest of it and not worthy of notice. The fact is that newly found freedom, with some, cause them, from ignorance, to be aggressively and offensively assertive, and presume upon the liberty of action and speech, etc., according them—and so they assist largely in bringing about that of which they complain.

I write out of warmest personal regard, and respect and sincere Christian love.

I am, dear Brother, Yours truly in Christ,
B. C. HUGHES,—*England.*

* * *

[Nothing was farther from our intention than to intimate that the masses of the British are Jew-baiters: nor that those who do the baiting are without provocation. We merely mentioned it as "news;" and as evidence that the Jew will yet, as the Bible declares, be persecuted in every nation and thus be driven back to Palestine when Zionism shall succeed in opening that door.—Editor.]

Dear Brother Russell:—

Greetings from the Church of Los Angeles!

According to 1 Cor. 16:2, we have endeavored to follow Paul's advice, and have provided a treasury, from which is drawn, the expenses of the church, the expenses for volunteer service, also the expenses of any in need; and from this treasury we now send the *Tract Society* a little thank-offering. We, as a body, unite in the desire, to express our appreciation of the privilege of obtaining this literature for "Volunteer" work, and of the opportunity to serve it, while it is yet called day. Our earnest desire is to help the Bride to make herself ready; our earnest prayer is for the establishment of the kingdom.

We desire to thank you and the "Tower" office assistants,

for your labor of love to the church, especially for all efforts expended in our behalf. Above all we thank our Heavenly Father, who is the giver of every good and perfect gift, and we know of no better way to express our gratitude than to send to the fund the enclosed $50.00, which has been raised for this purpose together with the surplus in our treasury.

We cannot hope to pay for the thousands of pages we have distributed; but we trust you will accept this as an expression of our gratitude.

We ask your prayers, that each of our number may be more zealous, more faithful, more fervent in spirit to serve our God and lay down our lives for the brethren, loving His approval above all else.

With Christian love and prayers for your steadfastness, we remain, your fellow-servants, in Christ.

Church of Los Angeles.

My dearly beloved Bro. Russell:—

My poor heart overflows with gratitude to our dear Lord, for the beneficial and sweet moments we have so richly enjoyed with you during this, the first Christian convention that I have ever seen in the city of Richmond. Dear brother, rest assured that your labor is not in vain here; for the 12th and 13th of October, 1901, will long be a pleasure to think of. The feast of good things continued with some of us the next day, while God's dear children before leaving the city have been telling of the joy and benefits received. No jars, no objections, no schism or worldly contention; but praise and thanks to God from every quarter,—that we attended the convention and all received such a blessing.

Truly our prayers for this season of refreshing were answered. We thought that we loved you, very dearly before, and esteemed you very highly for your works' sake; but these sessions with you have kindled our love so much, that we almost feel impatient for the beginning of eternity when in God's kingdom we part no more. O brother, the Lord knows that I feel these sentiments, and I believe that the other dear ones also do. This season with you has built us up in the most holy faith, and we pray that it may long, yea, very long last us. The dear brethren leaving for their homes were saying, "How clear this point was made; and how rich was that thought; and how long I have wanted to see dear brother Russell, the channel through which our God has sent us the blessed truth, and my longings have been realized."

We do hope, that it may meet with your approval to still further encourage us by reporting our convention in the next "Tower." With this hope, I give as nearly as I could count them, the number present, i. e., believers. I made the count one hundred and twenty-eight, possibly a few over or under. Fourteen symbolized their consecration by water baptism. Five states and District of Columbia were represented. Pray for us here, dear brother, that we may continue faithful, and let our light shine, through love and humility as well as otherwise. May our Father's richest blessings be with you to the end.

Your brother in the love and service of our dear Lord.

M. L. STAPLES,—*Virginia.*

[This report is late;—crowded out of our previous issues. Ed.]

Dear Brother Russell:—

How I long to see you. I have had a big fight and gained a glorious victory. I send you my article prepared for the Conference. I had a hard time to get a hearing, as my name was called before I reached the seat of Conference. Had I been there then I could have had the floor; but after that it was difficult. After pressing the matter they allowed me five minutes to speak and I read rapidly until I reached the sentence, "Thy kingdom come," two-thirds through, and there the Bishop called me to order. He said I had used up six minutes and I asked for an extension of time but could not get it. (They had enough.) So I asked our own City Editor if he would like to publish it and he consented.

There was a great surprise I assure you, at Syracuse Conference, when I withdrew from it and gave my reasons even partially. I commenced giving out tracts—until all were gone. When I gave one I said, "Read that carefully, when you are all alone." I have a good many old friends in the Conference and church (Nominal), but thanks be to God, I am the Lord's free man.

Some have asked me what church I am going to unite with, and my answer is the "church of the first born, whose names are written in heaven."

Yours in love, B. F. WEATHERWAX,—*New York.*

Dear Brother Russell:—

I wrote you a short time since for some samples of your publications to which you kindly replied, by forwarding me several copies of the *"Watch Tower"* and some tracts, all of which I have carefully read. I am more than ever convinced of the correctness of your views of Scriptural truth. I try to make the Word of God the Counsellor and Guide of my life, and I rejoice in every development of light and truth.

Have you a church organization? If so, what is it called, and what is the form of your church government?

What is required of persons desiring to unite with the church? Have you a regular ministry? and how are they appointed and employed? An answer to the foregoing questions, and all information you may be able to furnish will be much appreciated.

That you may not be in ignorance as to whom you address, I will say, that I am a minister in the Congregational church, and if you desire can give you satisfactory references.

Since writing you, Vol I., "The Plan of the Ages," has been recovered, and though much mutilated, is still readable. I herewith enclose you 25c in stamps for which please send me Vol. II., "The Time is at Hand." The other volumes, I will order later on, or after carefully reading this.

There is great unrest and dissatisfaction among professing Christians, and it seems to me they desire, as they truly need, instruction concerning the truth as it is in Jesus. How shall this be furnished? It may be you have tracts for free distribution; if so, and you feel like entrusting me with a small supply, I will endeavor to place them where they will do the most good.

Pardon my long letter, and if you find time, amidst your arduous labors, I would be glad to receive a reply.

Yours in Christ,

L. F. WAY,—*Texas.*

[We sent the Brother a copy of *"Zion's Watch Tower"* containing an article on "Which is the True Church?" with our answer and hope to hear from him further, and still more enthusiastically after he has read more.—Editor.]

Dear Brother Russell:—

The brethren have done excellently in distributing the tracts sent us.

They had an amusing, though joyful experience in distributing at the last meeting of the "Christian" Church Convention. They began distributing to the few stragglers that came out before the close of the meeting. Among these was a minister who upbraided them and told them that he should warn the people against them. This he did, announcing from the pulpit that there was literature being distributed at the door that should not be read and everyone should refuse to accept it. The result was that the people crowded around the brethren with outstretched hands eager to get them. The clerical gentleman probably never served God better in his life than he did when he forbade the people reading the tracts. Everyone was surely read in search of forbidden fruit.

We have already had an illustration of the truth of your prediction in the last Tower. Last Sunday a local preacher in talking of the people who had "jumped the track" after defining Christian Science and the Dowieites said,—"There is another class of people, who claim to hear the call 'come out of her,' who separate themselves and put a weird interpretation to the Scriptures. What are these? 'Religious anarchists! nothing more, nothing less.'"

Surely this is an indication of what we may expect in the near future. May the dear Lord strengthen us that we may be prepared to stand fast in the faith when that evil day shall come.

Yours in the blessed hope,

(Mrs.) J. M. WHITE,—*Iowa.*

Dear Brother Russell:—

I want you to rest assured, dear brother, of my increasing love for you, and appreciation of your work in the Lord. As Paul was to Timothy, so, in a great measure at least, have you been to me, a father in Christ; and in the Lord's own good time and way, I hope to testify more fully to you my appreciation of all you have done and are doing. It comforts me to tell you that in every prayer—secret—I bear you to the throne of favor, realizing that as the Lord has appointed you to be so prominent a teacher, you receive a correspondingly severer trial, or testing. Thank God, we know His grace is sufficient for all your needs, and that having begun He can finish His good work in you. May your faith fail not.

I did not intend so long a letter, realizing how fully your time is occupied. Remember me in love to the household with you.

In the bonds of Christian fellowship,

W. E. PAGE,—*Wisconsin.*

VIEWS FROM THE WATCH TOWER

America is forcing a revolution on Europe as certainly as God reigns.

How? By taking the bread out of European mouths, by sending men, women and children to bed supperless, by forcing European millions to live upon two meals a day, and those two scant ones, in reality not more than one and one-half. American genius, American machinery, American push, American capital is doing that, and each revolution of American engines brings the inevitable day of doom for Europe nearer.

How long has it been since the American manufacturer began to realize his power? Ten years, perhaps. What has he accomplished toward the inevitable end in that time? He has closed European factories; he has cut European profits on manufactured goods to the minimum; he has thrown European workmen out of employment, he has forced Europe a long step ahead toward the day of revolution.

But the end is not yet. Scarely have we seen the beginning. Wait until a heavier over-production than we have yet witnessed cuts prices on manufactured articles still lower. Who can best stand such a cut? The American. Why? Because he has not already been forced to the last notch. He does not know the meaning of small profits. When he begins to sell on a small margin of profit the European manufacturer will go out of business, and the revolution will be on.

Of all the nations of Europe England, blood-stained England, is least able to stand the dark days that are to come. Our people have drank more liberally of the liquor of prosperity and financial freedom than have those of other nations. We have cultivated a taste for the luxuries of life that is hardly known among the peasant classes of the continent. It will be hard to renounce these, and I fear they will not be renounced without a struggle that will be the dearest and darkest in the history of the English empire.

American prosperity means European bankruptcy, and bankruptcy means anarchy.—*W. T. Stead.*

This is a gloomy picture, not only for Europe but for the entire world; for the world today is bound together as never before. If Europe suffers, America will just as surely suffer. The poor world, the "groaning creation" has our sympathy as it opens its eyes to the grand result of its highest civilization, under its inexorable law of selfishness. Would that we could point out to this brilliant editor, and to all men, the glorious prospect we see in the Word of God—the silver lining of the cloud, which they see not;—the dawning of the long-promised Millennial day. But a clear insight into the lengths and breadths and heights and depths of the divine love and plan is intended only for the "little flock," yet. "None of the wicked shall understand; but the wise shall understand."—Dan. 12:10.

Those who were readers of *Zion's Watch Tower* twenty years ago, will remember how astonished they and others were at its presentation, from the Scriptures, of the very conditions which all men now perceive to be fast hastening toward us;—anarchy in the midst of the greatest prosperity the world has ever known. Those who have newly come into the truth, and who never saw the earlier issues of our journal, are often amazed at the statements they find in the *Millennial Dawn, Volume I.*, when they notice that it was published in 1886.

Our Master, who gives us in his Word the inside information, tells us to note the fulfillments; and adds, "When ye see these things begin to come to pass, then know that the kingdom of God is nigh at hand. Look up, lift up your heads and rejoice, for your deliverance draweth nigh."—Luke 21:25-31.

ANTI-SEMITIC MOVE RENEWED IN RUSSIA

Vienna Dispatch.—Again the Jews in Russia are being harassed. Presumably this is by order of the government, since the oppressive measures are not confined to any one place. The ministry of the interior has appointed a special commission, under the presidency of M. Dournovo, to revise the laws and regulations governing the Jews. Heretofore Jewish matters have been discussed and reported upon by the clerical department. Intervention by the ministry of the interior, acting on its own discretion, is likely to lead to a more stringent policy than ever.

Jews of all classes are now prevented from moving freely about Russia in pursuit of their professions. For example, the law allows certain classes of Jews to reside in St. Petersburg or Moscow, but it does not expressly say that a Jew merchant has the right to trade in those cities. Therefore, if a Moscow Jew merchant wishes, he may go to St. Petersburg and he may even live there, but he may not trade there. If he dies his wife and children are immediately "cleaned out." This is the phrase used. They are compelled to go to the Jewish "pale," or the place from which they originally went to St. Petersburg or Moscow.

In every form of activity known in Russia today the Jew is in some way represented, and, as he has no friends except those of his own religious persuasion, he is a convenient anvil for every official hammer. The Russians hate the Jews because they fear them even more than they fear the Germans or the Poles.

Now that the ministry of the interior has taken a hand in the persecution, there will be no refuge. The officials will treat them with less mercy even than the clerical department, which formerly had them under supervision. There are instances where the clerical authorities have shown some mercy toward Jews, but there is none where the purely political officials have treated him as anything better than a convenient scape-goat.—*Chicago Record-Herald.*

THE ZIONIST CONGRESS

As per announcement, the Zionist Congress opened December 26th, at Basle, Switzerland. It was attended by about one thousand delegates, twenty-five of them from the United States. Dr. Herzl of Vienna, the founder, presided, but had nothing definite to report from the Sultan of Turkey, respecting Palestine. He reported, however, that in his audience with him, in May last, the Sultan had expressed his sympathy with Zionism's ambitions, declared himself the friend of the Jews, and that he considered them desirable as colonists. Failure to receive something more tangible was a source of disappointment to the Congress; but it is not discouraged. It has thus far accumulated about $1,000,000.00 toward its object;—nearly all from the poor Jews of the world.

THE DECAY OF BELIEF

President Cyrus Northrop, of the Minnesota State University, recently delivered an address before the Chicago Baptist Social Union. In it he made the following reference to the present religious conditions. He said in part:—

It seems to me that in looking at the religious condition of the country—I do not mean the statistics of the churches, nor the amount of gifts to missions and philanthropy, nor the general condition of the church as an organization—but I do mean the state of thought in the church itself in reference to its own faith; it seems to me that we are confronted by four marked changes which have grown into prominence in the last few years. If I am wrong I shall be glad to know it, and if I am right I shall be grateful, as I am sure you all will be, to any Biblical scholar who will show us the truth. These changes, stated briefly, are: First—A decay of belief in the supernatural. Second—What I may call the disintegration of the Bible. Third—New views respecting inspiration. Fourth—Loss of the sense of accountability.

These four changes are essentially one. They are at least shoots from a common root—and that root is doubt as to whether God ever has had any communication with men. Under this doubt Christianity ceases to be the religion which God intended for men to cherish, and becomes simply one of the religions of the world—a purely human device, like Confucianism or Mohammedanism, of no more authority than these and to be preferred to these only as its teachings are more reasonable and uplifting. There is a world of difference between saying this thing is true because God said it and God said this because it is true. The former carries with it the certainty of "Thus saith the Lord." The latter is of no validity, because many things may be true which God never said. And if God never said anything to men inspiration becomes so attenuated that it is hardly discoverable under the more or less theory which grants inspiration of some degree to every one who voices a noble truth, and grants no higher inspiration, though perhaps a greater degree of inspiration, to any one else. Under this arrangement a man must first get his idea of God and then determine whether anything is the product of divine inspiration according as it meets or does not meet that idea. There is in this no possibility of revelation in the usual sense. The order is inverted—God does not reveal truth to men; the truth on the contrary, reveals God. Now this may or may not be satisfactory to some. But it is, to say the least, very unsettling to human faith and very depressing to the ordinary Christian who does not know enough about God's style to determine whether he

said a thing or not, and who is not sufficiently familiar with the internal signs of inspiration to determine whether any particular writing reveals God truly or not. And this condition of things is the darkest part of the outlook at the opening of the twentieth century.

SOME SUGGESTED REMEDIES

For the Pulpit:

a. "Preach the Word." Restore the Bible to its rightful place as the Word of God divinely inspired and supremely authoritative. Use the Old Testament Scriptures as our Lord used them; freely and without apology. He never explained them away. You need not. To discredit your text book is to discredit your message. Eliminate the "ifs" and "perhapses," and proclaim the Word in the power and demonstration of the Spirit.

b. Remember your calling; it is not to exploit shifting philosophies and passing fads; sociology, evolution or even higher criticism; but to declare the gospel of the grace of God. The former never edified a church or saved a sinner or comforted a human heart. The latter is the wisdom of God and the power of God unto salvation.

"The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak my word faithfully."

c. If the Bible doctrine is true that the one sufficient remedy for man's sin is the sacrificial death of the divine *Substitute—not his teaching or his example—then the popular teaching of "salvation by character," is manifestly unscriptural and unwarranted. "He suffered for us, the just for the unjust, that he might bring us to God."

* We must understand this to mean,—the substitute which God furnished: otherwise it would be out of accord with the Scripture testimony, and the meaning of the word *ransom*,—"a corresponding price."

d. "The fatherhood of God and the brotherhood of man," as so often indiscriminately and universally applied to saint and sinner alike, is equally unscriptural and misleading.

There is no spiritual Fatherhood without spiritual birth. "That which is born of the flesh is flesh." "Ye must be born again."

For the Pew:

a. "Take heed what ye hear." "Let no man deceive you with vain words." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "Examine *yourselves* whether ye be in the faith." "Be ye ready at all times to give . . . . an answer for the hope that is in you."

b. "Be not *conformed* to this world, but be ye *transformed* by the renewing of your mind." "Be ye blameless and harmless, the sons of God in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life."

c. Live and walk habitually in the light of Titus 2:11-14.

A PASTOR'S TESTIMONY

Joseph Parker, of London, on the 40th anniversary of his pastorate of the City Temple, said: "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Savior who bore my sins in his own body on the tree, and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

THE FIRST PERSECUTION

ACTS 4:1-12.—FEB. 2.

"There is none other name under heaven given among men whereby we must be saved."

The commotion caused by the healing of the cripple by James and John, and the gathering of the crowd of worshipers to whom they preached, brought upon the apostles a new difficulty. The priests, whose ministries were more or less interrupted by the disturbance, felt a grievance against those who thus attracted attention away from themselves and their services, and the officers of the Temple, whose duty it was to preserve order, were also disturbed. These, coming upon the preaching Apostle and the interested multitude, arrested the three who were the cause of such a commotion, that the matter might be enquired into. It was toward evening, and therefore too late to gather the members of the Sanhedrin Court. The three who had been witnessing for God and for Christ were put in ward, in the prison; not as felons, but for trial. It would have been possible for the imprisoned men to have viewed their situation from the standpoint of unbelief, and to have said to themselves and each other: God did not approve our work, and hence has permitted us to be thus arrested and imprisoned, and now we know not what the result will be on the morrow, for those who crucified our Lord may crucify us also.

Or they might, in unbelief, have reasoned still otherwise, and have said to each other: After all, what right have we to think that God has anything to do with these matters? We are like other men, and have merely found some new way in which natural law operates in the healing of the sick: God evidently is not concerned in this work; for if he were, surely he would not have permitted us to come into these straits, while we were seeking to serve him and to declare the good tidings. But we may safely assume that the thoughts and words of the prisoners took a totally different direction. Full of faith, they no doubt said to themselves: We know not in what way the Lord may intend to use this, which seems to be a disadvantage to us, and an interruption to his work; doubtless however, he will use it in some manner to forward his cause and to reach more of his people with the truth.

As a matter of fact, the Lord evidently intended through this seeming calamity to bring to the apostles a still grander opportunity of testifying to the truth on the next day—of preaching to a class which they might never again have opportunity to reach—the priestly class, the ruling class, represented in the Sanhedrin, and those who would gather at its sessions. When the Sanhedrin Court opened the next morning, amongst its seventy members, representatives of the most influential classes in Jerusalem, were Annas, the high priest, and Caiaphas, his son, both of whom had about two months previously presided in the trial of the Master himself. Nevertheless, the apostles were evidently not at all dismayed by the dignity of the Court—the Lord evidently fulfilling to them his promise, "Ye shall be brought before kings and governors for my sake, for a testimony against them and the Gentiles; but when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak." (Matt. 10:18-20) That Peter, as spokesman for the three, was supernaturally assisted, is implied in the narrative. "He was filled with the holy Spirit."

It is not amiss here to notice that the Jewish party which most particularly persecuted our Lord was the sect of the Pharisees, the holiness people of that time, basing their opposition upon our Lord's public declarations of their hypocrisies,—the Sadducees taking less interest in the persecution. But, on the contrary, in the Acts of the Apostles, the persecutions of the church seem to have been largely at the hands of the Sadducees. The Sadducees should scarcely be considered a religious party, for they denied the resurrection of the dead, and denied also the existence of spirit beings, and hence believed principally in a religion for the present life merely. The Sadducees were the policy-men of that time. They favored harmony with the Roman Empire, and might, indeed, be termed the politicians of the Jewish nation. History says that the high priest and his family, and those principally in influence, were Sadducees. It is evident, therefore, that the preaching of the *resurrection* of Jesus, and of some spiritual power by which he could work through the apostles to the healing of the man born lame, would be an aggravation to these Sadducees, because it was directly in conflict with their belief and teachings.

Indeed, it is worthy of notice, here and in subsequent lessons, that one of the main features of the Gospel which the apostles preached was the doctrine of the resurrection—that Christ had risen from the dead, and that through him in due time not only believers should be raised from the tomb, but ultimately all the world of mankind be released from death,—that each and all might have a full share in the judgment or trial for life everlasting, which had been secured by the ransom sacrifice of Christ. No wonder, then, that the Sadducees specially resented this new doctrine, which antagonized their views and to some extent supported their religious opponents, the Pharisees.

It may at first seem peculiar that a court trial should be held in respect to the healing of a cripple. However, the object of the trial evidently was, if possible, to condemn the apostles for having practiced necromancy, sorcery, the black art. For, according to the law, a witch or wizard or necromancer, a spirit medium, was to be put to death.

If Peter had been filled with fear he would not have

spoken as he did to this Court, or if he had been filled with the spirit of egotism and boastfulness he would have spoken differently;—he would have spoken unwisely, rashly, no doubt. But filled as he was with the holy spirit, the spirit of meekness, patience, gentleness, long-suffering, brotherly kindness, and guided in his words by this spirit, he made an address which is beautiful, both for its simplicity, its directness, and its meek-boldness. His opening sentence had in it, possibly, a gentle irony respecting a trial for a good deed; but, as on previous occasions, he immediately proceeded to disclaim for himself and his associate, John, any power, any authority, in connection with the matter, and declares that the miracle was performed in the name, by the authority, by the power, of Jesus of Nazareth. Once again, he is not ashamed to own that the one he acknowledges was contemptuously called the Nazarene; nor to say that he is a follower of the one who was crucified as a malefactor. While telling the plain truth, that this very Sanhedrin had caused the death of Jesus, he states the matter without bitterness or acrimony.

Peter allowed the fact that God raised up Jesus from the dead to stand as the proof that they had erred in their condemnation of him; and, without parleying the question, he proceeded to assure his hearers that this one, Jesus, whom they despised and rejected, had nevertheless been owned of God as the "chief corner stone" of the great Temple which God purposes to build. He thus referred their minds directly to a Messianic Psalm (118:22) familiar to them, pointing out its fulfilment in Christ, and declares, "Neither is *the* salvation in any other." This expression, "*the* salvation," to his hearers would have the sense of, The salvation for which we Jews, as a nation, have been waiting and longing,—a national salvation, and an individual salvation in the kingdom of God.

Let us mark well also the inspired utterance of the Apostle, "There is none other name under heaven given among men whereby we must be saved." This would be a difficult lesson for his hearers to receive. It would mean a total revolution of their theories, hopes, aims, plans and projects. It would mean that they had been wrong, utterly wrong, in all their expectations for some time. It would mean that they had, as teachers, been misrepresenting the divine plan and misleading the people. The Apostle's course, however, was plain. It was proper that he should state the matter clearly, without peradventure, that his hearers might have a full testimony respecting the truth.

The Apostle's words are "a hard saying" today, also, in the nominal church. False doctrines have made it appear an unreasonable statement in the minds of Christian people generally. They say, This cannot be so, because if true, it would mean that the heathen are lost. If true, it would mean that our friends and neighbors and relatives who have never believed in the name of Jesus, who have never accepted him as their Savior, are lost; and by "lost" they would mean —gone into eternal torment. Thus does false doctrine becloud and contradict the truth. But how beautifully and how simply might the Apostle's words be received just as they are, if all could but realize that the whole world was already lost, already condemned, by one man's disobedience; already under sentence of death and passing into it. Peter's declaration is that only those who have accepted Jesus have yet come under the terms of the only salvation God has provided: and, since Jesus "tasted death for every man," it follows that in God's "due time" every man must come to an opportunity of hearing of the only name, and of accepting the one salvation. This opportunity, according to the Scriptures, will be during Messiah's reign in the Millennial age, when "the knowledge of the Lord will fill the whole earth," and "all the families of the earth shall be blessed" by the glorified Christ and his glorified church unitedly, the spiritual seed of Abraham.—Gal. 3:16, 29; Jer. 31:34.

Blinded by the inconsistencies of doctrines received from the "dark ages," many of the Lord's professed people are today grappling with this question of who shall be saved, many or few, and fail to see that the greater part of God's plan of salvation is to come after the calling and perfecting of the "elect," the church. Thinking that the present life ends all trial for every creature, many are convincing themselves that the Apostle erred, and that instead of one name only being given for salvation there are many names—including those of heathen divinities and teachers. They fail to see the *ransom* and its importance, as paving the way for teaching of any value or assistance. Hence they vainly hope that the ministries of Confucius and others will somehow or other save them, separate and apart from Christ, whom the Scriptures declare to be God's appointed Savior for the whole world,—and of whom Peter, under the plenary inspiration of the holy spirit, declares that his is the only name whereby salvation must be obtained, if obtained at all. These false hopes turn the eyes of many away, so that they cease to look for the God-ordained "Sun of righteousness," whose beams, we are promised, shall shortly enlighten and bless all.—Mal. 4:2.

Very evidently the testing for the saints in this end of the age is coming along this very line—belief or unbelief in the testimony which God has given us through his Son, and through his chosen apostles,—"the twelve." Those who are faithful to the Word of the Lord will come off conquerors; those who yield to human theory, miscalled wisdom, will fail, will stumble, will be separated from the true wheat, the entire remnant of which must shortly be gathered into the garner. We thank God that this stumbling and unbelief will not mean the second death to all who stumble, because very few today evidently have that sufficiency of light and opportunity essential to a sentence to the second death;—very few obtain their full trial. We are to judge ourselves closely, however, and build no false hopes for ourselves, if we are among the favored few who have tasted the good word of God and been made partakers of the holy spirit. We are to remember the Apostle's caution that such as have enjoyed these favors, if they should fall away, would be doing despite to God's grace, and would afterward find no place for repentance.—Heb. 10:29.

"WITH HIM—CALLED AND CHOSEN AND FAITHFUL"

Because considerable interest is being manifested, by our readers, on the subject of the Gospel age *call*, and the prospects of those who have consecrated themselves to the Lord since 1881, we take this occasion to present some thoughts supplemental to what we have already presented, in our issue of Nov. 1, 1901, and in *Dawn, Vol. III.*, pages 212-216.

The terms of the gospel are necessarily those of a call or invitation; leaving the matter of acceptance open and optional with the invited ones. Hence we read, 'Many are called, but few chosen;" and note that, the invited are advised, not commanded, to make their "calling and their election sure," by compliance with the terms of their call. (Matt. 20:14; 2 Pet. 1:10) *Commands* to accept an invitation to joint-heirship with Christ, and penalties for not accepting that invitation, would be as incongruous as to have given a call or invitation to keep the Law Covenant, or, in the Millennium, to invite the keeping of the Laws then to be promulgated. We cannot even suppose that the holy angels are merely invited to obey the divine mandates. We must suppose that they are under a law commanding their obedience. We must assume that they have much of the spirit expressed by our dear Master, who is represented as saying, "I delight to do thy will, O my God; thy law is written in my heart." If this were not their attitude they would surely not be *holy* angels.

The reasonableness of a Creator, through his representative, giving his just and good commands rather than invitations, becomes so apparent upon a little reflection, that we want to scrutinize all the more closely this question:—Why did God, during this age, apparently depart from so reasonable a rule, and, instead, to allure us with a high-calling, *inviting* us to become joint-heirs with his Son in the kingdom? Why does he send word to us saying,—"Ye are not under the Law, but under grace"—favor?

The reason is, that divine law can demand no more than even-handed justice; and the Lord's purpose during this Gospel age is to select a "little flock" along lines of self-denial, sacrifice,—beyond what Justice could demand. Hence of necessity this must be accomplished by a call—an invitation, with exceeding great and precious promises attached as incentives; "that by these we might [be encouraged to faithfulness, and so] become partakers of the divine nature,"—in the kingdom. —2 Pet. 1:4.

God *foreknew* us; we were "Elect according to the foreknowledge of God the Father." "And whom he did foreknow, he also did predestinate must be conformed to the image of his Son." He determined in advance that as the Son must pass through severe tests before being accepted to the divine nature, so also, all who would be acceptable to joint-heirship with him must exhibit and demonstrate that they have his spirit; that they are copies of him;—the very image of him, in their hearts. And the object of this Gospel age is to call, and find, and test this predetermined class.—1 Pet. 1:2; Rom. 8:29.

The promises made to the seed of Abraham (though appro-

priated by the twelve tribes of Israel, without divine disapproval) belonged really to antitypical Israel—spiritual Israel. The natural seed, as natural branches in the olive-tree (representing divine favor) were allowed to grow for a time and be tested, but on failure they were broken off;—new branches coming forward continually, until our Lord's first advent. The branches then in place were specially favored with the offer of the highest spiritual favor—not under the Law, but under Grace.

But few, "a remnant," were in the heart-condition to appreciate and accept this great favor. The majority clung to attempts at self-justification; and like their fathers were broken off. Then the message was broadened; the invitation went to the Gentiles, "wild olive branches" to fill up the places of the broken off natural branches;—to complete the foreordained number of the elect. The total number of branches in the tree is 144,000, springing from twelve main limbs or tribes. Keeping up the Scriptural figure, we may say that as we who were by nature Gentiles, are grafted into the Abrahamic Covenant, we are reckoned as members of the original twelve tribes,—sealed, spiritual Israelites—until the predestined number, 144,000, shall have been completed.

The methods by which the Lord has proceeded to call these "elect" are worthy of careful notice.

(1) Our Lord declares that he called "*sinners*" in Israel "*to repentance.*" This call was no part of "our high calling" to a share with Christ in the heavenly kingdom; but it was a preparatory step: guilty sinners are not invited to, nor desired in the kingdom. The call to faith and repentance, if heartily accepted by the sinner, brings him *justification from sin*—release from divine condemnation—reconciliation with the Father.

(2) "Being justified by faith [after repentance], we have peace with God [realizing that our sins and imperfections are covered] through the sacrifice of our Lord Jesus Christ; by whom also [additionally] we have access into this grace wherein we stand, [viz.,] rejoicing in the hope of the glory of God,"—the hope of sharing the kingdom glories of our Lord Jesus. How did we gain access into this grace, after justification? By another call or another part of the one call—God "*called* us to glory and virtue [excellence]."—2 Pet. 1:3; Rom. 5:1, 2.

In a general way all repentant believers, justified, are called or invited to consecrate themselves to the Lord; because, as each starts out desirous of doing *right*—(with no thought of self-sacrifice), he goes but a short distance until he finds great opposition to right-doing, and even to right-thinking. He finds his opposition coming not only from the world and the devil, as he might have expected, but also from his own flesh, and from nominal Christians. These four opponents harass the newly justified will—whiles in anger, whiles in pity and sympathy—declaring that the *right* way is an impossible one, and that an attempt even to follow it will mean the ruin of every earthly prospect.

THE EFFECTUAL CALLING

This is a testing time. Will the justified one heed the voices of the world, the flesh and the devil, and choose a downward or, at least, a compromise path? Or will he heed the voice of God, inviting him to walk in the footsteps of Jesus, in the "narrow way" which leads to glory, honor and immortality? If he obeys God's invitation, he is one of the *effectually called.* His acceptance means a full consecration to God;—a renouncing of all earthly hopes and prospects, to obey God rather than self or others; and to have the blessings God has provided for his faithful: (though at this stage he cannot clearly discern the reward). This is *self-sacrifice.* God's acceptance of the sacrifice (the consecration) is guaranteed by the terms of the general call: further, it is attested by receipt of "the spirit of holiness," "the spirit of the truth;" additionally, by an ability to discern spiritual things, and "to comprehend with all saints the heights and depths and lengths and breadths of the love of God."—Eph. 3:18.

Since our standing is the result of our *acceptance* of God's gracious call, and since the Father seeketh only such as worship and serve him in spirit and in truth, it follows that, in the exercise of our free wills, we may if we choose renounce our consecration, withdraw our sacrifice, and thenceforth walk after the flesh, and not after the spirit. But whoever does so, of course loses the spirit of God, the spirit of his begetting to the new nature,—he is no longer to be classed among those begotten of God;—he is of those who "draw back unto perdition," destruction, second death, nonentity. He who is in the begotten condition "sinneth not [willingly, designedly, or preferably] because his seed [the holy spirit] remaineth in him;" while it remains he cannot love or willingly serve sin.—Heb. 10:39; 1 John 3:9.

THE PREDESTINED NUMBER OF THE ELECT

The more our knowledge and experience expand our judgments, the smaller is apt to be our estimate of the number who ever reach the point of making such a consecration or self-sacrifice as we have above delineated. And, on the other hand, growing experience is apt to convince us that comparatively few of these who have consecrated themselves, fully and intelligently, ever draw back;—in the sense of *willingly* and heartily renouncing the Lord and their covenant obligations.

The large numbers who profess conversion during "revivals," etc., and soon fall away, are not to be reckoned as of this class. They merely heard a *call to repentance* and reformation; a call which any and all are authorized to make, at any time. The majority never progressed beyond repentance, even to the extent of *justification;*—the chaffy, confused presentations of most of revivalists, and so-called teachers, being quite insufficient knowledge, to lead even to justifying faith—much less to sanctifying faith.

Accepting the word "called" as applying only to those who come under the conditions of justification, and subsequent *full* sanctification through a belief of the truth; and admitting that these, in all, have been very few at any period—truly a "little flock"—can we suppose the number so small as 144,000 from Pentecost until now?

Examining our own day, and the views of consecration now prevalent, and the general scarcity of that quality;—remembering that *love* for the truth and the brethren is among the tests of devotion to God;—remembering, too, that a *knowledge* of present truth is to be an indication of those now close to the Lord in favor;—we are inclined to look into the past with far less optimism than in years past. With a clearer eye than formerly, for what constitutes a saint, and a martyr "*beheaded* for the witness of Jesus," we incline to think that but few of the millions of martyrs were really saints,—from the Scriptural standpoint.

For instance, St. Bartholomew's day—and its slaughter of French Huguenots: Have we any sound reason for supposing that the hapless victims were any more saintly or more sinful than the Galileans who suffered death at the hands of Pilate?—or than the eighteen upon whom the tower of Siloam fell, and slew them?—or than a like number slain today in Paris, or London, or Berlin, or Vienna, or Rome, or St. Petersburg, or Washington? Today, when religious questions have been largely removed from the arena of party strife, it is somewhat difficult for us to realize that, in olden times, all politics turned chiefly on religious questions. Suppose that the Boers were Catholics and the British Protestants, or the Filipinos Protestants and the Americans Catholics,—and then imagine how partizan historians could write up both sides of these wars, and describe their victims as Christian martyrs.

We are not meaning by this to intimate that there were no true saints martyred in olden times, any more than we are denying that some true saints may have fallen in the South African and Philippine and Cuban and Chinese wars. What we do mean to imply is, that any estimate which would rank all those millions of the past (who, nobly, and ignobly, died for their convictions), as "saints," "overcomers," members of the "little flock,"—would be nearly as gross a mistake as to suppose that all who have fallen for their convictions in modern warfare are such. We must remember that the records of martyrs such as Cranmer and Latimer, and others less notable, who surely gave strong evidences of saintship, and whom we hope to meet in the kingdom, were exceptions, and by no means the rule.

Our estimate of the past must and should be based considerably upon our findings of the present: and reckoning thus, 144,000 would seem not only ample, but large, as an enumeration of the "copies of God's dear Son." Let us not forget that in the Primitive Church the congregations were small, and usually met in private houses. (Acts 1:13; 5:42; 12:12; Rom. 16:5; Col. 4:15; Philem. 2) It was not until the apostles fell asleep in death, and errors came in and attracted the unconsecrated—by false threats and false promises—that the numbers became large, and costly edifices were erected. And yet, the apostles dealt chiefly with Jews, who for centuries had been under the Law Covenant, whose mission was to guide them to Christ. Out of all the millions of Jews in Palestine only a few thousand "received the word;"—so few that Josephus did not even mention them in his histories of that time.

That the result of the Apostle Paul's renowned missionary journeys was only small congregations, as a rule, seems evident;—because he set forth the Gospel so clearly, so uncompromisingly;—showing the narrowness of the way, as well as

the glories of the reward;—not shunning to declare the whole counsel of God. Yes, it was afterward—after the apostles fell asleep—that the mixed and misrepresenting preaching drew and drove multitudes into an apostate system;—"tares" to choke the "wheat."

And even though the apostles, through faithful preaching of the truth, kept out the "tares" in their day, we find that the congregations which they established were not by any means all saints. St. Paul's epistles generally indicate this; for he sometimes addresses them to "the saints *and* faithful *brethren*" and to those "*called* to be saints." In these epistles, too, he intimates that many are called compared to the number who will make their calling and election sure. He urges them to take heed lest any should seem to come short of the requirements; but to so run as to obtain the prize. Hence we could not count *all* of the "household of faith" then, any more than now, in the number of the final overcomers,—144,000.

If we keep in memory the Apostle's statement, that God's special favors, light, etc., have come upon "the ends of the ages" (1 Cor. 10:11), and note its correctness,—that special light and favor came at the first end, and now also at the latter end of this Gospel age,—it will be helpful in this study. We might almost be justified in expecting that the first and last half-centuries of this age have not only enjoyed special light and favor, but possibly may supply a full half of the elect number.

THE GREAT COMPANY WHOSE NUMBER NO MAN KNOWS

But, another matter is to be considered: The 144,000 are the "called and chosen and faithful;" the "overcomers;" whereas the real converts, the true saints, in the apostles' day and since, include not only the "overcomers" who make their calling and election sure, but also those [probably few] who "draw back" and become subjects of the second death (Heb. 6:6; 10:39), and also those who—while not rejecting the Lord, nor turning to love sin—still fail to fulfill their sacrifice with zeal; and, becoming overcharged with the cares of this life, can only be "saved so as by fire," and must "come up out of great tribulation and wash their robes and make them white in the blood of the Lamb," and take a lower place than that to which they were *called*.—Rev. 7:9-14.

Would it be safe to estimate that this "great company whose number is known to no man" (because, unlike the "little flock," it was *not predestinated*, and consists of such only as fail to reach the standard required) would be twice as numerous as the "little flock"? If so, it would mean that the total number of the truly sanctified and spirit-begotten, during this Gospel age, has been 432,000. But we are not to forget that no more than the 144,000 could be under invitation at one time; because it is not reasonable to suppose that God would ever invite anyone for whom there would be no place if he proved faithful.

A COMPARATIVE ESTIMATE OF THE ELECTION

Suppose, for instance, that 45,000 made full consecration during the remainder of the first century, and that one out of three gained the victor's crown; that would represent 15,000 of the "elect;" the result say of 68 years' labor of the Apostles,—garnering the ripe wheat of the Jewish nation and starting the work among such Gentiles as were "feeling after God, if haply they might find him." If for every period of 68 years, from the year 100 to the year 1881, A. D., we estimate the results to have been one fourth what they were under the very favorable Apostolic ministration, it would probably be very liberal, viz., 3,750. We are not to forget that in Israel, as the Master said, the fields were already white for harvesting. In those fields the Apostles needed not to do sowing, but merely to gather in the fruitage of the Law dispensation. After the cream of the Gentiles had also been gathered in, the work would surely go more slowly.

Calculating on this reasonable and liberal basis, the year A. D. 1881, would see 112,500 who had already finished their course with joy as "overcomers,"—and a remainder of 31,500 yet needed, to complete the predestinated number. Or, if the perfect fruitage of the Apostolic period were estimated at 12,000, and the remainder on the same basis, the total number garnered up to 1881 would have been 90,000; leaving a balance of 54,000 to be perfected since 1881, A. D.,—up to,—say 1910.

For our estimates, let us take the former figures, as being very conservative;—viz., 31,500, to be developed—during, say 30 years. This would be considerably above the ratio estimated for the Apostolic period; but we are not to forget, on the other hand, that this is the harvest time for Christendom;—many times more numerous than was fleshly Israel. We are not to forget, either, that not only present-day inventions, conveniences, etc., permit each laborer to do more work, but also, that education being much more general now, a more extensive and intensive "harvest" work is possible now, than in the Jewish "harvest." On the whole, we cannot think that these figures can be considered immoderate.

"THE WISE SHALL UNDERSTAND"—DAN. 12:10

This brings us to another point. We believe that the Lord meant us to understand, that one evidence of faithfulness today, would be a knowledge of *present truth*. This seems to be the only possible deduction from the Parable of the Ten Virgins, from the Apostle's words in 1 Thes. 5:4, etc. And is it not as reasonable to suppose that the "elect" will all learn of our Lord's *second presence*, as that every Israelite indeed was informed of our Lord's first advent, in that separating of wheat from chaff? We are to remember, however, that some of those who at first were in such darkness that they persecuted the faithful, were subsequently rescued from their blindness, and became zealous brethren and servants of the truth. So here;—our thought is, that none could now be esteemed "overcomers," victors, while ignorant of our Lord's *parousia*, etc.; but we believe that many, if not the majority of the above mentioned 31,500, still in darkness, may yet prove amenable to their consecration and come into the light of present truth.

As is generally understood, we believe the prophetic Scriptures to teach that the general call or invitation ceased in 1881; and on the foregoing calculation this would imply that the conjectured 31,500 consecrated, were written in the Lamb's book of life at that date, as fully sanctified persons, who had presented their all to the Lord in living sacrifice, to walk in the footsteps of Jesus.

Our hypothesis being correct, these 31,500 have been on trial, for now over twenty years; and, meantime, the only chance for others to come into this elect class has been as the trial time of some of these may have lapsed, without their making their calling and election sure;—their names being blotted out of the Lamb's book of life, and their claims upon crowns of life being forfeited, as our Lord forewarned (Rev. 2:10; 3:11),—they being numbered either among God's enemies (Heb. 10:26, 27) or among those whom the Son will deliver, "so as by fire," in the "great company" of Revelation 7:9, 13.

If we are correct in supposing that a knowledge and confession of present truth are essential to overcoming, now, we may give a fair guess at the number thus far faithful from the *Watch Tower* lists and our general knowledge of the friends. A liberal estimate would be 10,000, walking in the light of present truth, and *sanctified* thereby. This would leave 21,500 yet in darkness; and probably most of them in "Babylon." Of the 10,000 whom we will assume that we know, our estimate would be that nearly or quite one half of them were not consecrated in 1881,—not amongst the 31,500. Accepting this as a basis of estimate, it would teach us what?

THE WISE VIRGINS GOING IN TO THE WEDDING

It would teach us that since 1881 about 5,000 had gone on faithfully and been granted the light of present truth, and have good hopes if they stand fast that they will finish their course with joy—in death. It implies, that the 5,000 who have consecrated and received the light of present truth since 1881, took the places of 5,000 whose period of probation ended without proving them so far overcomers as to be worthy of the light. Thus 10,000 of the 31,500 are already disposed of. Now, of the 21,500 yet to be dealt with, what may we expect? (1) That one third, or possibly one half the number, will yet prove themselves "overcomers" (Rev. 15:2-4; 20:4); and (2) that the remainder—10,000 to 14,000—would represent the numbers of those whom we might expect yet to come into divine favor by a full consecration;—to take the places vacated and prospective crowns forfeited by the "overcharged." And more than this: we must reckon that of those consecrating now, even in the light of present truth, there must be a testing, a sifting; and that if one half of the smaller estimate fail, it would mean 5,000 more to make consecration and stand testing; and if one half of these fail, it would mean 2,500 more, and so on.

We should not forget, however, that those entering the "race" now have many advantages. (1) We may assume, in harmony with reason and our observations, that a considerable number who have consecrated since 1881, have been under the Lord's care and instruction, along the lines of discipline and character-building, with a view to their being accepted to fill the places of those failing to make their calling and election sure,—to joint-heirship in the kingdom. (2) We may assume that, since the general call has ceased, none of these would be instructed in "the deep things of God," except as they are permitted to take their places in the race. (3) We may expect that those consecrated in 1881 must close their proba-

tion for the prize very shortly now. (4) As the "present truth" is now shining very clearly, and is getting more generally shed abroad, and is in a condensed form, easy of quick assimilation, we should expect that characters would form and expand and crystalize, now, much more rapidly than ever before. (5) We see that the cleavage or gulf is growing wider and wider, between "wheat" (true believers, fully consecrated) and "tares" (deceived persons misnaming themselves Christians, because mistaught by churchianity). As the "tares" more and more openly repudiate faith in the blood of Christ, and more and more boldly declare for "higher criticism" and "evolution," the "wheat" who have been halting and fearful toward the truth and its true servants, will begin to see that they must decide quickly;—and all of the "wheat" class will decide correctly; and some of them promptly enough to be classed with the "elect little flock." (6) We anticipate continued and increasing opposition; so that it will be fair to suppose that those giving adherence to the truth will generally so well count the cost in advance that comparatively few of them will need to be sifted out.

LABOR,—FOR THE NIGHT COMETH

Those who for some time have inclined to wonder at our sanguine expectations, respecting the progress of the truth, the growing numbers of *Watch Tower* subscribers, etc., now have, in the foregoing, our reply to their queries. We doubt not that the arguments will commend themselves to the majority, if not all of our readers. We trust that it will come to you all as a fresh incentive to energy and zeal in the harvest work. Faith and patience are qualities necessary to every soldier of the cross. Be valiant! Quit you like men! is the Apostolic exhortation, and it is ours also. Go forth in the name of our glorified Head, giving to all true Israelites the "three signs" of the Lord's presence. And if in pouring the water upon the land it turn into blood, even your blood, rejoice and be exceeding glad. Remember that your covenant is, to lay down your life for the brethren,—even unto death.

Let each go at once to the throne of grace, petitioning the Lord, that in so far as these presentations are the truth, they may be blest to his own heart. Pray also that the Lord will send forth more laborers into his vineyard and inspire yourself and all of his faithful "brethren" (Heb. 2:11) to renewed energy and effectiveness during the year 1902. Among the estimated 21,500 consecrated brethren yet in Babylon, several thousand should be ready for the sanctifying truth this year. Watch and pray for opportunities to serve them, and for wisdom from on high to rightly use the opportunities as they come to you. May the grace of God abide with us!

ATTEMPTING TO DECEIVE GOD

ACTS 5:1-11.—FEB. 9.

GOLDEN TEXT:—*"Wherefore, putting away lying, speak every man truth with his neighbor."*—Eph. 4:25.

"While men slept the enemy came and sowed tares," our Lord's parable explains. After the apostles fell asleep in death the adversary had a comparatively free hand in the sowing of the seeds of error, and cultivated in the church the tare class, as a result. But at the time of our lesson—shortly after Pentecost—circumstances were different. The apostles were still in the church, and exercised the special powers of the holy spirit conferred upon them, as the Lord's representatives, for the establishment of the church—sowing only the good seed, and hindering the adversary from sowing tares or hypocrites in it. Our lesson illustrates the method by which the Lord, through the apostles, kept the infant church free from hypocrites.

As previously suggested, a partial community of interest amongst the believers was early established. A number of the faithful had already sold possessions and contributed to the general fund. Joses was one of these whose case is particularly cited. (Acts. 4:36, 37) He was one of the noble brethren whose generosity and helpfulness in the church was generally recognized, so that amongst the believers he received a new name, Barnabas, which signifies "son of consolation," or son of comfort and helpfulness.

Although there was nothing compulsory upon any in respect to this selling of goods and giving to the common treasury, the very fact that those who did so were highly esteemed in the church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would appreciate and desire to have the approbation of the brethren. Ananias and Sapphira, his wife, were of this class, desirous of the approval of the church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell, and in order to pass before the believers as saints of the same order as Barnabas, they pretended to give to the general fund the full amount received for the property. Secretly, however, they had much less generous sentiments; they agreed together that they would retain part of the sale-money for future contingencies,—yet would pass as sacrificers to the full amount.

The wrong of their course is manifest. As the Apostle Peter declared, the property was their own, and after they had sold it they still had a right to do as they pleased with the proceeds; but they should have been honest about the matter, and if they wished to give a tenth, a half or all of the amount, it was a matter of their own business alone, and no one would have had the least right to find fault with or criticise them. The entire wrong consisted in the deception practiced—the palming off of a part of the price as the whole, for the purpose of deceiving the church and of gaining an applause for an amount of sacrifice more than they made. In this and in this alone consisted the sin for which they both died.

The record is that "great fear came upon all the company"—great reverence for God and for the apostles, his representatives. It brought also a realization that *consecrations* to the Lord were far from meaningless forms. This would mean, not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the church, that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of the lesson lasted for a considerable time—during the lives of the apostles. Since the death of the apostles, however, any number of hypocrites have come into the church,—indeed, have been dragged and coaxed in to swell the numbers: and God has been pleased to permit the many false assumptions and false pretenses of these "tares" to go unpunished and unchallenged. (Matt. 13:30) This does not mean a change on God's part as respects such characters, but rather that the case of Ananias and Sapphira was made a special one to serve as a lesson in the church. Likewise, the first offence of Sabbath-breaking was punished with death (Num. 15:32-36), although Sabbath-breaking was not similarly punished subsequently under the law. We are not to think of Ananias and Sapphira as being sinners above others of their class, because summary punishment was meted out to them.

Those who believe that eternal torment is the punishment for sin must, to be logical, suppose that Ananias and Sapphira passed on to torments at the hands of devils, from which they have since been suffering, and such must wonder that many who are equally hypocritical in nominal churches of today, so far as human judgment can discern, go unpunished, and are encouraged by their spiritual leaders to hope for a share in the best the future has to give.

From our standpoint—the Bible standpoint—these two deceivers received no other punishment than the loss of the present life; and as they were evidently not of the "wheat" class at all, and had not become partakers of the holy spirit, but deceived themselves, as they attempted to deceive others, their conduct did not affect their cases everlastingly, but merely as respects the present life. They were made an illustration of a principle—they served as ensamples for the instruction of the church. They received the full penalty of their deception in the loss of present life. As respects the future life, an opportunity for which the Lord Jesus has purchased for all mankind, it will "in due time" be thrown open to them and to the whole world, to be accepted or rejected, under terms of clear knowledge and obedience. They are still heirs to a share of those blessings which will come to the world after the spirit-begotten church shall have been glorified, and begun the work of blessing all the families of the earth.

The particulars of the lesson require no further detailing. We merely note the fact that the Apostle Peter evidently had the gift of discerning spirits (1 Cor. 12:10), and that God fortified the knowledge granted him, as evidence or proof of his apostleship. We proceed next to consider some of the lessons which may properly be learned from this incident of the past, by the Lord's consecrated people of today. The lesson is that God desires "truth in the inward parts"—in the heart—and that any who have not this quality—candor, honesty, truthfulness—cannot be pleasing to God; and therefore cannot

share in the glories shortly to be dispensed to the elect class of this Gospel age.—Psa. 51:6.

As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possibly possess, that would meet with divine approval—even when viewed through the merit of Christ's atonement. That one quality is *honesty*. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the church—even amongst the consecrated believers—is the sin of dishonesty—the sin of which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

We have no desire to distort, or to make matters appear worse than they really are; but from our standpoint the nominal church teems and overflows with just such hypocrites —self-deceived, to some extent. These are the tares, or imitation wheat.

Do not all who claim to be Christians profess to be following in the footsteps of Jesus,—to bear his name, to be his church, his body, and to take up his cross and follow him? Yet how comparatively few of the nominal whole have or have ever had any thought of so doing. By their profession they declare that they have sold their earthly possessions and presented the whole matter as a loving gift and sacrifice to the Lord; yet in reality they have done nothing of the kind, and never for a moment thought of even as much liberality to the Lord's cause, keeping as proportionately little to themselves, as did Ananias and Sapphira.

We cannot judge the heart, and will not attempt to do so. We cannot even always tell which are grains of "wheat" and which "tares," but out of their own mouths we may judge those who profess to be "wheat." Some professing thus, and occupying very high positions in the church, even as ministers of the Gospel, tell us plainly, not only by their actions, but also at times by their words, that in pretending to sell out their interests and to turn over the entire proceeds in consecration to the Lord's service, they have grossly falsified—some of them tell us that they do not even believe the things which they vowed they would preach. They thus tell us that they have been dishonest with men and with themselves, in respect to the things of God. Truly this is a serious, a dreadful condition. The church of today, instead of being free from deceivers, has them in its very highest positions of trust and honor,—as representatives of the Lord, purporting to be his mouthpieces.

This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord's people must answer for his own course, to the Lord himself. It therefore behooves all those who are seeking divine approval to see to it that they are not influenced by the prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. They should see to it that, having covenanted to give to God and his service their all, they keep nothing back, but consider their time, their influence, their means, their lives, fully devoted to the Lord, and that they use these as his—as they believe he would wish to have them used—as stewards. He who is honest with himself will be honest with God, and be honest also with his fellow-men. As Shakespeare expresses it,—

"To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Our Golden Text is quite to the point, and requires no comment. We perhaps should, however, guard some against a mistaken view of truthfulness. Some persons of large conscientiousness fail to properly balance the subject, and reach the conclusion that they are bound to answer every question that may be asked them, telling all that they know upon any subject. This is a mistaken view: we are not bound by any laws of honesty to tell all that we know in all cases. Some people ask questions which they have no proper right to ask—about things which are not their proper business: such persons should not be encouraged; their queries should not be satisfied. Nor is it necessary to truthfulness that we should say to them in so many words,—You are busybodies, and your questions are impertinent, and I will not answer them. On the contrary, a soft answer will be better—an answer which will tell them as much or as little as suits convenience, permitting them to draw the conclusion that for some reason unmentioned you would not care to give a fuller statement of the facts. An exception to this rule would be a case in which the keeping back of the information would be to the injury of the inquirer. Then, love for our neighbor should prompt the giving of the information; perhaps, indeed, the volunteering of it without being asked—especially if it be concerning a matter of which you have not merely an opinion but actual knowledge, without the revealing of which he would suffer injury.

MAY WE DEFEND OUR EARTHLY INTERESTS?

DEAR BROTHER RUSSELL:—

At our Dawn Circle the postal ruling was referred to. One sister expressed surprise that you should take the position you have in contending against it: which remark led to a further exchange of thought. A brother said he thought he was supposed to give up anything when asked for it, and let people impose upon him—that that was a part of his sacrifice. Another brother stated he once had a house and lot which was two-thirds paid for, when some obstacle arose, and rather than have any trouble he sent the contractor his deed to the place, letting him have it without standing up for any of his rights. If our little meeting is any criterion, it seems to me very many of our dear brethren are allowing Satan's followers to defraud them of not a little of their stewardship.

J. H. C————.

We publish this letter, with its answer, believing that some of the Lord's dear sheep have need of counsel along the lines of the inquiry.

It is difficult for many, to rightly adjust the relationship between the two parts of our Lord's command, "Be wise as serpents, harmless as doves." The harmlessness of the sheep and of the dove beautifully represent what should be the character of all the Lord's consecrated people as respects violation of the rights of others; but a sheep is stupid as well as harmless, and the Lord does not recommend that his followers shall consider stupidity a Christian grace. Rather, he encourages us, in the words above quoted, to be wise;—not, like serpents, in venom and disposition to injure and attack, but like serpents in wisdom; that this wisdom in us may be combined with the harmlessness of the dove and of the sheep.

This combination of wisdom and gentleness—a wisdom used for good and not for evil purposes,—is in the Scriptures denominated "the spirit of a sound mind." This sound mind was well illustrated in the conduct of our Lord and of the Apostle Paul, the leading representatives of the truth and examples of the flock in the New Testament. To illustrate: When our Lord was assailed by the scribes and Pharisees, who sought to entrap him in his teachings, he was meek and gentle, as the Lamb of God, but not foolish;—he did not run away from the questions, but, as the narrative shows us, he entrapped in their own arguments those who were seeking to entrap him. When his arrest was threatened in Gethsemane, although he knew that "his hour was come," he did not go forward and say, I know all about this; just take me along. He enquired, Why did you come here to take me as a prisoner, after night? Why were you not courageous enough to take me prisoner in the day time, when the multitudes were surrounding me, as I taught in the Temple? Then he seems to have exercised some influence upon them which caused them to go back and fall to the ground. But having thus asserted the right, and knowing that it was the Father's will that he should now be delivered over to their power, he subsequently permitted them to take him prisoner. In the judgment hall, when reproved and smitten unjustly, our Lord defended himself, to the extent of reasoning with his assailant, and declaring his own rectitude.

The Apostle Paul defended himself, frequently, before priests and kings; explaining the justice of his cause; and on one occasion replied to his assailant, "God shall smite thee, thou whited wall." In every instance he seems to have used the law, so far as there was a law, for his defence, on one occasion going so far as to appeal his case to a higher court—Caesar's at Rome. Nevertheless, whenever the laws did not support him we find the Apostle bringing no railing accusation against the laws nor against magistrates, but submitting himself, and counselling the church to "be subject to the powers that be, for the powers that be are ordained [permitted] of God." In all this we understand that the Apostle was entirely right;—within the letter and spirit of the Master's teaching, when he said, "If any man sue thee at the law, and

take away thy cloak, begrudge him not thy coat also,"—if he secure it by process of law.—Luke 6:29.

We consider that the brothers mentioned in the letter erred in judgment; but we are glad to be able to fully approve their heart-intentions. Although, by doing as he did, one failed somewhat in his stewardship of the means entrusted to his care, and to that extent is to be criticized; nevertheless, we are sure that the Lord, who looks at the heart, would be better pleased to see him thus fail in his stewardship than to have seen him violate his conscience in the matter. If the property under consideration was worth contesting for, in our judgment, it would have been his duty to have resisted the injustice practiced, in so far as the laws of his State would grant him justice. The Apostle's words, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (1 Cor. 6:1), has no reference to such a case as this. It applies only to differences between brethren in the Church;—amongst the consecrated. A brother is to shield a brother in the church, and to condone any injustice suffered at his hands, even as he would shield a natural brother and condone his injustice, rather than make the matter public before the world. But we would have no scruple about going into the State courts in an action against a nominal Christian, if he attempted to defraud us, provided the amount involved seemed to justify the trouble and expense incidental to the trial of the case. The reason for this distinction between a brother in the church and a nominal Christian would be that nominal Christendom accepts present governments and present courts as "Christian"—part and parcel of Christendom itself. Therefore, in trying a case against a nominal Christian in the public courts we would be trying him before a *Christian court*, according to his acceptance of the term.

As respects our appeal to the President against the violation of the law by his representatives in the Post Office Department. We hold that our action was proper, right; and that any other course,—a failure to take such action, might have been wrong. God opened a wide door of opportunity for the spread of the truth through the postal laws as they now stand; but a man has arisen, and without the authority of the law has deprived us of this open door. We are right in appealing to the law; and to the President, as the head of all the departments of the Government; to protect us in the privileges which the law grants us as it stands. We have the same right to appeal for justice that our Lord exercised and that the Apostle Paul so frequently exercised. We believed that the Lord was pleased with the Apostle's interpretation of his will; and we believe that he is pleased with our interpretation of it in this matter of appealing to the President for rectification of an injustice,—a violation of law, defrauding us of our rights.

But now, suppose that our protests avail nothing;—what will we do? We answer that we will allow the sheep and dove nature to control fully; we will neither become anarchists, nor vicious maligners of the Government; nor make any attacks upon either the laws or those who have defrauded us. We will neither dynamite them literally nor with our mouths and pens;—we will submit. Why? Because we understand this to be a part of the Lord's injunction; that we shall be subject to the powers that be; that we shall be harmless, as sheep and doves. When all the wisdom we possess has been exercised, we shall be content; and take the results as being the will of God;—knowing that he is perfectly able to overrule in the matter as may please him.

Besides, our readers know that for years we have been expecting that the door to opportunities of service would soon close; and we are not surprised if it closes gradually rather than abruptly. We will not be surprised that our protests shall be of no avail in this matter. We will consider, nevertheless, that we have done our duty; and that failure to effect anything should be to us an evidence that the Lord's providence is coöperating in the matter with a view to restraining, to some extent, the opportunities at our disposal.

THE GREAT JEHOVAH'S PLAN

I am so small, and thou so great;
  So weak, and thou so strong;
Yet from my heart there flows to thee
  A true and loving song.
Thou art Jehovah, God!
  And hast in thy control
The empire of the universe,
  Where suns and systems roll
In wide expanse of trackless space,
  Yet held in place by thee;
Each sphere into its orbit set,
  Through vast immensity.

Of dust am I, and to earth's dust
  I'll molder and decay;
This living frame and pulsing heart
  Will soon have passed away;
But is it all of life to live,
  Or all of death to die?
Thy Word proclaims a ransom found,
  On whom we can rely.

Thou art the mighty King,
  Thy name, the Holy One,
But unto thee a living way
  Was opened by thy Son.
He is our righteousness;
  Through him comes peace with thee;
And in his name we favor seek,
  And are from sin set free.

He tasted death for every man;
  He dieth once—no more;
And by his sacrifice secured
  Man's rights he will restore.
"Death" was the penalty of sin,
  But Love o'er Death hath won;
For the gift of God is life supreme,
  Eternal, through his Son.

He died for all of human kind;
  He rose that they might live;
And, as God's Word is ever true,
  This greater life he'll give!
In sheol, hades, hell,
  In earth, or oceans' deep,
His voice and power will soon be felt,
  To wake from death's long sleep.

The one true church, the "little flock,"
  The Holy Spirit sought,
As kings and "royal priests" of God,
  Are to the Father brought.
"First fruits" are they of those who slept:
  Joint-heirs with Christ, their Lord,
When he, who is their life, appears,
  He'll bring them their reward.
Made like the One they serve and love,
  His nature to them given;
His power, glory, honors share;
  Their home, with him, in heaven.

As "Abraham's seed," they'll bless the earth
  And rule with loving sway;
Instruct and teach the way to life
  Is to God's laws obey.
But they who will not hear this Priest—
  Christ and the Church—his wife,
Will be cut off by second death,
  Destroyed from hope of life.
But they "who will" need never die,
  And glories, yet unknown,
Are kept reserved in store for those
  Who loyal love have shown.
Thus up the scale to perfect life,
  In "highway" wide and broad,
The ransomed race can seek and find
  Full harmony with God.

A race redeemed, an earth new made,
  Riches and wealth untold;
A world where righteousness will dwell
  And man his God behold!
Where pain and sickness, grief and death
  Are memories of the past;
Where loving faithfulness to God
  Forever more will last,
With curse removed, the blight of sin
  Entirely swept away,
And man God's image evermore
  Abides in perfect day.

This is thy finished work,
Thy own most glorious plan;
And this the wondrous love thou'st shown
Toward sinful, fallen man.

Oh, Israel's God! How great art thou!
What wisdom, love and grace
The eye of faith will always find
When we thy dealings trace!

—*Mrs. Jennie M. Stratton.*

VOL. XXIII ALLEGHENY, PA., FEBRUARY 1, 1902 No. 3

VIEWS FROM THE WATCH TOWER

A GLOOMY OUTLOOK

President Eliot, of Harvard University, takes a rather gloomy view of the future outlook. He says that "churches, courts and legislatures command less respect and have less influence now than thirty years ago." He thinks the church has degenerated into poetic generalities or to ritualistic pomp. He notes in the judiciary a decline in personal merit and in public estimation. "Legislative bodies," says the president of Harvard, "have fallen into popular contempt." But, gloomy as all this is, he does not despair of his country. While the years have been laying successive layers of black paint on the religious bodies, on the judges of our courts, and on the lawmakers, there is still one ray of light shining through the gloom. For meanwhile, the school has become more powerful, "and education is the one agency for promoting intelligence and righteousness which has gained strength in the last half century."

"CHURCH PERIL—GROUND BEING LOST"

Dr. George C. Lorimer, the noted Boston preacher, now pastor of the Madison Avenue Baptist church, says the Protestant church is in peril; that the dangers are from within, not without; that the church is losing hold on intelligent thought. In his Sunday sermon he said:

"Every now and then certain things are said which betray an uneasy feeling as to the future stability and supremacy of Protestantism.

"But whatever may be said of the gloomy outlook, it is not due, as many suppose, to the hostility of Romanism. The Papacy has its own troubles.

"The present perils of our faith are not primarily from without. They are from within, and they are similar to those which endangered the standing and usefulness of the Galatian church.

"Romanism is dogmatic. She has come to the front as the champion of the Bible against the destructive critics, and as the defender of the sacred mysteries against the naturalism of the rationalists, while we have fallen into the cheap and idle fashion of decrying *doctrine;* and we fail to see that as we drift from the *theologia sacra* we are losing our hold on intelligent thought.

"An additional peril springs from the present spirit of Protestantism. The peril is that genuine Christians may desire to make their churchs centres of social influence rather than sources of *regenerating* power. Protestantism today suffers from worldliness.

"Diminished congregations and depleted treasuries are other danger signs."—*N. Y. Journal.*

WATER AGAIN FLOWS IN THE POOL OF SILOAM

"For over ten years the Pool of Siloam has been only a name. Visitors to Palestine who have seen this historic spot of late years have found that its healing waters have vanished. Just recently the waters of Siloam have been made to flow once again, and there has been great rejoicing in the Holy Land. It appears that Jerusalem has been especially short of water of late, and it occurred to some of the inhabitants of Siloam to try to find out whether the spring which used to supply the pool was really dry. Tons of accumulated rubbish were cleared away, and after about a month's work the spring was found. The excavators discovered behind some fallen rocks an old aqueduct running into the valley of the Chadron, and into this aqueduct the beautiful, cool, clear water had run and been wasting for years."

ZIONISM'S PROSPECTS AS SEEN BY THE N. Y. TRIBUNE

"Has the Zionist movement any prospect of attaining its end?

"Very little. It looks as though the scornful indifference of the intellectual and wealthy among the Jews were sufficient to promptly dissipate their co-religionists' dream of returning to the promised land. The latter, to be sure, have in their favor the greater number and faith, but against these are arrayed the rationalists, for whom the true Messiah is the French Revolution that brought them emancipation; the prudence of the rabbis, proclaiming that henceforth the Jews have no other country but that of their birth (declaration of the grand rabbis of France, England, Austria, Hungary, at the Congress of Basle, 1897); the money dealers, without whom nothing can be done, and who are not willing to exchange their banks, their industries, their palaces, for the barren and poor soil of Palestine; the politicians, for whom the integrity of the Ottoman Empire has become a dogma, and who would not permit a Jewish state to rise in the midst of the Sultan's Asiatic dominions. All these powers of the modern world, rationalism, wealth, politics, are barring the way of those simple minded, pious souls who persist in striving for a redemption of Israel, who dream of a temple other than the Exchange and who long for the promised land with all the ardor of the Jews of the Babylonian captivity."

* * *

Just so! Worldly wisdom fails to discern some matters even while they are transpiring. The *Watch Tower* and *Dawn* pointed out the present Zionist movement from God's Word long before its founders thought of it. Ever since 1878, when Israel's "double" of chastisement expired, the land has been preparing for the people and the people for the land. In God's due time, and that soon, they will come together. Meantime persecutions in various lands are the prods, the "staff" of their Shepherd, to awaken them and direct their hearts toward the promises of which they are heirs.—Rom. 11:26-29.

ZIONISM FROM A LITERARY JEW'S STANDPOINT

To the Editor N. Y. Journal:

I am not a prophet, but it certainly seems to me that without the Zionistic movement, and without persecution from without, isolated Jewish communities have no sufficient seeds of permanence in a world whose civilization is already built up on Old Testament lines. Unfortunately, persecution is still unfailing, especially in Russia and Roumania, and fortunately Zionism is making great strides. Nineteen hundred and one will be memorable as the year in which the ruler of Palestine—the Sultan of Turkey—received Dr. Herzl, and will end characteristically with the fifth Zionistic congress. Every congress shows an augmentation in enthusiasm and in the prospects of what seemed five years ago to be the mad vision of a dreamer of the Ghetto. In striking the racial chord Dr. Herzl has struck the chord which rings truest, and there is no doubt the brotherhood of Israel contains the elements of a political force. When even America is beginning to exclude Jewish emigrants, there will be no place left for the sole of their foot but Palestine, and thus forces external and internal are beginning to coincide and work together for good—the evil force of persecution, the righteous force of Zionism. Faithfully yours,

I. ZANGWILL.

GOD'S MESSAGE ON PEACE

Psa. 34:14. "Depart from evil and do good; seek *peace* and pursue it."

Heb. 12:14. "Follow *peace* with all men and holiness without which no man shall see the Lord."

Rom. 14:17. "The kingdom of God is not meat and drink, but righteousness and *peace* and joy in the Holy Spirit."

Rom. 14:19. "Follow after the things which make for *peace* and things wherewith one may edify another."

Rom. 12:18. "Live *peaceably* with all men."

1 Cor. 14:33. "God is not the author of confusion, but of *peace.*"

1 Cor. 7:15. "God has *called* us to *peace.*"

1 Tim. 2:2. "Lead a quiet and *peaceable* life in all godliness and honesty."

Jas. 3:17. "The *wisdom* that is from above is first pure then *peaceable.*"

Isa. 26:3. "Thou wilt keep him in perfect *peace,* whose mind is stayed on thee."

Prov. 10:7. "When a man's ways please the Lord, he maketh even his enemies to be at *peace* with him."

1 Thes. 5:13. "Be at *peace* among yourselves."

2 Cor. 13:11. "Be of one mind, live in *peace* and the God of love and peace shall be with you."

Mark 9:50. "Have *peace* one with another."

Job 22:21. "Acquaint now thyself with God and be at *peace:* thereby good shall come unto thee."

Jas. 3:18. "The fruit of righteousness is sown in *peace* of them that make *peace*."

2 Tim. 2:22. "Follow righteousness, faith, charity, *peace* with them that call on the Lord out of a pure heart."

Col. 3:15. "Let the *peace* of God *rule* in your hearts, to the which also ye are called in one body."

Eph. 4:3. "Keep the unity of the Spirit in the bond of *peace*."

Rom. 10:15. "Preach the gospel of *peace*."

Rom. 8:6. "To be spiritually minded is life and *peace*."

Zech. 8:19. "Love the truth and *peace*."

Prov. 12:20. "Deceit is in the heart of them that imagine evil: but to the counsellors of *peace* is joy."

Psa. 119:165. "Great *peace* have they which love thy law, and nothing shall offend them."

Psa. 37:37. "Mark the perfect man and behold the upright: for the end of that man is *peace*."

Psa. 37:11. "The meek shall inherit the earth; and shall delight themselves in abundance of *peace*."

2 Peter 3:13, 14. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness; wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in *peace*, without spot and blameless."

Rom. 14:18. "*He that in these things serveth Christ is acceptable to God and approved of men.*"

PERSECUTION RIGHTLY RECEIVED

Acts 5:33-42.—Feb. 16.

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matt. 5:10.

We saw, in a previous lesson, Peter and John before the Sanhedrin, and the subsequent growth of the church in numbers and in the graces of the holy spirit, including joy and peace with God and with each other and with fellow-men. The Lord's blessing upon the apostles, through the gifts of the holy spirit, enabled them to heal the sick, and at the same time to declare that the work was done by the power of Jesus, whom the rulers had crucified; but whom God had raised from the dead, and who was now in heavenly glory, a prince, a Savior, a glorified High Priest, ready and willing to grant forgiveness of sins and the blessing of the holy spirit to those who would accept.

For a time the chief priests and their associates in religious power, ignored the new movement and the fact that it reflected against them; but by and by they were aroused, and used the power at their hand for the arrest of the apostles; at the command of the chief ones the latter were put into prison. The account says they had "indignation"—margin, "envy." Thus the truth, in whatever way presented, has either a savor of life unto life, or of death unto death, according to the heart-conditions of those coming under its influence. In the present case the simplicity of the apostles, their earnestness in presenting their message, their power and kindness in respect to the healing of disease and casting out of devils, and their evident sincerity, had a right influence upon all "Israelites indeed;" but the formal, perfunctory Israelites, in favored positions of honor and affluence, were provoked to hatred and envy; envy because of a power over the people which they could not exercise; hatred because of a feeling that these teachings were assailing and weakening their influence, and tending to break down the religious system which they represented.

So, too, we see matters today in nominal spiritual Israel. The spirit of sectarianism is jealous and envious, and resents and opposes whatever is not in accord with it;—fearful of its own fall,—realizing continually the weakness of its own position. On the contrary, now as ever, the truth, presented in simplicity and under the guidance of the holy spirit, will appeal to all who are in a right attitude of heart, all Israelites indeed, all whose eyes of understanding are open to see the inconsistencies of sectarianism and formalism. Sectarian leaders in our day have not the power to imprison those toward whom they feel enmity; nevertheless, having the same spirit as their prototypes, they manifest it to the extent of their ability. For instance; during the "volunteer" service in Allegheny—in which brethren and sisters quietly and pleasantly tendered tracts and booklets free to Christian people on Sunday—some of the modern Pharisees and Sadducees were envious, and manifested their envy as nearly as possibly after the manner described in our lesson. Some of the preachers *commanded* their congregations not to take the pamphlets, and heaped abuse and scandalous epithets upon God's faithful children, whose only object in the matter was to serve his cause, and to feed his flock. A committee of preachers waited upon the city officials and endeavored to have their coöperation —to secure the arrest and imprisonment of the brethren and sisters unless they would cease to preach this "Gospel of the kingdom," and let them alone to continue their blinding and deceiving of the Lord's flock. They perceive that the truth is against them; against their positions; against their false theologies. They perceive that the truth has Scriptual support, which they cannot answer; and they fear lest it should "turn the world upside down," and that, in the melee, they would lose some of their dignity, honor of men and good salaries. As one of them declared, "My bread is not buttered on that side!"

The city officials desirous of being on good terms with influential citizens, called at our office, rehearsed the facts, and notified us to discontinue the work. We replied that we are living in the United States, and not in Russia; and that there is no law here yet, against giving men booklets, any more than against giving them bank-bills, if they desire to take them, and if the procedure is conducted in a quiet, orderly manner. We assured them that if there were any breaches of the peace they would not come from the distributors, and explained further that those who engaged in this volunteer service were as truly preaching the Gospel by the printed page as were those who taught orally inside the church buildings; and further, that the real objection was, that our friends were circulating the *true* gospel, "good tidings of great joy which shall be unto all people," while those inside the churches were deceiving their confiding flocks, misrepresenting God's character and plan, and withal reaping goodly rewards for their evil services;—whereas our friends, the volunteers, were preaching the true gospel without money and without price; —seeking to educate the people in a knowledge of God and of his plan, as revealed in the Scriptures. The civil authorities readily saw the justice of our position, and there was no interference. Is not this a case of the blind seeing better than those who boast of having escaped from blindness?

The Lord's power was wonderfully manifested in the early days, not only in the healing of the sick, but afterwards in the deliverance of the apostles from imprisonment. The angel of the Lord opened the prison doors and brought them forth; instructing them to proceed in the proclamation of the truth as before. The apostles and early church at this time almost walked by sight; for, under such conditions, faith would be very secondary. However, we see that the object of this was the establishment of the church upon broad, sure foundations. Subsequently the miraculous features were withdrawn, and are still withdrawn; frequently the Lord's people have been imprisoned and otherwise mistreated throughout the age, without any special physical deliverance,—even as the miraculous gift of healing also passed away. We walk by faith, not by sight; we can see the spiritual healings and casting out of evil spirits progress, but are not granted physical demonstrations; and if imprisoned or otherwise despitefully used, our consolations must be those of the heart, grasped by the arms of our faith.

The next morning, on the assembling of the Sanhedrin (also termed the Senate), when it was found that the apostles were not in the prison, but boldly teaching as before in the Temple, the chief priests found matters more complicated; and fearing the influence of such miracles upon the minds of the people, they caused the next arrest of the apostles to be made with great leniency, bringing them before the Sanhedrin. Thus another opportunity was afforded God's servants to testify, and to the chief priests and rulers to hear a strictly gospel sermon; and the speaker failed not to impress the same points as on previous occasions. What an opportunity this would have been for honest men, Israelites indeed! What a blessing it might have brought them! But being in an evil condition of heart they were merely angered, embittered, "cut to the heart."

Their words betray the source of their fear, when they said to the apostles: We have already forbidden you to teach the people, but instead of obeying us you have "filled Jerusalem with your doctrines" (teachings), and you evidently in-

tend to bring upon us the ill-will of those who receive your teachings, by charging us with the blood of this Jesus. They feared not only for the safety of their sectarian systems, but they had a personal fear as well. And so we believe it is with the chief priests, scribes and Pharisees of today; they feel not only a necessity for supporting their various denominational structures, but, additionally, they realize that their personal standing is at stake. In proportion as what we present as the truth is accepted by the people, the ministers of the nominal churches are seen to be false teachers, false prophets, deceivers, who ignorantly or wilfully have woefully misrepresented the divine character and plan.

However, if the chief priests, etc., had only understood matters better they would not have been so alarmed. They would have realized that the apostles and their teachings would influence only a comparatively small number;—that the large majority of Israelites were such only in name; drawing nigh to God in outword forms and lip service, but far from him in heart. The same is true today. The preachers of Babylon need have little fear that the true Gospel will affect the majority of their hearers in the least. On the contrary, now, as at the first advent, only such as "have an ear to hear" will hear, can hear; the remainder will continue under the leading of their blind guides, until, by and by, both shall fall into the ditch of general doubt and unbelief here, as their prototypes did in the trouble which closed the Jewish age. Subsequent events proved that, altho the apostles filled Jerusalem with their doctrine (teachings), a comparatively small number were ready and able and willing to receive the good messages, as the Apostle and the Prophet declare.—Isa. 10:22; Rom. 9:27.

Gamaliel was a great teacher amongst the Jews. It will be remembered that the Apostle Paul, as Saul of Tarsus, was one of his pupils. Gamaliel was a member of the Sanhedrin, and present on the occasion of this trial, and his wise counsel turned aside the murderous intentions of the chief priests toward the apostles. His wise and moderate language draws our esteem, and it swayed fully those who heard him say,—"Refrain from these men and let them alone; for if this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to be fighting against God." We must esteem these words as merely worldly wisdom, and their author not as an Israelite indeed, but simply prudent and, possibly, a just man. So today, we find men in the councils of the nominal church and in the civil councils who are broad-minded, wise and liberally disposed. This does not mean, however, that these, any more that Gamaliel, are Israelites indeed. They are noble-minded, and should have our respect accordingly; but we are not to be surprised if we find that they do not accept the truth, and that they are not of the "little flock." We are to remember, on the contrary, the inspired word—that not many great or wise or mighty hath God chosen, but "chiefly the poor of this world, rich in faith, to be heirs of the kingdom." (1 Cor. 1:26-29; Jas. 2:5) We would like to press this point, because we have found at times that some of the Lord's people who have received the truth themselves are more or less stumbled by the fact that they see good, honorable, noble people who seem to have no ear to hear the truth, and no heart to accept discipleship amongst the Lord's people under the terms of his discipleship—full consecration, even unto death. The number of wise, learned people who are willing to become fools, in the estimation of men, for Christ's sake, is exceedingly small now, as ever.

The Sanhedrin warned the apostles to preach no more in this name,—the name of Jesus—and sentenced them to be whipped. Thus they would discredit the ministers of the new teaching in the eyes of the many, for then, as now, the majority of people were disposed to look to their leaders, and to accept their judgment as superior. It is well indeed that wise, true leaders should be appreciated and acknowledged and followed; but it is a lesson that all need to learn, that the Lord is the real leader and commander of all those who claim to be his people; and that while looking to leaders of ability for guidance and for help, all of the Lord's people need to look beyond the leader also to the Lord; and to have their senses exercised in respect to the righteousness, the justice, the truthfulness, of the advice and example of their leaders.

REJOICING IN TRIBULATION

As the apostles departed, at liberty, altho sore from the thirteen strokes of a three-tailed whip ("forty stripes save one") they doubtless remembered our Lord's words, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." So far from being cast down, their experiences, because rightly received, made them stronger in the Lord. They were again before the people to teach, but in no wrong attitude. They did not threaten the scribes and Pharisees, reviling them as corrupt, etc., nor did they bemoan their fate, thinking it strange that the Lord should permit these fiery trials to come upon them. No; they were true soldiers of the cross; they knew that they had enlisted in the Lord's army for service, and not merely for dress parade. They realized that present lessons and experiences were under providential guidance, and would work out for their good. They suffered pain—we are not to suppose that a miracle was performed to hinder their feeling the lashes, else there would have been no merit in endurance;—but their faith so firmly grasped the situation, and the Lord's word of promise, that we read, "They rejoiced that they were counted worthy to suffer shame for his Name."

The world is full of grumblers, and with good cause often; as the Apostle remarks. "The whole creation groaneth and travaileth together." But as he also declares, "We, who have the first-fruits of the spirit, groan *within* ourselves." The Lord's people are not to parade their difficulties, bemoaning their lot; on the contrary, they have the throne of grace, and the instructions of the Word of God teaching them why present evil conditions are permitted at all; and how and when and why the time is nearing in which all tears will be wiped off all faces, and there shall be no more sighing and crying and dying. Instead therefore, of groaning before the world they should rejoice and show forth the praises of him who has called us out of darkness into his marvelous light. Our sympathy for the poor world without these advantages should so bestir us to tell them the gospel, that our own woes would be smothered;—partially forgotten. And if faithfulness to the Lord and his truth brings us extra hardships, as it did to the apostles, this, also, is a cause for rejoicing as it was with them. The Master instructed us that we should first have sat down and counted the cost of discipleship, so that thereafter none of the things coming to us as his disciples would move us. True, we may all have in our natural dispositions a tendency to repine, to grumble, to bemoan afflictions which come to us, even in the service of the truth; but as we become more and more developed in the heavenly character the Lord surely will expect of us that we shall gradually attain more and more to that standard which he sets for us; in which the trials and difficulties of the present will be more than offset, more than over-balanced by his gracious promises, and by the witness of his spirit, that all these things are working together for good to us,—working out for us the greater glory by preparing us therefor. The developed Christian will surely find himself counting present trials and difficulties, even though severe to the natural man, to be but "light afflictions, not worthy to be compared with the glory which shall be revealed in us."

The record is that the apostles so rejoiced that the threatenings of the Sanhedrin were powerless to stop them from declaring the good tidings—they preached not only in the Temple, but in their homes,—wherever they had opportunity. And so it must be with the same message in all those who receive it now, as well as then. They do not need to be "called" by a large salary to the ministry of the truth; but without any salaries, and even with the wages of tribulation, stripes and imprisonment, they rejoice in the privilege saying, "He hath put a new song into my mouth;—even his loving kindness."

We must again call attention to the attitude of the apostles—their boldness and their meekness. They knew well the Lord's regulation, that his people should be "subject to the powers that be," and that they "should not speak evil of the rulers of their people;" and following this instruction we find that while stating the truth very plainly their words contain nothing of venom or bitterness or threat. No wonder that the people took note of them, that they had been with Jesus! At the same time, in respect to religious matters they recognized a higher law, and that the same God who directed that they should be subject to the powers that be, had given them a message of peace and joy and blessing which was to be declared everywhere. They could not permit the civil power nor the religious power of their time to hinder their obedience to God in this matter.

So it should be with us today; we are to be strictly law-abiding, speaking no evil of the government, nor of its servants: if God sees fit to permit them, that is reason enough why we should be subject to them. When his time shall come he will institute his own King upon his own throne, and we shall rejoice thereat; but meantime we can have neither part nor lot with those who defame the laws and defame the rulers. We may see various things which our consciences and judgment of the Lord's Word indicate to us are seriously wrong; yet

we are to remember that even the poorest government in the world is far superior to anarchy, and our sentiments are to be always on the law-abiding side of every question. This, however, must not hinder us from defending the truth and its interests whenever they are assailed;—in love, and with the wisdom from above. If the Lord has opened a door of opportunity for us for the promulgation of the truth, and if, in his providence, the laws are favorable, we are to use the opportunities, and to protest against any obstruction of them—yet not with bitterness. (For instance, our appeal from illegal Postoffice rulings.) If special privileges then are closed to us, we are to submit, remembering that no power could prevail against us except as God would permit it. But, like the apostles, we are to continue to use our talents, our tongues, our pens, in the service of the truth, in making known the good tidings of great joy, wholly regardless of what this obedience to God shall cost us in the way of earthly interests.

While touching this subject we urge upon all of our readers to copy the methods of the apostles in their quiet, forceful speaking of the truth. Rarely have we found much good to result from boisterous argument; and frequently it has, to our knowledge, resulted in evil. Those who seem to need boisterous argument evidently have not an ear for the truth, and should be let alone. If the Lord's servants adopt such methods they are likely not only to do no good to their hearers, but evil, and especially likely to do injury to their own hearts. The spirit of strife is not the spirit of the Lord: his spirit is described in the Scriptures as "the meek and quiet spirit," not the contentious, boastful, arrogant spirit; and whoever attempts to serve the truth and to spread it abroad in boisterous argument and boastful manner, is doing injury to the cause as well as to himself and his hearer.

The truth was impressed by the plain, simple statement of the facts of the case, by men whose hearts had been cleansed by the truth and whose lives were irreproachably moral—whose conduct demonstrated their honesty, whose joy and rejoicing proved that they had in them the new mind of the holy Spirit making them glad. It was by these manifestations of the spirit and power of the truth that the Lord was glorified, and that the hearers were blessed; and so it will be today, and we should order our conduct and words and sentiments accordingly.

THE WORD OF GOD OUR SPIRITUAL FOOD

BY ARCHBISHOP LEIGHTON (ABOUT A. D., 1675.)

This is the end of the ministry, that you may be brought unto Christ, that you may be led to the sweet pastures and pleasant streams of the Gospel; that you may be spiritually fed, and may grow in that heavenly life, which is here begun in all those in whom it shall hereafter be perfected.

As the milk that infants draw from the breast, is most connatural food to them, being of that same substance that nourished them in the womb; so when they are brought forth, that food follows them as it were for their supply in that way that is provided in nature for it; by certain veins it ascends into the breasts, and is there fitted for them, and they are by nature directed to find it there. Thus as a Christian begins to live by the power of the Word, he is by the nature of that spiritual life directed to that same Word as his nourishment.

Whereas natural men cannot love spiritual things for themselves, desire not the Word for its own sweetness, but would have it sauced with such conceits as possibly spoil the simplicity of it; or at the best love to hear it for the wit, and learning, which, without any wrongful mixture of it, they find in one delivering it more than another. But the natural and genuine appetite of the children of God, is to the Word, for itself, and only as milk, "sincere milk;" and where they find it so, from whomsoever, or in what way soever delivered unto them, they feed upon it with delight.

Desire the Word, not that you may only hear it; that is to fall very far short of its true end; yea, it is to take the beginning of the work for the end of it. The ear is indeed the mouth of the mind, by which it receives the Word (as Elihu compares it, Job 34:3), but meat that goes no further than the mouth (you know) cannot nourish. Neither ought this desire of the Word to be only to satisfy a custom; it were an exceeding folly to make so superficial a thing the end of so serious a work.

Again, to hear it only to stop the mouth of conscience, that it may not clamor more for the gross impiety of contemning it; this is to hear it not out of desire, but out of fear. To desire it only for some present pleasure and delight that a man may find in it, is not the due use and end of it; that there is delight in it, may help commend it to those that find it so, and so be a means to advance the end; but the end it is not.

To seek no more but a present delight that vanisheth with the sound of the words, that die in the air, is not to desire the Word as meat, but as music, as God tells the prophet Ezekiel of his people. "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument; for they hear thy words, and they do them not."

To desire the Word for the increase of knowledge, although this is necessary and commendable, and being rightly qualified, is a part of spiritual accretion, yet take it as going no further, it is not the true end of the Word. Nor is the venting of that knowledge in speech and frequent discourse of the Word and the divine truths that are in it; which, where it is governed with Christian prudence, is not to be despised, but commended: yet certainly the highest knowledge, and the most frequent and skilful speaking of the Word, severed from the growth here mentioned, misses the true end of the word. If any one's head or tongue should grow apace, and all the rest stay at a stand, it would certainly make him a monster; and they are no other, that are knowing and discoursing Christians, and grow daily in that, but not at all in holiness of heart and life, which is the proper growth of the children of God.

And as we ought in preaching, so you in hearing, to propound this end to yourselves, that you may be spiritually refreshed, and walk in the strength of that divine nourishment. Is this your purpose when you come hither? Inquire of your own hearts, and see what you seek, and what you find, in the public ordinances of God's house. Certainly the most do not so much as think on the due intendment of them, aim at no end, and therefore can attain none; seek nothing; but sit out their hour, asleep or awake, as it may happen, or, possibly, some seek to be delighted for the time, as the Lord tells the prophet, "to hear as it were a pleasant song," if the gifts and strain of the speaker be anything pleasing.

Or, it may be, they want to gain some new notions, to add somewhat to their stock of knowledge, either that they may be enabled for discourse, or, simply, that they may know. Some, it may be, go a little further; they like to be stirred and moved for the time, and to have some touch of good affection kindled in them; but this lasts but for a while, till their other thoughts and affairs get in, and smother and quench it; and they are not careful to blow it up and improve it. How many, when they have been a little affected with the Word, go out and fall into other discourses and thoughts, and either take in their affairs secretly, as it were, under their cloak, and their hearts keep a conference with them; or if they forbear this, yet, as soon as they go out, plunge themselves over head and ears in the world, and lose all which might have any way advantaged their spiritual condition. It may be, one will say, "It was a good sermon." Is that to the purpose? But what think you it hath for your praise or dispraise? Instead of saying "Oh! how well was that spoken," you should say, "Oh! how hard is repentance! how sweet a thing is faith! how excellent the love of Jesus Christ!" That were your best and most real commendation of the sermon, with true benefit to yourselves.

How sounds it to many of us at least, but as a well contrived story, whose use is to amuse us, and possibly delight us a little, and there is an end?—and indeed no end, for this turns the most serious and most glorious of all messages into an empty sound. If we keep awake, and give it a hearing, it is much; but for anything further, how few deeply beforehand consider, "I have a dead heart; therefore will I go unto the Word of life, that it may be quickened; it is frozen, I will go and lay it before the warm beams of that sun that shines in the gospel: my corruptions are mighty and strong, and grace, if there be any in my heart, is exceeding weak: but there is in the gospel a power to weaken and kill sin, and to strengthen grace: and this being the intent of my wise God in appointing it, it shall be my desire and purpose in resorting to it, to find it to me according to his gracious intendment; to have faith in my Christ, the fountain of my life, more strengthened, and made more active in drawing from him; to have my heart more refined and spiritualized, and to have the sluice of repentance opened, and my affections to divine things enlarged; more hatred of sin, and more love of God and Communion with him."

DECISION IN CHARACTER BUILDING

"How long halt ye between two opinions? If the Lord be God follow him, but, if Baal, follow him."—1 Kings 18:21.

Multitudes are in an undecided condition of mind, not only as respects the worship of God, and as respects their faith, but also in regard to the common affairs of life. They are not devoid of good intentions, good resolutions, hopes and ambitions; but these are rather vague and shapeless. Their thoughts, their intentions, have not crystalized. As a result they are making little progress and accomplishing little good, either in or for themselves or others. Even worldly people who manifest great decision in business and social and moral matters lack decision in religious affairs.

The poet has truly said, "Life is real, life is earnest; and the grave is not the goal;" but the difficulty with many is that they have not even so good a goal as the grave would be. If they could even have that before their mind as an end; if they could even think of how they would wish to terminate their lives eventually, and leave some luminous foot prints in the sands of time that would be helpful to others and an honor to themselves, it would be very much better, indeed, than to pass through life with no aim, no wish, no thought, except to eat, to drink, to sleep, to gratify earthly tastes. We believe that it is even much better that men set their ambition upon money or fame or some other object, than to have no fixed purpose before them in life; yet money and fame and such matters end with the grave, and the Lord's consecrated people, inspired by new hopes, new aims, new ambitions, beyond the grave, have much advantage every way over all others.

Nevertheless, even those who have been so highly favored of God that the eyes of their understanding have been opened, —that they have caught glimpses of the glorious things in reservation for the Lord's faithful, are frequently lax and measurably indifferent to these wonderful things which should induce them to zeal and inspire them with courage and strength. What is the difficulty? Why do they not accomplish more? The answer frequently should be that it is because of indecision. They should decide promptly, but they hesitate—holding important questions in abeyance, and continuing to balance and to weigh matters which they already determined are *right*. They halt between two opinions; they hesitate to take the Lord's Word fully and entirely and to walk boldly forward in the right direction, even when they clearly discern the footsteps of Jesus and the proper course for them as his followers. As one point after another comes up and is thus set aside indefinitely, the whole Christian course of that individual is stagnated and fresh duties and privileges as they appear, are stopped in the way by the muddle of mind which unsettled questions of years produce; thus indecision has more or less hindered them all their lives. By and by there is such an accumulation of undecided points and matters that they feel the case is almost hopeless, become discouraged, grow cold, indifferent, and perhaps fall completely away from the faith and its service.

For all such our text is especially appropriate. We want to decide, first of all, who is our Master, who is our God; then, having concluded, we want to decide promptly that his servants we should and will be. The Master warned us of the impossibility of any other course being satisfactory, saying, "Ye cannot serve God and mammon." Attempt to do so will make us and all with whom we are particularly identified unhappy. Almost everyone will acknowledge that there is a Supreme Being, and that it is the duty of his creatures, to serve and obey him. The whole question then should be, not as to obedience and service, but merely, Who is our God? We see many of the worshipers of Baal, Mammon, energetic in their service, and we should feel ashamed if we who, by the grace of God, know the true God and his gracious plan, are not as zealous, as persevering, as energetic, as are the servants of error. "What manner of persons ought we to be?" We ought most positively to be committed to that which we believe to be the truth, and we ought to be most zealous in its service.

A part of the mistake is in the exercise of a wrong kind of caution;—proper enough in respect to earthly affairs, in which we have to guard our interests against unscrupulous fellows; but out of place, impedimenta, in our dealings with God. This wrong caution says,—Do nothing, until you see how it will all end;—I must walk by mental sight at least. But this kind of worldly wisdom will not do, in dealing with God. He makes the rules by which we may approach him and progress in his favor. One of his rules is, that every item of truth we learn must be accepted and acted upon before we are ready for more. They that receive the truth in the love of it, will surely serve it with all the decision they can command and acquire;—piece by piece, as they receive it. They who on receiving truth balance it and ponder long whether it will not ultimately cost too much, thus give evidence that their love for the *truth* is not great enough,—that it is mixed with selfishness. Such must cultivate love of the truth until it outweighs all other things, else they will not be fit for the kingdom. The Lord's charge against those who are about to fall in the present testing time, is that,—They received not the truth in the *love of it*.—2 Thes. 2:10-12.

"CHOOSE YE THIS DAY"

After Israel had reached the promised land, Joshua sought to bring them to such a point of decision. He called them together, recited to them the Lord's favor and blessing enjoyed thus far, and expressed himself in noble language, saying, "Choose ye this day whom ye will serve; . . . . as for me and my house, we will serve the Lord." (Josh. 24:15) So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive *decision* as respects our course of life. We should not be content for one moment longer to go along indefinitely, serving whiles the Lord, and whiles Mammon (selfishness). We should settle the matter at once, and for all time, that we will be the Lord's.

The very fact of coming to a positive decision is a great blessing, and a great help in the formation of character. Every time we come to a decision, on any question, it strengthens mind and character and makes us that much more ready for another test—along some other line, perhaps. One decision for the right prepares the way for others in the same direction, just as hesitancy, indecision upon one point prepares us for hesitancy upon all points, and more or less stops our Christian progress and character-building.

We are not advocating rashness—the doing of something without a reasonable, proper amount of consideration. But we are urging upon the Lord's people the cultivation of promptness, decision of mind, in respect to questions we have sufficiently examined. Some things may of necessity require pondering, but many things in life require no such delay to reach a proper decision. The majority of the questions which present themselves before the bar of our minds could be decided in a moment; and the less time we take in reaching a decision on such problems the better for us, and for the upbuilding of proper character in this regard.

We need to have some touchstone, as it were, some matter which will help us to decide, which will enable the mind to reach a decision quickly. This touchstone should be *God's will;* so that to perceive the Lord's will in respect to any question would be to settle it—as quickly as discerned. There should be no thought of opposing the divine will. There should be no temporizing, no haggling to see what a thing would cost, once we discern that it is the Lord's will. There should be no further question about the rejection of any matter which we discern to be contrary to the Lord's will; no matter how enticing, no matter how much of profit or of advantage there may be connected therewith.

Ability to decide quickly, and to decide always on the right side, what the Lord's will is, requires some experience and discipline; but the sooner we begin the sooner we will become proficient; the more energetically we set ourselves to know the Lord's will and to do it, and to show him by our promptness that we delight to do his will, the better and the quicker will we find our characters established on proper lines.

There are many gods presenting their claims to us, and seeking our reverence. To some, perhaps to the vast majority, self is the most prominent idol and false god; to others it is fame; to others the family; to others wealth. But all these false gods are more or less related, and the one name, Mammon, selfishness, is appropriate to them all. It requires not a great deal of discernment to decide that none of these ambitions is worthy of us, and that the worship of our hearts and the sacrifices of life should all be to the true God.

TODAY IF YOU SHOULD HEAR HIS VOICE, OBEY!

The Scriptures appeal to us along these lines of prompt decision, and it is because these appeals are neglected, not obeyed, that many of the Lord's people are so lean and so undeveloped, both in knowledge and in character. Mark the appeal, "Today, if ye will hear his voice, harden not your hearts." The suggestion is that the matter be not put off for another day. We cannot tell how distinctly we will hear the voice of the Lord's providence speaking to us tomorrow. On the contrary, we know that even as we may become accustomed to an earthly call, or an earthly alarm, so that by and by it would cease to awaken us, so our spiritual ears become accustomed to the important messages reaching them from the Lord's Word. They will have less and less weight and influence, and will become less and less helpful to us in proportion as we neglect them and fail to act upon them. Does

not this explain the fact that some who have newly come into the truth, are farther along both in faith and good works than some whose ears were blest long ago?

We are still in the beginning of a new year and a new century, and now is a favorable time for us to make good resolutions. One of these should surely be that henceforth we will cultivate decision of character;—that when we hear the voice of the Lord we will respond promptly. So that when we see a work of the Lord, which we have the privilege of attending to, it will be performed not only willingly and well, but also speedily. "The Lord loveth a *cheerful* giver"—a prompt giver;—not merely as respects money matters, as this text is generally applied, but in respect to all of our little offerings and sacrifices to him and for his cause' sake. If we would be pleasing to the Lord and grow in his favor and in nearness to him, we must bring our hearts more and more into the condition that he approves, that he loves, viz., heartiness, cheerfulness, promptness in every service we may render. The trouble with many Christians is, that they have not thoroughly learned what a great privilege we of this Gospel age enjoy,—in being permitted to present our little sacrifices and self-denials to the Lord, under the assurance that our imperfect works shall be acceptable through Christ to God.

We have all noted with pleasure the wonderful success of that wonderful Apostle Paul. It is well, therefore, that we shall note that one of the chief elements contributing to the success of his apostleship was this element of character —decision. Mark how this quality of his shines out in the statement, "This one thing I do," etc. He had only one real aim or purpose in life, toward which he was bending all his energies. He had cast aside all others as weights and hindrances, and as not being worthy to be compared with this one service, so high in its point of privilege. The one thing he did was to serve the Lord, to serve the brethren, to serve the truth. All other matters were secondary to this. If he could accomplish this one thing the results would be so blessed, so happifying, both now and everlastingly, that he could afford to count all other things and objects and aims as loss and dross and not worthy of comparison.—Phil. 3:7, 8, 13, 14.

This is the spirit that all of the Lord's overcoming people should have. All do not have this character or quality of disposition by nature; but in proportion as we lack, the Lord will reckon to us of his own merit to compensate, if he finds in us the spirit, the will, the disposition, to thus follow the example of Jesus and the apostles and all the faithful. If we are weak in this respect, lacking in this quality of decision and firmness of character, we need to be more alert, and to go the more frequently to the throne of grace to obtain mercy and to find grace to help. But those who are naturally weak, and who yet have tried this matter according to the lines here laid down,—who have sought to cultivate this principle of character and decision and firmness for the right, give abundant testimony that the Lord is their helper and that in thus following the directions of his Word and the examples of faithfulness, they have become strong in the Lord and in power of his might. May this be a blessed year for all the faithful in Christ Jesus, along the lines of character-building, energy and firmness for the right and for the truth, as God grants us to see these.

Let us not forget that it is just such a class that the Lord is seeking, to be the bride and joint-heir of his Son. He is not looking for those who are perfect in this respect; for there is weakness along this line throughout the whole human family; there is none perfect in this or in other respects, none fit for the kingdom by nature. It will encourage us, perhaps to remember that the Lord is taking the weak things of the world and making them strong, and that in proportion as we submit our wills to his will we are transformed by the renewing of our minds, and that he thus works in us to will and to do his good pleasure in the establishment of strong, decisive characters, through the promises of his Word. To it, as represented in Jesus, he exhorts us to look, while we endeavor to run with patience the race set before us, trusting in him who has redeemed us and called us and who has promised to be our ever-present helper in every time of need.

DEACON STEPHEN, CHRISTIAN MARTYR

Acts 6:7-15.—Feb. 23.

"Fear not them which kill the body, but are not able to kill the soul."

Stephen may be acknowledged the second Christian martyr —for surely our Lord Jesus was the first. We must begin with the first verse of our lesson-chapter in order to trace the history of this worthy soldier of the cross. An emergency arose in the church, calling for a force of seven deacons to look after various temporal matters, and Stephen was one of these seven, all of whom were chosen by the congregation, not by the apostles, as men of honest reputation, wise, and full of the holy spirit. This incident suggests to us the loose character of the organization of the early church. It had not cast-iron rules and laws, except that the Lord, the Redeemer, was the Head of the church, and that none could be recognized as members thereto except as they recognized him as their Saviour and Lord, and made consecration to him, receiving his spirit, and recognized as of his appointment and of the holy spirit's designation his specially chosen apostles, as the authorized instructors of the church. Aside from this, the necessities of each case seem to have guided: and yet, we may safely presume that in all the arrangements in the church, as well as in the teachings of the apostles, the holy spirit directed;—for the benefit also of those believing on the Lord through their word, throughout the entire age.

In a previous lesson we saw that a measure of communism was early established in the church; but the incidents of this lesson clearly imply that it was only limited, and not a complete division of property. It was evidently the intention of the early church to provide for the poor of their number who were without means of livelihood. Prominent amongst those provided for, if not the only ones, were widows without income; such at that time must have been comparatively helpless and dependent upon charity, since there were so few opportunities for earning a living, especially amongst women.

We are not to suppose that there was any intentional partiality or neglect of the Grecian more than of the Hebrew women. Apparently it was unintentional and possibly arose from the fact that the apostles, native-born, appreciated more keenly the needs of the native widows than of the foreign-born. These were all Jewesses, of course, whether born in Palestine or born in Greece. Up to this time the Gospel had not been sent to others,—Gentiles. No doubt there was some reasonable cause for the murmur. In any event the apostles manifested their honesty of purpose in the matter by promptly instituting measures for the correction of the difficulty. There is a lesson in this for all of the Lord's people: if difficulties arise, based upon temporal questions, likely to sprout a "root of bitterness" or to cause a schism in the church, the proper course would be to throw the responsibility upon the shoulders of the whole congregation—to ask for the election of some of the number who could give the matter better attention, and see that all were justly dealt with. We are not to forget that in this as in other ways the Lord has clearly indicated that the *church as a whole* is under his supervision, his care, and that it is therefore proper that the general affairs of the church be conducted by the *congregation* and not by one man, nor by a clerical class.

No doubt some of these chosen for the serving of tables —the money collection and the food distribution—were representative of the Grecian brethren who knowing the peculiarities of the Grecian customs, would be the better able to see to the welfare of the Grecian widows. It is here that we get acquainted with Stephen, as one of the seven chosen deacons. The word "deacon" signifies runner, attendant, servant. The "elders" of the church were more particularly chosen according to their Christian character and aptness to teach, while the deacons were chosen according to Christian character and aptness in business affairs. In both instances, however, the Christian character, the holiness of spirit and wisdom were primary considerations. So with the Lord's people today: those chosen to any part of the service should first of all be recognized as the best and the wisest of the number —the possession of a holy, meek and quiet spirit, of great value, being carefully considered—then natural abilities.

In Stephen's case we see an illustration of the Lord's methods of advancing his people step by step in his service: (1) He was honored with a knowledge of the truth: faithful in his acceptance of it, and zealous towards the Lord, he ere long manifested these qualities; and under the guidance of the holy spirit, was chosen a deacon. (2) Faithfulness in this, serving tables, prepared him for further opportunities, and (3) we find him exercising the gift of healing and performing signs in attestation of his *ministry of the truth;* which implies that he had actually attained to the position of an elder in the church tho' the apostles residing in Jeru-

salem, perhaps, made an unnecessary election of elders,—for they were all elders. (1 Pet. 5:1) Stephen was so full of the spirit of the truth and devotion to its service that he had the high honor (4) of being the first one of the brethren to follow the Master's footsteps in a sacrificial death. Here surely was an advancement in service and its honor that may well quicken and energize all of the Lord's people to greater efforts to serve and please the same Master. He who thus accepted the consecrated Stephen, and advanced him step by step in his service, is ready and willing today to take and use those who are similarly consecrated, and burning with heavenly zeal. He is willing to make of such burning and shining lights in the church, if they in turn are willing to suffer with him, that they may also be glorified together in due time.—Rom. 8:17.

Stephen's faith and power and opportunities for service came to him along the same lines as faith and power have come to the Lord's people since—whole-hearted devotion to the Lord, to his people and to his truth. "He that humbleth himself shall be exalted." Had Stephen been self-seeking and ambitious for honor of men or of the brethren we may be sure we would have heard little of him, unless, like Ananias, his approbativeness had resulted in his being made an example of evil-doing. This is a danger which besets every brother chosen by the church to any service. Hence the apostle's caution, "Be not many of you teachers brethren." Hence the necessity that the church choose for its servants only those of humble mind; and the need of care amongst these servants that they fall not into the snare of the adversary, and after having preached to others, themselves become castaways.—Jas. 3:1; 1 Tim, 3:6, 7; 1 Cor. 9:27.

Stephen in preaching got into a debate with some of his day, and was more than a match for them. As we read, "They were not able to withstand the wisdom and the spirit by which he spake." We are not to suppose that Stephen was the greatest of all orators, nor even that he had no peers amongst those with whom he disputed. In this case the adage was well applied, "Thrice armed is he who hath his quarrel just." It was because Stephen had the truth, the right side of the controversy, and because God was with him, that he was more than a match for any of his adversaries.

The same God is still with his people; and the Lord's Word, therefore, is still worthy of all acceptance,—"I will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist." (Luke 21:15) Do we not see this same principle illustrated today, when humble ones amongst the Lord's people are more than a match for all their adversaries? The truth being powerful, prevails, though it is not always acknowledged to prevail, even as it was not acknowledged by Stephen's enemies.

We are not advocating public debating of the truth. We believe that debates, as a rule, accomplish little good; because the opponents of the truth are apt to conduct their arguments unfairly, deceptively—apt to strive for victory, rather than to strive for the truth. However, there are cases today, like this case of Stephen's, in which the opponents of the truth are the aggressors; and in such cases those who have the truth are not to be ashamed of it, nor fearful, but to trust in the promise of the Lord for words and wisdom for the occasion. We are not given a report of the discussion, but from what we know of Stephen's character, so well illustrated in the discourse subsequently delivered, we cannot escape the conviction that he spoke to his opponents in a kind, generous, reasonable manner—that he neither ranted nor stormed nor endeavored to throw a dust of false arguments. He had the truth, which is sharper than a two-edged sword, and we may be sure that he spoke the truth "in love," according to the apostolic command.—Eph. 4:15.

Stephen's disputants were evidently of the Grecian Jews, and Stephen himself was also probably of this class. Possibly Saul of Tarsus, afterwards the Apostle Paul, was amongst those who disputed with him, as he himself tells us that he was a sort of ringleader amongst those who killed him. (Acts 22:20) We cannot help wondering to what extent young Saul, the lawyer, instructed by Gamaliel, and an adept in logic, may have taken some lessons and caught some ideas from Stephen's reasoning—not enough, however, to make transformation of his career.

It was Stephen's turn to be called before the Sanhedrin, that he might give the leaders of his people a gospel sermon, the basis of which was Jesus and the resurrection. His opponents who could not down him in argument, were determined to destroy him; and like other zealots, deluded by superstition, they were nevertheless influenced by their higher principles to desire to accomplish his destruction *legally*—that is to say, with a form of law. Alas, how many people now, as well as then, of comparatively noble mind, succeed in "deceiving their own selves" into thinking that a wrong becomes a virtue, becomes right, if to any extent they can wrap it in the folds of the law! The Lord's people need to have the *spirit* of the law, the *spirit* of justice, the *spirit* of righteousness: without this even the best balanced minds may be led astray under the pressure of zeal, superstition, or error.

The doctors of the law and members of the Sanhedrin (Saul of Tarsus is supposed to have been a member) did not wish to be parties directly to the charges, nor to seem to be interested in the destruction of a noble man. They therefore procured others to give testimony that would be of the kind desired—testimony upon which it would be possible for their distorted judgments and consciences to render a death verdict. Strangely enough, the second martyr, like the first, was convicted of blasphemy against God and against the Temple, and without any more foundation for the charges than in the case of his illustrious Master. Of course the charges were distorted, and yet there was a measure of truth in them. Just how much allowance should be made for those who convicted the Lord and Stephen on such evidence is perhaps difficult for us to judge. Nor is it necessary, because the judgment of such matters is not yet put into our hands. The Lord alone knows to what extent the prejudiced mind was unable to discern the truth, and to what extent the adversary succeeded in blinding the judgment, so as to make the light appear darkness, the truth appear error.

Doubtless, as Stephen heard the charges against him, and noticed the advancement of the case, he mentally remarked the correspondence between these charges against him and those upon which his Master was convicted. We may be sure that some such thoughts were passing through his mind when his face was so wonderfuly lit up with the indwelling joy, that it is recorded that all sitting in the Sanhedrin "looking steadfastly on him saw his face, as it had been the face of an angel." But even an angelic face could not move such hearts, some of the same, doubtless, that had sat in condemnation of the Master himself. Seemingly, Stephen's witness was fruitless, so far as his auditors were concerned; the same might have been said respecting our Master's trial and testimony. And yet, as the latter bore fruit on the day of Pentecost and afterward, so, doubtless, Stephen's testimony bore fruit subsequently. Who can say that that beaming and angelic face was not one of the "pricks" against which Saul of Tarsus had been contending for some time, when the Lord interrupted him enroute to Damascus?

Who can tell that experiences connected with this martyrdom may not have been valuable not only to Saul, but to others? At all events, it was Stephen's duty, as it is our duty, to be faithful under all circumstances, under all conditions, regardless of whether appearances indicate the accomplishment of much, or of little good. We are to remember that the Lord's work is in his own hands, and that our part is to be faithful to him and to the truth, to the extent of our opportunities.

The Editor would like, for himself and for all the pilgrims, and for all the elders of the church everywhere, and for all the brethren who speak at all, publicly or privately, in the name of Jesus, that Stephen's beaming face might be impressed upon our memories. If it is, and if every time we stand forth before men publicly or privately, as the representatives of our Lord, we could so realize his blessing and our privilege as his servants, that it would fill our hearts and beam forth from our faces, in gladness, in thankfulness, for the privilege of serving, then indeed we would have the highest degree of blessing to ourselves, and doubtless also would bring the largest degree of blessing to all those whose hearts would be prepared for the truth, and also for those not yet ready for it, but who are under the Lord's discipline and guidance, in preparation for it, as was Saul of Tarsus.

Our Golden Text is very appropriate in this connection. It is well that the Lord's people, especially when they come into trying positions on account of their infidelity to the truth, should remember these, the Master's words. Men may kill our bodies, or they may speak evil of them, or despitefully use them otherwise; but it is beyond their power to injure us as new creatures, or to ruin our prospects as respects the future life. That life which the Lord has promised to his faithful,—the resurrection life,—is beyond the power of man. It is the eternal, the invaluable life. If we gain it, no matter what the cost may be, as respects the present life, and mortal-body condition, we shall have made a great bargain, we shall have gained a great prize. All who really appreciate it see it to be a "pearl of great price," for which they, like the Master, are willing to lay down all,—to sell all that they have that they may obtain it.

God is able to kill the soul—able to blot out existence entirely—and he has threatened to do so in all cases of wilful deliberate sin, against full light and knowledge. This is a cause both for comfort and for fear. For comfort, as opposed to the false human teaching that the masses will spend an eternity of woe: for fear, lest after having tasted of divine goodness and learned of God's gracious provisions for such as obey him, any of us should seem to come short and lose our all—life!

To have the proper course in life, to be able to meet the trials and difficulties of life as they come to us, and to meet them in the proper spirit which the Lord directs—in the spirit of rejoicing in tribulation, and counting such experiences all joy,—it is necessary that all fear of man, which brings a snare, shall be removed. And it is our Lord's direction that we shall fear Jehovah, and not fear our mortal fellows. The righteous are bold as a lion, as well as gentle as a dove, and meek as a lamb. This peculiar combination should be found in every Christian, and we doubt if it will be found elsewhere.

"BETWEEN EVENINGS"—A JEWISH VIEW

Dear Brother Russell:—Allow me to express to you my deep gratitude for your kindness in supplying me gratuitously with the *Watch Tower* and booklets. I have not language at my command to convey to you how thankful I feel to our heavenly Father for raising you up as one of his honored servants in the spreading of the present truth, and trying to build up and assist those of the household of faith in their walk in the narrow way. It is proving a great blessing to me. I lay awake for hours mediating on the great and precious promises of God and the glorious prospect there is in store for those whom he has called according to his purpose.

In reading the last *Tower* for December 1st, I was much helped by your interpretations of "The Voices of the Three Signs," also with the typical meaning of "The Passover Lamb." But I can not quite understand what you mean when you say, "On the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next evening—the usual Jewish day)." If the lamb had to be killed on the fourteenth day, between the evening of that day and the evening of the next, which would be the fifteenth, it would have to take place after six o'clock in the evening on the fourteenth day, and that would not correspond with the time of the death of the antitype as recorded in Matt. 26:45, 46, 50; Luke 23:44, 46, and yet the properties which the passover lamb was to possess, the manner in which it was to die, the effects which were to be produced, and the ceremonies which were to be observed, as recorded in the twelfth chapter of Exodus, have been fulfilled in a most remarkable and striking manner in the promised Messiah, Jesus of Nazareth, our blessed Lord.

Having been brought up in the Jewish faith up to the age of 20, I always understood the matter to be thus: The killing of the lamb was on the evening of the fourteenth day, or more correctly speaking, according to the original, *Bain Haarbayim*, between the evenings, that is, between the sun's declining west and his setting about three o'clock p. m. For the Jews observe two evenings in each day. The first commences after twelve o'clock at noon, and the second at three o'clock p. m. Between these two evenings the daily evening sacrifice was offered up and immediately after the passover lamb was killed and prepared. But if the passover fell on the weekly Sabbath, *i. e.*, on Friday, they began an hour sooner, that they might despatch their business by the time that the Sabbath began. Hence that day is called the preparation of the passover.—John 19:14.

The Jews computed their days from evening to evening; *i. e.*, from the setting of the sun of one day to the setting again on the next day. This appears to be the command given by Moses, "From even to even shall ye celebrate your Sabbath." (Lev. 23:31) Moses, in giving an account of the Creation, says, "And there was evening and there was morning, one day." (Gen. 1:5) By the evening and the morning the Jews understand the same portion of time that we call day and night, or twenty-four hours; the former continued from the rising of the sun until its setting, and from that time till his reappearance was called the night. The division of time into hours was not known in the days of Moses.—Compare Gen. 15:12; 18:1; 19:1.

The day was again divided into two equal portions, from the rising of the sun until noon was the morning, and after that, until the sun had gone down, was the evening. Hence we read only of morning and evening sacrifices. Again, the morning and the evening were divided each into two equal parts, for the regulation of the morning and evening sacrifices and prayers.

The morning sacrifice and prayer was allowed to be offered at any time between the rising of the sun and the third hour, *i. e.*, 9 a. m., and the evening sacrifice and prayer may be offered up at any time during the first evening. Hebrew, *erev katon*, the short or lesser evening, i. e., from noon until ninth hour, or 3 p. m.; and from that time until sun setting, is called in the Hebrew *erev gadol*, i e., the greater evening. It was between these two evenings the paschal lamb was to be slain, and so was Jesus, the antitype, the Lamb of God, who taketh away the sin of the world as recorded.

I remain, dear Brother Russell,

Faithfully yours in the Lord,

J. Gronowsky,—*England.*

Vol. XXIII ALLEGHENY, PA., FEBRUARY 15, 1902 No. 4

THE HOPES OF THE EARLY CHURCH RESPECTING OUR LORD'S SECOND COMING

Some earnest and faithful Bible student has published a little tract treating the above subject so simply and beautifully that we feel constrained to lay before our readers copious extracts therefrom, as follows:—

No one can read the New Testament with care without discovering that the members of the early church were men of hope as well as men of faith. Indeed, hope seems, more than faith, to have been the outstanding feature of the character. Not that they really had more of this than that; the twain were one; they formed one noble edifice, one stately ship. But faith was the foundation work; hope, raised upon it, caught the eye of the beholder. Faith lay beneath the water line; hope reared the mast and spread the sail high in the sight of men. Their faith looked back to Calvary; but, in a sense, it was an act completed. They were not always looking backward; forward they peered, with steady gaze. The attitude of expectation was their daily, hourly attitude. Something was about to happen—someone was coming—and they are seen to be on tip-toe, looking for and hasting unto the event. To them it clearly seemed a consummation most devoutly to be wished. They constantly referred to it as "a lively hope," "that blessed hope," "this hope," "one hope," "our hope," "the hope of our calling," "the hope set before us." Every reference shows that it completely filled their hearts, and was the dominating influence in their lives. It almost diverted them from ordinary work and duty, the warning being required not to stand "gazing up into heaven."

The hope thus cherished was not of a private kind, attainable by this believer at a certain time, and that one at another. It was one great hope, to be fulfilled to all the church, not even excluding them that slept, at one defined and selfsame time. "No prophecy of Scripture is of a private interpretation," and this hope, it is evident, was not to be fulfilled to individual believers. It was not a matter of personal and private experience; not the coming of Christ to the individual heart, nor the approach of death to each separate person; but something affecting the entire community of Christians at the same point of time.

I. What was that hope which so controlled and cheered those early saints? None other than "that blessed hope, the glorious appearing of the great God and our Savior, Jesus Christ." They believed with all their hearts in Jesus Christ, in his wondrous life of miracle and grace, and in his sacrificial death on Calvary's sad tree. They believed that he had triumphed o'er the grave, and had come forth to resurrection life. Many of them had seen him in his resurrection form, and had been witnesses of his ascension to the heavens. They remembered the words of the Lord Jesus, how he said unto them, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." They had heard "two men in white apparel" say, "This same Jesus

which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." With simple faith they all accepted these great promises. The authority appeared to them sufficient, the meaning transparent. The Lord had gone: the Lord would come. He had disappeared from view, but only for "a little while," until the "times of restitution." When these times came, he would appear again, and each one seemed to say, "Whom I shall see for myself, and mine eyes shall behold, and not another." This was to them the "one far-off divine event to which the whole creation moves."

IT WAS THE LODESTAR OF THEIR LIFE,

the goal and climax of their being, and round it their communion with each other, like their testimony to the world, continually revolved.

Even if men try, they cannot keep this subject out of sight, so long as the New Testament is read. The late beloved evangelist, D. L. Moody, made the admission that he was originally much opposed to this doctrine, "until," said he, "from constantly meeting with it in the reading of Scripture, I was constrained to become a believer in it; and now it is, to my mind, one of the most precious truths in the whole Bible." One verse in every thirteen in the New Testament refers to it more or less directly; in the Epistles alone the proportion is much greater, being more like one in ten. In First Thessalonians it is fully one in seven, and in the Second Epistle nearly one in three.

First Thessalonians is usually recognized as the earliest Epistle we possess. In our inquiry now it is of value, then, to note that the belief in Christ's return was a conspicuous feature of the church to which it was addressed. In the opening chapter the apostle testifies, "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." The second chapter ends with a reference to the prospect of meeting "in the presence of our Lord Jesus Christ at his coming." At the close of chapter three the prayer is offered, "That he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Chapter four finishes with the announcement, made by direct inspiration, that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." In chapter five the letter is brought to a conclusion with the prayer that they who received it may be "preserved blameless unto the coming of our Lord Jesus Christ."

In Second Thessalonians there are but forty-seven verses, yet in no fewer than fifteen reference to the Lord's return is made. The apostle declares "the Lord Jesus shall be revealed from heaven with his mighty angels." He beseeches the brethren to steadfastness "by the coming of our Lord Jesus Christ, and by our gathering together unto him." He speaks of "the brightness of his coming," and the "consolation and good hope" it brings; also he prays, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

First Corinthians is another of the older writings; and it proves that there at Corinth, as at Thessalonica, the church had taken up the hope of which we speak. "Ye come behind in no gift," says the apostle, "waiting for the coming of our Lord Jesus Christ." He tells them not to sit in judgment upon one another, but to wait "until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Above the table where they sit to celebrate the scene on Calvary, he writes the superscription,

"TILL HE COME";

and over all the tombs where sleep the silent saints, he carves the sentence, bringing hope and joy, "Christ the Firstfruits, afterward they that are Christ's at his coming." Even when the apostle has to utter the dread word "Anathema," he straightway softens it with "Maranatha," "The Lord comes," as though to let them know that, after all, judgment belongeth to another; men need not quickly curse their fellows.

In the Epistle to Philippians the time of the Advent is repeatedly referred to as "The Day of Jesus Christ," and for it they are taught to wait. "He which has begun a good work in you will perform it until the day of Jesus Christ." "That ye may be sincere and without offence till the day of Christ." "That I may rejoice in the day of Christ, that I have not run in vain." It is clear that the Philippians shared the apostle's hope, because he says, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

In the Epistle to Colossian saints, the same glad note is rung; "When Christ who is our life shall appear, then shall ye also appear with him in glory." Everything in the early church was made to hinge upon the coming of the Lord.

To Timothy, the apostle Paul gives various charges, and he makes each binding "until the appearing of the Lord Jesus Christ." In view of the same event he shows that he can hold death in contempt: "I am now ready to be offered, and the time of my departure is at hand; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

To Titus, too, he makes it clear that, by this truth, not only is the fear of death removed, but life is made pure and beautiful, men "live soberly, righteously, and godly," "looking for that blessed hope."

The Epistle to the Hebrews agrees with all the other apostolic writings. Repeatedly it speaks of the expected day.

"UNTO THEM THAT LOOK FOR HIM

shall he appear the second time, without sin unto salvation." "Consider one another to provoke unto love and to good works . . . . and so much the more as ye see the day approaching." "Cast not away therefore your confidence . . . . for yet a little while, and he that shall come will come, and will not tarry."

The apostle James adopts the same appeal; "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

The apostle Peter makes much use of second advent truth. It is the vermilion and the gold with which he illuminates his precious manuscripts. To saints in suffering he writes, and thus he seeks to cheer their hearts: "Ye are in heaviness through manifold temptations, that the trial of your faith . . . . might be found unto praise, and honour, and glory at the appearing of Jesus Christ." "Hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." "When his glory shall be revealed, ye shall be glad with exceeding great joy." "When the Chief Shepherd shall appear ye shall receive a crown of life that fadeth not away." "There shall come in the last days scoffers, walking after their own lusts, and saying. Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation . . . . But, beloved, ... the Lord is not slack concerning his promises as some men count slackness, ... but the day of the Lord will come as a thief in the night." "What manner of persons ought ye to be, ... looking for and hasting unto the coming of the day of God?" "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Saint John cherishes the same glad hope, and seeks by it to strengthen and to stimulate the church. "My little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "We know that, when he shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure."

As for the Book of the Revelation, it really is the "Revelation of Jesus Christ," and is all about the second advent. In it we have the facts, circumstances and judgments connected with the Lord's unveiling, or apocalypse. "Behold he cometh," is the burden of the book; and there can be no understanding of the "words of this prophecy," if the coming of the Lord be doubted, or be lost to view. Again and again, in the midst of its mysteries, the Master's voice is heard crying, "Hold fast till I come!" "Behold I come as a thief;

BLESSED IS HE THAT WATCHETH"

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." To this, the seer himself would have us all say, "Amen. Even so, come, Lord Jesus."

It is well for us to scan the Scriptures thus, in order that, by line on line, we may convince ourselves what was the hope that cheered and edified the early church. After a reading, such as this, there is no room for doubt regarding it. The hope they had was that of Jesus Christ's return, and nothing else can be maintained as answering to the language they employed.

It could not be a spirit blessing they were looking for—a coming of the Lord into their hearts, for quickening and enlightenment; for such sweet spiritual presence they had never lost. "Lo, I am with you alway," he had said, "even to the end of the world"; and evermore "Christ in the heart the hope of glory" was to them a living, grand reality. They did not need a coming of that kind.

Nor could they mean the destruction of the city of Jerusalem; and passing strange it seems that this should ever have been thought to have fulfilled the prophecy. What was there in this sad event to constitute a hope? It was a hope these men possessed! What had this city's fall to do with Gentile saints? Yet they, as well as Jews, were made partakers of the church's hope. Above all, why, if the destruction of Jerusalem fulfilled the Scriptures relative to Christ's return—why was the coming of the Lord proclaimed, and eagerly desired, long after Salem's towers were in the dust? The Gospel according to John was surely written after that. So were his three Epistles, and the Book of Revelation. The testimony of the early Fathers is also to the effect that the hope of Christ's return remained, like a meteor in the heavens, long after Jerusalem was removed. Clement of Rome, in his first Epistle, written about A. D. 95, says, "Let us be followers of those who went about in goat skins and sheep skins, preaching the coming of Christ." Ignatius of Antioch, about A. D. 100, wrote to Polycarp, "Be every day better than another; consider the times, and expect him who is above all time, eternal, invisible, though for our sakes made visible." Polycarp, in an Epistle dated about A. D. 108, said, "that God had raised up our Lord Jesus from the dead, and that he will come to judge the world and raise the saints, when if we walk worthy of him we shall reign together with him." Papias of Hierapolis, the intimate friend and companion of Polycarp, taught the coming of the Lord in all the churches that he visited. Justin Martyr, about A. D. 150, spoke of those as "destitute of just reason who did not understand that which is clear from all Scripture, that . . . . . .

TWO COMINGS OF CHRIST ARE ANNOUNCED"

Ireneus also, who flourished as a writer about A. D. 180, says, "The Lord shall come from heaven in the clouds with the glory of his Father, casting the Antichrist and them that obey him into a lake of fire; but bringing to the just the times of the kingdom." These men all, with one accord, waited for the coming of God's Son from heaven. They did nothing so ridiculous as to believe that the promises to that end were fulfilled when Jerusalem was burned. . .

Nor was it death for which these early saints were waiting. Not one of them is known to have confounded that with Christ's return. In no epistle is death set before the Christian as the object of his hope. The approach of death, the enemy, can never be the coming of the Lord—his friend. It may be that the time between the hour of death and the morn of resurrection shall pass even as "the twinkling of an eye"; one moment may be heard the voices of earthly friends around the bed, and the next (as it appears) that call that wakes the sleepers in the tomb. But we must carefully distinguish between things that differ. Falling asleep is not the same as waking, though hardly an instant may appear to pass between them; nor is grim death the coming of the Lord, though no time seems to elapse between the two events. If it be otherwise, and the return of Christ means the believer's death, then is the resurrection "past already," for that is always associated with the Lord's return. But against this heresy we are expressly warned.

No; if Greek and English words have any meaning, those employed by the apostles and the Fathers, with their equivalents in our own mother tongue, all go to show that a personal and glorious coming of the Lord was what those men of God were waiting for. No other coming ever crossed their minds. It was not till the middle of the Third century that serious opposition, or even question, arose as to the doctrine of the personal coming and reign of Jesus Christ. "Now," says Mosheim, "its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."

The English Baptist churches in their Confession of Faith, presented to Charles II. in 1660, said, "We believe . . . . that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, which was taken up from the disciples and carried into heaven, shall so come in like manner as he was seen to go into heaven, and when Christ, who is our life, shall appear, we shall also appear with him in glory; for then shall he be King of kings and Lord of lords." Here there is quite enough to show what was the hope within them when the early Christians spoke with one another of the coming of the Lord. It was "the Lord himself"—for whom they looked and longed.

II. The reason for such unanimity and enthusiasm in the entertainment of this hope must have been both weighty and worthy. The early Christians did not lightly hold it, and it would not be with light and careless hand they took it up. They must have had as cogent reasons for believing in, and hoping for, their Lord's return, as they possessed for trusting and rejoicing in his first appearing. Back to the first by faith, and forward to the next by hope, they looked, with as solid assurance in one case as in the other. These were the two pivots on which revolved their Christian life, the two wings on which they mounted up as eagles; neither pivot could be weakened, nor could either wing be clipped, without grave injury immediately ensuing. "Take unto you the whole armour of God," said the apostles, and we may be sure they gave as good reasons why the Christian should "take for a helmet the hope of salvation," as for his "putting on the breastplate of faith and love."

The foremost reason must have been, that Christ himself had said he would return. The word of seers and prophets, of apostles and of angels, was of use; and these had all united to affirm that he would come again; but, after all, the Master of the House, rather than any servant, was the One whose word was to be heard. If he said, even once, he would return, that would be quite sufficient for the faithful heart. Already we have seen that many times the

LORD HAD PLEDGED HIS WORD

to this effect. He said distinctly, "If I go . . . . I will come again." "I will come to you." "I go away and come again unto you." He spoke of himself as the "Son of man," who should "come in the glory of his Father"; as the "Nobleman" who "went into a far country to receive for himself a kingdom and to return"; as the "Master" for whose coming the servants were to watch; the "Bridegroom," whose appearing the wise virgins all would hail; and as the "Lord" who yet would come and reckon with the stewards of his house. In these, and many ways beside, the gracious Lord assured his loved ones he would come again, and they, with trustful hearts, just took him at his word. "To doubt would be disloyalty, to falter would be sin." Then, as their faith laid hold, their hope was born; for they soon found, wrapped in the promises of his return, as in a garment fair, all scented with sweet lavender, things rare and beautiful, that made those precious promises the richest heirloom of the Christian church.

The first thing they discovered there was this, that in the certainty of Christ's return there lay the guarantee—the only guarantee they had—that they would see their Lord. Some of those early saints had seen the Savior when he stood on earth; but now his words were true, "You see me no more." Oh, how they longed to view him once again. To many of them the apostle Peter's words were more appropriate, "Whom having not seen, ye love; and in whom, though now ye see him not, yet believing, ye rejoice." But all the church most earnestly desired to look on him whose love had won their hearts. There is evidence that at a very early date the words of Isaiah were appropriated, "Thine eyes shall see the King in his beauty."

Apart from the Savior's coming most assuredly there is no warrant given that these anticipations shall be realized. It is then that "every eye shall see him." No wonder that the early Christians "panted for the appointed hour." Then would be the revelation, the unveiling of the Lord; "the day of this appearing and his kingdom;" and till it came they could not be at rest.

WE SHALL BE "CHANGED" AND "SEE HIM AS HE IS"

They also learned to say, "when he shall appear," and "we shall see him as he is," "we shall be like him," "changed into the same image, from glory to glory"; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." This is a marvelous announcement, and hardly could we credit it, unless it were most clearly given in God's most Holy Word. For the assistance of our faith, it is even given repeatedly, and we can only gratefully accept the truth. The early Christians certainly did this.

They believed that this "glad change" in them, "which are alive, and remain unto the coming of the Lord," would be accompanied by the awakening of them "which sleep in Jesus." For their dear ones who were dead, as well as for themselves, their only hope lay in the second advent. They did not say, "There is no death; what seems so is transition." No, they accepted death as a reality. "We believe that Jesus died," they said, "even so," there are "them also which sleep in Jesus." "Blessed are the dead which die in the Lord." Still, they are dead, and resurrection is required to make them live. Not by making light of death did they attempt to comfort one another; but by making much, yea, everything, of the sure and certain hope of joyful resurrection, to take place at the coming of the Lord. He was the mighty magnet that would yet "descend from heaven," and as steel is drawn to steel, so they declared "the dead in Christ" would rise to him.

They believed that that would be the day of their presentation to the King. By the apostle Paul they were distinctly so

informed. In writing to Corinthian saints, he said: "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." Until that day, on various grounds, they could not be presented. Christ would not even, until then, be King. So long as he was Priest within the veil, they could not go to him. The type forbade it: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out." The Lord himself declared it: "Whither I go ye cannot come." "I will come again and receive you unto myself." For that day of joyful welcome to his court they had to wait. They did not dream of "going to heaven one by one"; they would "be caught up together to meet the Lord." They could not think of entering his glorious presence until they were "presented." They could not be presented until they were prepared and fitly robed. Not in the drab dress of this mortal body could they stand before him. "This corruptible must put on incorruption, and this mortal must put on immortality." But they believed that when he came this necessary *change* in their apparel would be wrought; and then should they be brought into the presence of the King in "raiment of needlework and clothing of wrought gold," "a glorious church, not having spot or wrinkle or any such thing."

That would be the time, then, of their triumph and reward. Sometimes when men die their friends affirm they have gone to their reward; but

NOT SO SAID THE EARLY CHURCH

They could not; for the Lord had definitely named another time than that of death: "Thou shalt be recompensed," said he, "at the resurrection of the just"; "in the regeneration, when the Son of man shall sit in the throne of his glory." "Behold, I come . . . . and my reward is with me to give every man [then] according as his work shall be." The apostle Peter confirms that with the word, "When the chief Shepherd shall appear, ye shall receive a crown of glory." "We must all appear before the judgment seat of Christ" before reward can be distributed, and we are distinctly told it is at "His appearing" that this seat shall be set up. "Henceforth," said the expiring Paul, "there is laid up for me a crown of righteousness which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." He had no thought of going by himself into the presence chamber, and in some private way receiving his Lord's "welcome" and "well done." No! he wanted "all them, also," whom he had known on earth to be beside him then; especially those whom he had led to taste redeeming love. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" It is when the nobleman returns that he will call his servants, and hold reckoning with them. No wonder, then, that faithful men kept ever in their minds that great event. The coming of the Lord was not denied, nor lost to view, until, in later days than those of which we speak, the Christian church had lost its zeal, and in sad, wanton ways was walking with the world.

"Thy kingdom come," he had himself instructed them to pray thus, and they believed that till he came the kingdom would not come. Not for the gradual spread of truth, and the conversion of the world, they looked . . . . They knew that all the purposes of God regarding men would be fulfilled, but they appear not to have thought of that as one. The Gospel must be preached in all the world, 'tis true; but they accepted Christ's own words, that this should be but "for a witness unto all nations"; and as James the apostle said, "to take *out of them* a people for his name." They did not vainly hope the world would better and yet better grow; they knew that "evil men and seducers shall wax worse and worse." They never said that things would so improve that the last days of this dark age would be its brightest and its best. "This know," said they, "that in the last days

PERILOUS TIMES SHALL COME";

for wickedness shall be rampant even with "a form of godliness." With one consent these early Christians waited for the Lord. By his appearing would his kingdom be secured.

Many members of the early church were Jews, and for their nation's sake they wanted Christ to come. That day would be a glorious day for them, the time of Israel's repentance and recovery. Then "the rebuke of his people shall he take away from off all the earth," and from their eyes the veil shall be removed. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and mourn." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation."

The thought of Israel's salvation at the Lord's return would make glad the hearts of the Gentile saints as well as Jews; for Israel's restoration, they were told, would girdle the whole globe with the glory of the Lord. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Then it is that the Lord, by his Advent, "shall set up an ensign for the nations, and shall assemble the outcasts of Israel"; then it is, and not in this the Gospel day, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then "He shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks."

Peace shall spread through all the earth,
When the Lord doth come.
Truth and righteousness go forth,
When the Lord doth come.
God with men shall then be found,
Every place be hallowed ground,
Life and beauty shall abound,
When the Lord doth come,

With such results expected from the coming of the King, it is no surprise that it became the early Christian's hope. Each member of the church seems to have held it. A Christian who had not this hope was an anomaly. Milner says, "This constituted in the second century so decidedly an article of faith that Justin held it up as a criterion of orthodoxy." Bishop Newton says, "It was generally believed in the

FIRST THREE, AND PUREST, AGES [CENTURIES]."

Bishop Russell, though an anti-Millennarian, says, "Down to the beginning of the fourth century the belief was universal and undisputed." While Gibbon, with no prejudice either way, says, "It appears to have been the reigning sentiment of orthodox believers." He also adds, "It was productive of the most salutary effects on the faith and practice of Christians." Of course its effects were salutary! It disposed the church to prayerfulness and patience, to purity and peace, to sincerity and soberness, to loyalty and love, to fidelity and firmness, to watchfulness and work. Solace it gave in suffering, and in bereavement balm; in persecution perfect peace, and even in the martyr's fire the Master's joy.

Would God this were the church's hope today! Only comparatively few within her bounds lay hold of it. The doctrine of the second advent is by most neglected, although the word of God is full of it.

When not entirely relegated to the lumber room, it is often held up to ridicule, and they who dare to say that they believe in it are treated as—well-meaning folk, perhaps, but—simple souls, and far behind the age. Well, some of us are quite content to be behind the age. Whenever it, in any matter, goes ahead of Jesus Christ and his immediate followers, we shall let it go. "The goodly fellowship of the apostles" is good enough for us, and on the subject now before us we are with that noble company. Simple we may seem to modern men to be; but it is the ancient truth we hold, the good old way we tread.

* * *

PAROUSIA FIRST—EPIPHANIA AND APOKALUPSIS FOLLOW

As in the distance the various peaks of the mountain are blended so as to be undiscernible, so in the distance the various features of the second advent of our Lord were indistinct. But now is our salvation near—"nearer than when we first believed"; and we should expect that the holy spirit, which we were assured would bring truth to the attention of the Lord's people as "meat in due season," would continue to "show them things to come" as they would be due to be understood. And thus we have found it, praise the Lord! God's word is as a shining light shining more and more unto the perfect day. In its light we can now see that our Master will be *present* for a time, in the harvest time of this age—*invisibly present* doing a work in his church, before any outward sign or revealing to the world takes place. His work in his church will be the separating of the true from the merely nominal—the "wheat" from the "tares." His *revealing* will be in the "flaming fire" the great time of trouble with which this age will close, and in which the "tares" shall cease to be "tares": but *before* that fire can come, as the parable was given to show, he will be present in his wheatfield gathering the wheat into the garner and bundling the tares for the burning.

Another parable also shows that before *revealing* himself in any manner to the world, he calls *first* his own servants and reckons with them (Luke 19:15-27) Ah! dear brethren,

what a holy awe it brings to our hearts to know that we are *now* living in the *presence* of the Son of Man; that now the "wheat" is being gathered and the "tares" being bundled;—that *now* the servants are reporting their use of the pounds and talents entrusted to them, while the world sees nothing and enquires, "Where is the promise of his *presence*, while all things continue as they were from the beginning?" Nor can any but the few hear and appreciate the evidences, or understand the Master's words that as the world *knew not* in the days of Noah, even thus shall it be in the *presence* of the Son of Man (Matt. 24:37)—they shall *know not*, and the ordinary avocations of daily life shall continue,—until disturbed by the commotion and trouble of the *Epiphania*, the *Apokalupsis* of the King in the pouring out of the seven last plagues—when the judgments of the Lord shall be abroad in the earth and the inhabitants of the world shall learn righteousness, and say, "Come, let us go up to the mountain [kingdom] of the Lord's house. He shall teach us of his ways and we shall walk in his paths."—Isa. 2:3.

Think up the addresses of all your earnest and pious Christian friends and send them to us for samples of this issue; and if they are interested assure them that if they will request it, mentioning this offer, we will send them a pamphlet on "*The Parousia, Epiphania and Apokalupsis of our Lord*," free! Call to their atttention, also, the still fuller treatment of this subject in "*The Time is at Hand*," 360 pages, 25c, or loaned free to all who promise a careful reading and to return it postpaid.

"THE MORNING COMETH"

"Lo! from his Eastern heights sublime,
I hear the herald's joyous warning;
Day's glory deepens; far upclimb
The rosy splendors of the morning;
See yon triumphant steeds of light
Chase the retreating hosts of night;
The valleys sing, the hills rejoice,
'Tis coming. Yes, 'tis coming.

"'Tis coming. Yes, our night of tears
Shall fade before Immanuel's glory,
Which now, to gild our earth, appears,
Foretold in ancient song and story;
Foretold in that seraphic strain,
With notes which haunt our world again,
For traveling through the shadowy years,
The Just, the Merciful appears.
Behold! the Lord of glory."

FURTHER OBSTACLES TO THE "DAWNS"

When unlawfully cut off from the cheap rates for mailing the paper-covered *Dawns*, we did the next best thing, and availed ourselves of the special rates granted on this class of matter, in ten pound lots, by the Express Companies. Thus we have been enabled, up till now, to send the *Dawns*, in packs of ten or more, to any Express office in the United States at the rate of thirteen cents per volume.

But now this, too, is changed! The Express Companies, finding us at their mercy, have adopted the same rule as the Post Office. Undoubtedly they would be willing to raise their rates on books and everything—just as high as Post Office competition will permit.

In view of these facts, we have been obliged to increase the wholesale rates on *Dawns*. It may be argued that the increased price will make no difference to us, as the *Dawns* are sold at cost anyway; but we answer that our object is to put as large a number into circulation as possible—hoping that, by and by, they will be more sought and more studied by the masses than now;—and we well know that the lower the cost the more can be circulated.

We propose meeting the issue by supplying our readers with the cloth-bound *Dawns* (prepaid to any part of the world) for twenty-five cents per volume. By having the binding done in very large quantities we hope to nearly get out whole; but if at a slight loss we will consider it money well spent in the wider circulation of the truth.

One good result will be the better appearance the books will make, wherever they may go; another, their greater durability; and, additionally, they will appear more frequently on the bookshelf, and thus become the better known. Order hereafter in cloth binding.

The *retail* price of *Dawns* will hereafter be 35 cents, plus postage, 10 cents; but all *Watch Tower* subscribers are welcome to the wholesale rate as above.

STEPHEN'S DEFENCE AND EXECUTION

Acts 7:54-8:2.—March 2.

"Pray for them which despitefully use you and persecute you."—Matt. 5:44.

Stephen's defence before the Sanhedrin Court turned out to be a defence of the truth, rather than of himself. Full of zeal for the Lord and for a proper use of his privileges as a minister of the truth, Stephen was courageous—seemingly to the extent of ignoring all thought of personal safety. His defence is not part of this lesson, but it is, nevertheless, worthy of consideration. It displays a clear insight into the past history of his people, and a clear appreciation of the lessons inculcated through their experiences. In a word, it gives evidence that Stephen was a Bible student—"a workman who needed not to be ashamed, rightly dividing the word of truth." Stephen in all this was a worthy example to the Lord's flock, the lesson still being appropriate. With us also the first thought should be the privilege of serving the truth, and if the will of God be such, the privilege of laying down life, even, in its service. A full consecration to the Lord on our part, and a keen appreciation of the truths of the Scripture, will ultimately make us courageous—not careful for the present life when weighed in the balance with the interests of the Lord's cause. But now, as in Stephen's day, such courage can only come from a knowledge of the divine plan, and the knowledge can only come through a right *dividing* of the word of truth;—and such abilities imply a devotion of time and energy to the study of truth, and the guidance of the holy spirit in the understanding of it.

The charge against Stephen was blasphemy against the holy place, Jerusalem (and especially its holy Temple, which sanctified it), and against the law of Moses. Passing by the charges, Stephen went into a history of the Lord's leading of Israel from the time of Abraham down to his own time; and thus showed his full faith in the holy places and in the promises and presence of God, which made them holy. His familiarity with the facts, and the reverent manner in which he stated them, and the conclusions which he drew from them, must have shown his judges clearly that so far from being a blasphemer of Moses and his institutions and holy things, he was a firm believer in these, and a zealous advocate of them. So with us: when discussing holy things there may at times be those who, intentionally or ignorantly, will attribute to us evil conditions or evil motives. With us, as with Stephen, the best manner of dealing with such charges is to show, without ostentation, and by deeply reverent manner, that we are trusting implicitly in the gracious promises of God, and that we appreciate fully his various providential leadings and dealings in the past, not only as respects ourselves, but with all his holy people. Now, as in Stephen's case, the best answer respecting our fidelity to the holy things is represented in our knowledge of them, and in the reverent manner in which we mention them.

Stephen rehearsed to his hearers the fact that Moses, the great Law-giver, whom they now reverenced, had at one time been rejected by Israel, saying, "Who made thee a judge or a ruler over us?" But he was God's agent and representative, and hence, in due time, he became Israel's deliverer. He reminded them also that Moses had said, "A prophet shall the Lord your God raise up unto you from among your brethren, like unto me." The lesson which Stephen desired his hearers to draw is, that as Moses was rejected at his first offering to the Israelites so the one like unto Moses would, like him, be rejected—had been rejected, in the person of Jesus. Nevertheless, as Moses subsequently became the leader and commander of the people, and delivered them, so also Jesus would in due time become the great deliverer of his people,—at his second advent. He pointed further to the fact that the prophets all down through the Jewish age had been refused by the people in the time of their presence and ministry with

them, many of them being foully dealt with; but nevertheless subsequently they were discerned to have been the Lord's representatives. Stephen would have his hearers recognize Christ as the great prophet, whom God had set forth to be the instructor of the people. We see no attempt to defend himself, except by showing up the truth. He evidently relied upon his course of conduct and teaching corroborating the history which he was now delineating. Let us also, in our intercourse with others whom we would lead into the truth, pay less attention to self-defence than to a presentation of the divine Word. As the Apostle declares, the sword of the spirit, the Word of God, is sharper than any two-edged sword.—Heb. 4:12.

About this time, apparently, some manifestation of impatience on the part of the Court caused Stephen to hasten to his conclusions abruptly, saying, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the holy spirit; as your fathers did so do ye. Which of the prophets have not your fathers persecuted, and they have slain them which showed before the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the dispensation of angels, and have not kept it." (Vss. 51-53) It is not necessary to suppose that these simple, true words were uttered in any harsh tone or strifeful manner; for everything about Stephen's attitude seems to imply gentleness, forbearance, love. It was the truth, and it was the right time to tell it. He evidently knew what was likely to be the result anyway, and wished to give his testimony, that as those who had foretold the just one had been killed it was no more remarkable that those who afterward bore witness to him should be killed also.

His persecutors were thwarted; their attempt to traduce him and show him an enemy of the Lord, of the nation, and of the law, had abundantly failed. He stood before the Sanhedrin a great teacher, reproving them, and showing from their own Scriptural records that they were now intent on doing toward him as their fathers had done toward the Lord's faithful in every age. His hearers were "cut to the heart." This expression reminds us of the record (Acts 2:37) of those who heard Peter preach on the same theme—they were "pricked to the heart." But people can be pricked to the heart, and yet have very different results follow. Much will depend upon what is in the heart when it is pricked. If it be good the results will be good; if it be evil the results will be evil. Out of the abundance of the heart the mouth speaks, and the course of action is guided. These men were in a wicked condition of heart, and the truths uttered by Stephen were to them stings, rebukes, arousing their hatred to a pitch of frenzy—"they gnashed on him with their teeth."

Undaunted by their manifestations of hatred and malice, Stephen was so filled with an appreciation of the Lord's goodness, and of his being a servant of the truth, that he was all aglow with interest in his theme, and his face illuminated with an angelic expression, such as the truth only can impart. It was then that looking away from his own surroundings—away from his enemies' faces—he was granted a glimpse of the Lord at the right hand of the Father. Whether it was a mental vision, such as any of us can awaken in our minds, such as the Apostle referred to when he said that we should be continually "looking unto Jesus, the author and finisher of our faith," or whether it was actually a vision granted to Stephen at this particular time, we know not;—most probably it was a vision.

He of course did not see in reality what he described, as that would be an impossibility;—"No man hath seen God at any time," and the Only Begotten of the Father is now the express image of his person, and he also would be invisible to humanity; even the light of his glory would have smitten Stephen down, as it smote Saul of Tarsus a short time afterward. But that Stephen should have had a vision or revelation of his Master and his high exaltation is entirely reasonable; he told what he saw, and this furnished the occasion of his death. His adversaries could have found nothing against him in anything he had said, or that any witness could have proved, but now, affecting great indignation at the thought that Jesus, whom they had crucified, Jesus the imposter, had become exalted to heavenly glory, next to Jehovah himself—this furnished an opportunity for the claim that Stephen was a blasphemer, and therefore ought to be stoned to death. All being in a wrong attitude of heart, the same impulse affected all, and they rushed upon the faithful servant of the truth, pushing him out of the city to a secluded spot, where they stoned him to death. Let us likewise be faithful to the Lord, and we also shall have revelations of our Lord's glory—not, probably, visions or dreams, but such mental pictures as are clearly delineated before us in God's Word, which now is commonly in the hands of his people; and under the leadings of the holy spirit reveals to us the deep things of God which human eyes have not seen nor ears heard.—1 Cor. 2:10, 13.

The stoning of Stephen would seem to have been a violation of the Roman law. The Mosaic law, indeed, commanded stoning as a penalty for blasphemy; but from the time the Romans took possession of the country they seem to have decreed that life could not be taken in any legal form except that of the Roman law; but Stephen's enemies were so enraged that they were evidently willing to risk some personal injury rather than be defeated in their purpose of destroying their enemy, whom they could not match with Scripture or logic.

The Lord's servants today are in no particular danger of being stoned to death after the same manner; but the majority of them have had experiences, nevertheless, which in many respects correspond. False representations, anger, malice, hatred, strife, etc., hurled against the Lord's people, are often hard to bear; and yet all those who receive such figurative stoning in the same manner that Stephen received his literal stoning, are sure to be greatly blessed. They find that although such experiences are severe as respects the flesh, they are nevertheless helpful, profitable, as respects the new nature. They thus demonstrate the truth of the Apostle's statement, "The outward man perisheth, but the inward man is renewed day by day,"—by just such experiences rightly received.

It is here that attention is drawn to the fact that Saul of Tarsus was probably a member of the Sanhedrin, which tried Stephen, and surely one of those who consented to his death;—standing guard over the outer garments of those who executed the will of the Sanhedrin, in doing the actual stoning. He refers to the matter himself subsequently, in contrite language. (Acts 22:20) Let us have hope, therefore, that some of those who today assault us, because of loyalty to the Lord and his Word, may yet be amongst those who will penitently acknowledge the error of their ways. Indeed, a number of instances of this kind have occurred; a number of those who are now deeply interested in present truth at one time were so bitterly opposed that they burned the publications which represent these truths, and gloried in the deed. It shows us, too, how God looks at the heart, and teaches us that some who are not bad at heart may at times be so blinded by prejudice that light appears darkness to them and darkness light.

Stephen's attitude in receiving his persecution was most noble. He prayed for himself and for his enemies—that the latter might be forgiven, so far as he was concerned;—they will have enough to answer for and to receive "stripes" or just retribution—for himself, that the Lord would receive his spirit. There has been some query as to what would be implied in this expression, "Receive my spirit." We have already shown* that the primary sense of the word spirit is energy or "life," and that the spirit, energy or life, of all flesh was forfeited through sin; but that believers, recognizing the fact that Christ has died for our sins, recognizing the fact also that whosoever accepts Christ, as his Redeemer, receives through him a new right to life—that to such the spirit of life is no longer reckoned as forfeited, but reckoned as being restored to them again,—and that unto eternal life, if they are faithful. Not that Christians are privileged to retain their hold upon the spirit of life now, and thus avoid dying, but that God has promised us, through his Word, that he who has the Son has life—has received back again by faith through him a future right to life, to be fully attained through a resurrection. Nevertheless, it is explained to us that "our life is hid with Christ in God," and will not be ours until "he who is our life shall appear" at his second advent,—and grant, according to the Father's plan, new or resurrection bodies to his people. (Cor. 3:3, 4) Stephen meant to express to the Lord his confidence, his trust, in a future life through a resurrection, when he made this expression, "Lord Jesus, receive my spirit"—receive my life, preserve my life, that it may be granted to me again in the resurrection, according to thy gracious promise: I commit my all to thee, in hope.

Stephen's attitude under persecution may well commend itself to us: our love for the Lord and our benevolent sympathy with all the gracious features of his plan should lift us above any and everything like vindictiveness or spitefulness against our enemies; and should permit us to see that their mistreatment of us, is largely because they are blind to the truth. They know not us, even as they knew not the Lord; and, as he said, if they called the Master of the house Beelzebub, and said all manner of evil against him falsely, we must not be surprised if the same should be our lot. We know, therefore, to count it all joy when we fall into such matters; and should rejoice that we are counted worthy of a share with the Lord in the trials and difficulties of this

* MILLENNIAL DAWN, VOL. V, Chap. 13.

present time, that in due time we made be made partakers also of the glory to follow. With us also the one thought should be the pleasing of our Lord and the attainment, through him, of the life everlasting—having him to care for our spirit of life, and to revive us again in the resurrection in due time.

"HE FELL ASLEEP"

In the midst of his prayer he fell asleep—he died. Commenting on these words an "orthodox" writer says: "Though the pagan authors sometimes used *sleep* to signify *death*, it was only a poetic figure. When Christ, on the other hand, said, 'Our friend, Lazarus, *sleepeth*,' he used the word, not as a figure but as an expression of a fact. In that mystery of death in which the pagan saw only nothingness, Jesus saw continued life, rest, waking—the elements which enter into sleep. And thus in Christian speech and thought, as the doctrine of the resurrection struck its roots deeper, the word 'dead,' with its hopeless finality, gave place to the more gracious and hopeful word, 'sleep.' The pagans' burying place carried in its name no suggestion of hope or comfort. It was a burying place, a hiding place, monumentum, a mere memorial of something gone; . . . . but the Christian thought of death as sleep brought with it, in the Christian speech, the kindred thought of a chamber of rest, and embodied it in the word cemetery—*the place to lie down to sleep*"—*Word Studies.*

Throughout the Scriptures the word "sleep" is frequently used as a synonym for death—but only in view of the hoped-for awakening—the resurrection. It was because Abraham and his posterity believed God that he was able to raise them up from the dead, and that his agreement so to do was implied in the promise that all the families of the earth should be blessed, that it was impossible for them to think of their departed ones as being totally *extinct* in death;—from that time onward sleep, as a synonym of death, became common amongst those who waited for the consolation of Israel. And in New Testament times, in harmony with our Lord's declaration, "The maid is not dead, but sleepeth," and again, "Lazarus sleepeth," etc., we have the term sleep commonly used amongst the followers of Jesus in the various New Testament writings. (See Matt. 9:24; John 11:11) Many, however, who use the term sleep, and who place it upon the tombstones in their cemeteries, overlook entirely the fact that it implies that the sleeping one is unconscious, that he will not be conscious until the waking time, the resurrection. The figure is a beautiful one, viewed from the right standpoint, the standpoint of divine revelation, which shows us the blessings of mankind, restitution, which are to be expected as soon as the morning of the new Millennial day shall have been fully ushered in.

Doubtless there were many who considered the martyrdom of Stephen a great calamity to the church, a great loss of influence; a cutting off of one of the ablest exponents of the Gospel. But we are not sure that they took a correct view. Viewed from God's standpoint, quite possibly the testimony which Stephen gave at the close of his life was a most beneficial one; first in its influence upon the believers, in teaching them by precept and example faithfulness, even unto death; and that the Lord's people could die as they lived,—joyful through the faith that is in Christ. His death also probably bore a valuable witness to some of his enemies. Quite possibly the Apostle Paul's first favorable impressions toward Christianity were received through his witness of the courage and zeal of this noble martyr,—whose spirit of Christ he doubtless witnessed in others of the hated "sect, everywhere spoken against."

So with us; we know not which act in life may glorify the Lord most, or whether our living or dying would be most helpful to his cause. We are to leave this in the Lord's hands, and to remember that our course in any event must be one of faithfulness, and that if faithful nothing can by any means harm us, but all things must work together for our good.

PERSECUTION AND ITS GOOD FRUIT

Acts 8:3-13.—March 9:

"Therefore, they that were scattered abroad went everywhere, preaching the Word."

Persecution is never right, nor is it a joyous matter; nevertheless, God can overrule this, as well as all wrongs, for the good of his people, who can learn also the lessons of "rejoicing in tribulation," and of tracing divine providences through them,—seeing by faith the desirable results. The first persecution of the church began about the time of Stephen's death, noted in our last lesson. This is variously estimated as having been from three to seven years after the day of Pentecost, though we have no means of definite information. Saul of Tarsus (afterward called Paul the Apostle), was evidently a leader in the heresy-hunting and persecution which started with Stephen and extended in a general way to all believers,—except the apostles, who, for some reason, seem to have been providentially protected.

The persecution began in Jerusalem, because this so far had been the center of the work, as our Lord had directed,—"beginning at Jerusalem." Not only was it the principal city of Palestine, but, as we have previously seen, it was the resort of pious Jews from all quarters of the world, many of whom sought to make it their home in the close of life, even if they had previously lived abroad. The Lord had graciously granted a season of development for those brought into the church at Pentecost, and subsequently; and now that they had reached a fair degree of growth in grace and in knowledge, he permitted the winds of persecution to blow against the church, and to scatter the ripened seeds hither and thither, in every direction.

The same God who directed thus in the affairs of the early church, still loves and cherishes his own; still directs and guides in respect to the interests of his own cause, his Zion. Now, as then, it is with him to permit or to hinder persecution, according as in his wisdom would be for the best interests of his people, and the outworking of his glorious plans. The persecution which then arose had, doubtless, a two-fold effect: (1) It served to test and to sift those who had already named the name of Christ;—to prove their loyalty, their willingness to endure hardness as good soldiers;—their worthiness to be reckoned amongst the overcomers. Not only did it test them, but it undoubtedly strengthened them; for experience shows us that every trial and test endured with faithfulness brings an increase of victory and strength of character. (2) It became the Lord's means of spreading the truth in every direction, and thus of greatly broadening, as well as deepening, his work in the world. Having first blessed those who, by his providential arrangements, had been gathered to one center, he now scattered them, as lights throughout Palestine and the adjacent country.

Drawing applications to ourselves from this feature of our lesson, we note how the Lord has gathered to this new land, America, a specially prepared class of people, liberty-lovers and truth-lovers, from all parts of the world. We note how he has lighted the torch of liberty and civilization here more generally than elsewhere. We note how, in this specially prepared soil, he has planted the present truth, the "harvest" message which is now shining forth in a feeble manner, not only to all the people of this favored land, but, to the world in general. We note a correspondency, also, in the fact that thus far in this harvest our persecutions have been quiet,—rather than public, open, and demonstrative. We like the early church, have had an excellent opportunity for cultivating the knowledge of the truth and the graces of the holy Spirit. Surely it will not surprise us now, or shortly, if the Lord's providence would permit some open persecution: and if this should be the divine will, are we in that proper condition of heart that it would profit, instead of discourage us, and destroy our faith? Would it mean to us, as to the faithful of the early church, merely an enlargement of our opportunities, and the broadening of the Lord's work today? We trust it would be so.

An important lesson for all of the Lord's people to learn, is that the Lord himself has full charge and direction of the affairs of his church; that he who blesses it with his holy Spirit, and with the light of the knowledge of God, is the same one who has permitted a restraining of the persecutions and siftings from without and from within. Those who learn this lesson thoroughly are the only ones who, amid all the affairs of life, can rest themselves fully in "the peace of God which passeth all understanding." Let us learn to trace divine providences in the past, and to appreciate them and to apply them as far as possible, to affairs of the present time; and then to trust the Lord, even where we cannot trace him, knowing that all things shall work together for good to them that love him.

HOW TYNDALE'S PERSECUTION RESULTED

As an illustration of how persecutions sometimes, indeed generally, greatly prosper the cause of truth, note the following respecting that eminent English reformer, William Tyn-

dale, who was amongst the first to publish the holy Scriptures in the English language. Not being permitted to do his work of Bible translating in Great Britain, he removed to the city of Worms, Germany, and published there his first complete edition of the New Testament. Several hundred copies of the work went to England. These, by order of King Henry VIII., were bought up for destruction, by the Bishop of London; but Tyndale read the meaning of this providential hindrance of the circulation of the work thus: "I shall get money of him for these books to buy myself out of debt, and the whole world shall cry out at the burning of God's Word; and the overplus of money shall help me to correct again, and nearly to imprint the same." And so it was. Bishop Tunstall purchased not only all he could secure in Great Britain, but also purchased copies in the city of Antwerp, and had a public burning of these at St. Paul's Cross, London, A. D. 1526. Later on, in spite of the prohibitions of the king, and the energy of the clergy, copies of the New Testament, published in the English language, were smuggled in by vessels laden with grain.

What we all need is implicit trust in God and a burning zeal for the service of the truth, which nothing can daunt or hinder. If thwarted in one way we are to adopt another plan; if hindered in that, to change again—always observing the laws and principles of righteousness, and relying upon the Lord to overrule the results to his own praise. Under the Lord's providence hundreds of thousands of copies of *Millennial Dawn* and millions of tracts have been scattered as seed in all civilized lands. It would not surprise us at all if some persecution or opposition were to arise which would cause these seeds of truth to germinate. The man who, in his anger, stamped his feet upon the seeds, merely pressed them into the earth, where they the better took root. And so it may be in respect to any opposition which the great adversary may raise up now, and which the Lord may permit. We may not pray for temptations, trials and persecutions, nor may we pray to escape them; but it is surely our privilege to ask that the Lord will not abandon us in temptation, but will ultimately deliver us from the evil one—in his own time and way—and generally, to overrule our affairs to his own praise.

DEACON PHILIP'S MINISTRY

There was a Philip amongst the twelve apostles, but it is not he that is referred to in this lesson. This Philip was one of the seven deacons whose choice by the church has been related. (Acts 6:5) Evidently he had used well the opportunities thus afforded him, by attending not only to the distribution of the natural food to the needy, but by the feeding of his own heart upon the spiritual food also,—thus preparing himself, as a servant and messenger of the Lord, for further service of a more spiritual kind. Philip was one of those whom the persecution drove out of Jerusalem. Let us stop here to notice that the early church might have said,—Persecution is getting severe; but we will stay where we are, suffer imprisonment, etc., esteeming that the Lord is able to protect us here as well as elsewhere. This would have been sound reasoning; but it would indicate a neglect of the Lord's directions to his church, saying, "When they persecute you in this city, flee ye into another." (Matt. 10:23) The persecution was intended to scatter them, and failure to take heed to the Lord's directions might have led some of the most earnest and faithful of the church to obstinately resist the designs of providence. So now, let those who may be called upon to endure persecution remember the Lord's direction; and after giving a proper testimony, if the door of opportunity opens, let them remove to another locality, where their faithfulness and increased knowledge and wisdom in the handling of "the sword of the spirit" may give them opportunities for still greater usefulness. This was the case with Philip, who removed to Samaria, and apparently lost no time in beginning the ministry of the truth, preaching Christ.

It will be remembered that this city of Samaria was the capital of a district called Samaria, whose people were known as Samaritans: being of mixed blood, Jewish and Gentile, they were counted by the Jews as though they were Gentiles; hence "the Jews had no dealings with the Samaritans." We remember, further, that it was respecting these people that our Lord said to his disciples, when sending them forth, "Go not into the way of the Gentiles, and into any city of the *Samaritans* enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6; 15:24) Our Lord thus marked the Samaritans as being separate and distinct from the Israelites. We remember, further, that it was because our Lord would not enter into the City of Samaria, and heal its sick, that the people of that city refused to sell the disciples food, as they passed by. It was in resenting this affront that James and John, the apostles, said to our Lord, "Wilt thou that we command fire from heaven to consume their city?" Jesus answered, "Ye know not what spirit ye are of; the Son of Man came not to destroy men's lives, but to save them." It was a woman from this same city who later met the Lord at the well, and got from him a little taste of the water of life, then brought many of her friends and neighbors, who also tasted and were refreshed, and many of them believed on him. Nevertheless, our Lord's testimony then was, "Ye worship ye know not what; . . . , salvation is of the Jews."—John 3; Luke 9:54-56; John 4:22.

The fact that Philip now came into Samaria, under the leading of divine providence, and preached the Gospel there, signifies that the time had come for the Gospel to be extended beyond Judaism. It implies, therefore, that this incident occurred at least three and a half years after our Lord's death—after the close of the seventieth symbolical week, and the full end of Israel's special favor as respects the gospel invitation of this age. Evidently the apostles had less strenuous feelings of opposition against the Samaritans than against Gentiles in general, because they were of mixed Jewish blood.

The Samaritans were ripe for the Gospel, and the fact that the Jews had disdained them much as they did the Gentiles no doubt made them all the more ready to receive the Gospel message, which ignored all caste and class distinction, and accepted into its brotherhood all who confessed their sins, accepted Jesus as the Redeemer, and made full consecration to him. Philip's preaching was backed by the open manifestations of the spirit, in healings, etc., as was all the preaching of that time—intended to establish the faith, and to counteract the wonder-workings of Satan, through necromancers, those possessed of a spirit of divination, etc.

The truth reached the Samaritans just in time to rescue them from some of Satan's wily arts, known at that time as "Black Art," etc., practiced by Simon Magus, the sorcerer. The record is, that his influence with the people had been great, both with rich and poor; and that they recognized him as possessed of "the great power of God." Times have changed since then; sorcery and magic no longer captivate the world to the same extent, and the great deceiver has changed his tactics with the times. As the Apostle declares, he assumes a garment of light, and presents himself as a messenger of light, for the deception of those who are seeking the truth. Today he has a variety of devices, snares and traps for those who are awaking out of the slumbers of gross superstition and ignorance brought down from the dark ages. To these he variously presents himself as a Higher Critic, searching for the truth in the Bible, and finding it a mass of contradiction. To others he appears as an Evolutionist, teaching doctrine wholly contradictory to that of the Scriptures, proving that there was no fall; and hence that there could be no redemption from a fall, no times of restitution from its consequences. To others he appears as a Christian Scientist, affecting the name of Christ as one deception, and the name of Science as another, and presenting a confused medley opposed to both—yet backed, nevertheless, by certain physical reliefs and cures distributed (by the same power which worked through Simon Magus) to those who will yield themselves to the deception, and who will deny the truth and persistently stick to the denial;—they shall have the reward of healing.

We who now oppose the adversary and his methods are not armed with the powers of physical healing, whereby to appeal to the people; but we are possessed of the truth, which operates as an eye-salve upon the eyes of the understanding of those who accept;—as a cleansing from sin and a relief from burdens;—as the oil of joy upon their heads and in their hearts. The whole matter has taken a higher plane, by reason of the advancement in general knowledge and civilization which have come to the world as a result of the shining of the light through God's faithful ones in the past. Now, as then, the truth brings conviction to those who are in a proper attitude of heart, and relieves them from the bondage of ignorance, superstition, priestcraft, and sectarianism,—bringing them into the liberty wherewith Christ makes free indeed all who become truly his.

Those who accepted Philip's message, and made a consecration to the Lord, signified it by baptism—immersion—in water, symbolizing the immersion (burial) of their wills into the will of God as expressed in Christ;—signifying that henceforth they would be dead to self and to the world, and rise to walk in newness of life, as members of the body of Christ. We read nothing about a creed or a sect or a denominational

name, nor about the recording of the names in a denominational register. The early church recognized, as we do, that the important matter is that believers should be *joined to Christ*, and that their names, on this account, should be "written in heaven." Simon, who had previously been the religious (?) leader of the people—their leader into darkness, into the wiles of the adversary,—became one of Philip's converts, one of those immersed, and a constant attendant upon Philip's ministry, beholding with amazement the power of God operating through him, which power he recognized as being superior to the power of Satan which had operated in himself.

A MAN WITH AN UNREGENERATE HEART

News of God's favor to the Samaritans, and of their acceptance of the Lord, soon reached Jerusalem; and representatives of the whole company of the apostles and others at Jerusalem went down to Samaria to note the work of the Lord, and, no doubt, to encourage the believers. But they went specially because the *gifts* of the holy spirit (miracles, healings, tongues, etc.) could only be communicated through the apostles. However well Philip might proclaim the gospel and immerse believers, he, not being one of the chosen twelve, had not the power of communicating those gifts. (As those gifts were communicated only by the apostles it is evident that they must have ceased in the church shortly after the apostles died.) Peter was one of those sent, and John, the very one who had said, "Lord, wilt thou that we command fire from heaven, to destroy these men and their city?" was the other delegate. How much change the Gospel of Christ had wrought, even in this good man! He had learned of Jesus, and now had the same spirit, which sought not to destroy men's lives but to save them.

When the apostles arrived they prayed with the disciples, and then laid their hands upon them, communicating some of the gifts,—power to speak with tongues, to interpret tongues, to perform miracles, etc. As Simon Magus was one of the believers, one of the baptized ones, he, with the rest, undoubtedly received some gift of the holy spirit. Yet he, and quite probably others of the number, were not in full harmony with the Lord and his gracious plans. The *gifts* of the spirit might be imparted instantaneously; but the *fruits* of the spirit could only be had by growth. Those gifts, therefore, are not to be esteemed as being such good evidence of the divine favor, and nearness to the Lord, as are the fruits of the spirit, which all of the Lord's consecrated people of today should possess in some degree,—meekness, patience, gentleness, brotherly kindness, love. The Apostle Paul declares that if he had not merely one of those gifts, but all of them, yet lacked love, it would profit him nothing, eventually, as respects the great favor to which the Lord has called his church—1 Cor. 13:1-8.

Simon Magus, while astonished with what he had seen, and interested from that standpoint, and convinced that the power was a holy one; and although he had cast in his lot with the believers, and received a gift,—was still "in the gall of bitterness, and in bonds of iniquity," as the Apostle Peter subsequently told him. He was thus all the time, but neither recognized the fact himself, nor did the others recognize it. It was then that his interest in the matters under consideration led him to the point of asking Peter to give him the apostolic power of communicating gifts; promising him in return a good compensation in money;—thus showing that he was not interested in the truth and its service from the right standpoint;—that his was merely a curiosity interest, and that selfishness had not given place to love; that he would like to have this apostolic power so that he could use it in a selfish way, for his own aggrandizement, and for his own advantage amongst the people.

A SIMON MAGUS CLASS TODAY

There have been many of this same disposition since. They are not necessarily worse men than many others in the world, because they give evidence that they have neither part nor lot with the Lord's people. It is safe to say that there are hundreds of thousands, yes, millions, of the Simon Magus class in the nominal churches of today; men and women who have never discerned the real spirit of the Gospel: but who look at its various arrangements from a mercenary point of view, considering what shall be the gain or loss, the advantage or disadvantage, of their relationship thereto;—and maintaining the relationshhip because of the honor or social position or worldly prosperity which it has brought them, or is bringing them, or which they hope yet to obtain through it. To all such we would like to say, kindly but firmly, "Thou hast neither part nor lot in this matter." We would not say, nor did Peter say to Simon, Your day of grace is past, and you shall be eternally tormented. What God may have for such in the future, under different conditions, we may or may not see clearly; but the point which we are now noting is that such characters have no share in the *kingdom;* neither in its present, nor in its future development. Even amongst those who have received present truth, we have reason to fear that some have received it, not in the love of *it*, but merely in a spirit of curiosity; or with a view to having something which they can use as a means for bringing themselves into some place of prominence amongst the brethren. Such persons are dangerous characters—dangerous as respects themselves, and dangerous as respects their influence in the church. Such should be carefully avoided in the selection of leaders amongst the Lord's people, no matter what their natural gifts, riches, or talents may be.

QUESTIONS AND ANSWERS

BELIEVERS, AND THE BANKRUPTCY ACT

Question: Would it be right or wrong for the footstep-followers of our Lord Jesus Christ to take advantage of the Bankruptcy Act for the relief of Insolvent Debtors?

Answer: It would be entirely proper for any person to take advantage of the law. The thought which lies back of this law is that in the vicissitudes of life some persons become hopelessly insolvent, and that it is the proper thing for their neighbors to relinquish their hold upon them and let them have a fresh start in life, provided they give up all that they have to their creditors. This humane law reminds us strikingly of the divine law given to Israel, and represented in their Jubilee system, under which, every fiftieth year, all debts of every kind were cancelled, and each family inheritance was restored; and that, we again remember, is but a type, or illustration of the heavenly Father's dealings with the world of mankind, who are all his debtors, and who, by application to the Mediator of the New Covenant, will be granted shortly immunity from every previous debt, and opportunity to retrieve their fortunes and to build new characters, without prejudice from original sin and condemnation.

While it would be lawful and proper enough for you to avail yourself of the privileges of this Bankruptcy Act, it may not be convenient for you to do so, because it would require some considerable attorney's fees to put the matter through, and unless you have some purpose or object respecting this in the future that would make it worth while to have the dockets cleared and to permit you to go into some kind of business, you had, perhaps, better let the matter stand as it is.

The general principle is a correct one, that the world of mankind are, in a general sense, human brothers, and that they should not oppress one another, but be ready to forgive one another their debts, when the circumstances are such that the debtor is unable to meet the obligations, and when he will probably never be able to meet them without unjustly depriving his family of life's necessities. In harmony with this thought is the general law of civilized lands, that debts are not perpetual, but that at the expiration of five years they become void and legally dead, unless specially stated to the contrary by the recording of them as judgments. However, on the other hand, should anyone living in debt come into possession of wealth, so that he could pay his obligations, it should be his pleasure to pay them, whether he had taken advantage of the Bankruptcy Act or not.

THE GARMENT SPOTTED WITH THE FLESH

Question: What is meant by the Apostle in the statement, "Hating even the garment spotted by the flesh" (Jude 23)?

Answer: The garment to be worn by Christians is the robe of Christ's righteousness, the spotless robe which is given to those who come unto the Father. All who have love for the Lord and for righteousness will desire to maintain as far as possible this absolute perfection of righteousness imputed to them through faith. To do this they will seek to walk after the spirit, and not after the flesh. But notwithstanding their good desires they may not infrequently come short of the glory of God, and fail to live up to all even of their opportunities. All such shortcomings of every kind are reckoned as stains or spots on the imputed garment of Christ's righteousness—spots,

marks of fleshly weakness. Those who have the right attitude of heart will hate sin, and hence will hate all fleshly spots or weaknesses of every kind, and will make haste to take the matter to the Lord in prayer, and, so far as possible, to make good any wrong they may have committted, even though unwilfully done; and that under the *New Covenant the blood of Christ cleanses such from all sins, and in this manner they are able to keep themselves unspotted from the world. By and by this faithful class will experience the resurrection change, and being possessed of new bodies in full accord with their new minds they will thenceforth be without spot or wrinkle or any such thing.

From this it will be plain that none need have spots upon his garment except he be careless respecting the matter; and such as are thus careless are to that extent lacking of the Master's spirit—they are not overcomers of the world, but to some extent sympathize with sin. This is the class which, for this reason, will fail to be accounted overcomers and will fail to obtain the great prize of joint-heirship in the kingdom. This is the class which will be obliged to go through the great tribulation with which this age will close, to the intent that in that tribulation they may learn lessons which will be valuable to them to all eternity, and this learning of lessons is scripturally called "washing their robes, and making them white in the blood of the Lamb."—Rev. 7:14.

WITH SUCH AN ONE NO, NOT TO EAT

Question: What about 1 Cor. 5:11? "With such an one no, not to eat."

Answer: We understand the Apostle to refer to church relationships, and that the Lord's people are in duty bound to maintain a very high standard of purity of morals; so much so that they would not even fellowship in the church or at the common meal or love-feast with any who were known positively to be of disreputable character. This would not mean one against whom merely an evil thought had been encouraged; or one against whom the shaft of slander had been hurled; for other Scriptures show us distinctly that the Lord's people are not to be evil surmisers in their carefulness to maintain a high standard of Christian living. Verse 10 seems to indicate that in our social and business affairs we should to a reasonable degree avoid fellowships and dealings with the disreputable.

IS GOD THE FATHER OF ALL MEN?

Question: The Apostle, in Acts 17:29, seems to speak of the natural man as the offspring of God. How should we understand this?

Answer: God represents himself as the Life-giver, or Father of every living thing, since all life proceeds from him; but, specially, he is the Father, or Life-giver of all created in his likeness. The natural man was thus created, represented in Adam; and although much of that original likeness has since been lost through sin and depravity, it is, nevertheless, still proper to speak of the man from the standpoint of his original creation. It is to be remembered, however, that according to the Scriptures all in the transgression lost the standing of sonship. All are God's offspring, that is, all spring from, or derived their life from the Almighty; but he recognizes as sons only those who are in harmony, in fellowship with him, and this now includes only those who are reconciled through the precious blood.

GOD COMMANDETH ALL MEN EVERYWHERE TO REPENT

Question: In the 30th and 31st verses of the same chapter we seem to have a contradiction. Verse 30 declares that God "commandeth all men everywhere to repent," and verse 31 declares that the appointed day for the world's judgment is future. If the judgment of the world has not yet begun, in what sense and with what justice does God command all everywhere to repent now?

Answer: While the command to repent is to "all men everywhere," nevertheless it reaches only those who have an ear to hear. The vast majority of mankind have not yet been commanded to repent, because God's voice through his messengers has not yet reached every creature. The assurance, however, is that the message shall reach all in due time. And whoever hears the message will receive with it a full knowledge of the gracious opportunity for complying with its conditions and arrangements. In the present age the arrangement is that they will be judged according to their faith, while those who hear in this next age will be informed of a justification by works—that they "shall be judged every man according to his works."

Thus viewed, it will be seen that God's arrangement for judging the world in the next age is complete, and it is in view of this feature of future judgment, or future trial, or opportunity which will be granted to all mankind for attaining to everlasting life, that God commands that every one should repent of sins and make effort to come back into harmony with him and to receive the boon of eternal life. Had God made no arrangement through the ransom for the giving of eternal life to the world, it would have been useless to have commanded repentance; for why should men seek by repentance and striving against sin to attain a life eternal if it were unattainable—if no arrangement had been made through the redemption by which God might be just and yet the justifier of those who believe in Jesus and who seek to follow his directions and to attain the gift of life in him?

THE ANNUAL MEMORIAL SUPPER

Question: If, as you claim, the Scriptures teach that the annual celebration of the Memorial Supper is the only proper one, please say when and why a change has been made to a more frequent observance?

Answer: (1st) You know, and all know that the Roman Catholic, the Greek Catholic and the Syriac churches, as well as the Church of England, celebrate Good Friday as the memorial of our Lord's death, and the histories of all these churches show its observance as far back as church history goes,—any of them,—all of them.

(2nd) You know, and all know, that the so-called Protestant Churches (Methodist, Presbyterian, Disciples, Congregational) ignore Good Friday. Really they protest in part against it, but ignorantly, without good reason, because of having lost sight of the original significance and importance of the day from a Scriptural standpoint. Those called "Protestants" recognize no particular day, but keep the feast weekly, monthly, bi-monthly, tri-monthly, etc., according to their fancy or convenience.

The above facts are known to all; but the reason for this change on the part of Protestants is known to but few of those even who practice the change, and is not to be found recorded in histories of any kind. The reason for this we will explain, and it will be manifest to all, although we cannot refer you to any other writings than our own on the subject. It is:—

(3rd) The Protestant reformation against Roman Catholicism was very properly specially against what Papists denominate "the sacrifice of the mass." And it was because Papists celebrated Good Friday as the most particular mass day, that Protestants were so particular to ignore that day.

(4th) The original deflection in Papacy, by which the sacrifice of the mass took the place of the original sacrifice made at Calvary, was gradual, and covered a long period of time, and is not to be found in the particular edict by the Pope or others. This, like many other false theories, grew gradually and spread itself gradually and unobservedly over the nominal church of that time; and the records of the true church of that time are not to be had, for it was so insignificant, in the eyes of the nominal system, that its views were ignored, but later on its writings, protests, etc., were destroyed as heretical.

The custom of performing the mass any and every day, and at any and every hour of the day and night, as might suit the convenience of its observers, having gained a thorough foothold, the original day (Good Friday) and its commemoration of the original sacrifice, was gradually merged by Papists into a great mass day. Nevertheless, even in this respect it has held a predominant position above all other dates with the devotees of the system, and every Roman Catholic who makes the slightest claim to faithfulness to his church, is expected to be present and participate in the service of Good Friday, whether he attends mass at any other time of the year or not. This is a matter of fact that can be readily demonstrated by application to any Catholic.

(5th) Church history, as represented, not only in denominational literature, but also in the cyclopedias, records the fact that the method of computing the time for Good Friday was early changed from the Jewish method of counting the Passover, to a very slightly modified counting which always brings the anniversary on Friday and the anniversary of Easter on a Sunday. The Jewish method of reckoning made the days fall irregularly on any or various days of the week from year to year. Hence the change to the present method of counting was considered to be justified. So universal is this custom that the principal almanacs give not only the date of the Passover according to the Jewish reckoning, but also its date according to this modified counting of Christendom—"the church calendar."

* See June 15, 1919, for critical examination of Covenants.

VIEWS FROM THE WATCH TOWER

HERMOGENES TO TITUS

Perhaps the best article which has yet appeared in the religious press bearing upon the higher criticism, came out in the last number of *The Wesleyan Christian Advocate* over the title of "The Epistle of Hermogenes to Titus," written in archaic style, belonging to the apostolic days and purporting to explain many passages of Scriptures which have furnished the bones of contention in recent controversies. Every Bible student will enjoy reading it. In part, the article reads as follows:

"Hermogenes, a servant of God, and a minister of Christ, and a teacher of the true faith of the Gospel, according to the ripe judgment of the present age; to Titus, mine own brother, whom I greatly love in the truth: Grace, mercy and peace be unto thee.

"Thou hast heard, beloved, of our aged brother Paul, that he hath written epistles to Timotheus; and I hear, also to thee; in the which he hath set forth many things in exhortations unto each one of you. In some of these he hath sought to hinder my usefulness with thee, and with many others. Remember, brother, that he is old and hath divers infirmities, and hath little knowledge of sound philosophy which edifieth. Therefore, I bear no malice toward him. But I write to set in order for thine instruction a more reasonable Gospel, which will make thee wise and will enable thee to instruct others also.

"Thou hast heard how our brother Demas hath written Timotheus, to teach him how he may gain favor with them that be somewhat in authority above us; and, moreover, with high esteem among them that will not endure the hard doctrines declared by Paul in his preaching and epistles. I know thee, thy promise and great talent, and earnestly desire that thou mayest rise above this Timotheus. Thou hast gifts many, and I would that thou mightest be a bishop over the church. Give heed, therefore, to my counsel.

"This Paul hath a lively imagination, such as maketh him exceedingly superstitious concerning the Scriptures, and an unsafe guide for such as would be wise; whilst I am yet young and have had long training in the schools of men skilled in reasoning concerning divine things, being in their company no less than sixty and seven days. Those great men instructed me fully in the approved laws, by the which we may know of the things which cannot be taken; wherefore, I think myself able to lead thee in a broad way. I will now set in order unto thee that which I have learned.

"The fathers did teach that Moses hath written how God made the heaven and the earth, having been instructed in this of God. Know thou, therefore, that Moses did beguile them. He obtained many accounts of a tradition of creation among several ancient peoples, and did patch them together for the Hebrews. That Paul accepteth this book of Moses as true history, doth show him to lack sound judgment.

"Thou knowest also that it hath been taught that the law and the prophets were given by inspiration of God. Herein is grievous error. The priests of the people of Israel, greatly desiring to lead our fathers into righteousness and to make of them a great nation, devised those great books. It is true, I cannot make known unto thee by which way this is proved; but beware of questioning my knowledge in this thing; thou wilt show thyself ignorant shouldest thou at all call in question our judgment. None but the instructed can fully understand these matters. The simple and unlearned must needs believe what we teach. If they fail to hearken, they are blind and cannot see into the deep things of our wisdom.

"We now conclude that at the least one thousand scribes were required to devise the law and the prophets; and peradventure, if that number doth not appear sufficient we can enlarge it to be even five thousand. It was a great work of imagination, and God must needs have many men to imagine each a little. Moreover, in these books the wise find many things contrary to sound reason. I will inform thee concerning some of them, in order that thou mayest be able to explain them to thy people. The writing which beareth the name of Moses doth declare that God did feed our fathers in the wilderness with manna from heaven. It is most confidently taught among us who are wise that they did lick with their tongues a honey, which is found on the leaves of the trees in the wilderness, and named it manna. The rock which gave forth water when this Moses did strike it flowed from a deep well, which he and his servants bored through a great rock by night while the people slept. The great pillar of cloud by day and fire by night which followed the people was produced by cunningly mixed powders. Moreover, this Moses was a wise magician, and did charm these people into a deep sleep, and while they slept, with his chosen helpers, he prepared many vessels into which, when full of water, they did cast a fine powder. After this they soaked the garments of all the people in the vessels of water, and it was so that they could no more wear out. Give heed concerning what we declare to be the truth of the record of the walls of Jericho, how they fell. They that be searchers after truth set forth that the horns and trumpets which the men of Israel did blow, mightily made a great commotion in the air, insomuch that the walls began to tremble greatly, which continuing many days they were shaken down and did fall. Know thou also that Joshua did, by cunning magic, cause the ignorant people to imagine that the sun obeyed him to stand still. They were deceived, for their own good, that it might profit them withal. Joshua did cause their memory to stand still. But we are wiser than to teach men that reason that this record is more than a fable.

"I will instruct thee, moreover, concerning the book which beareth the name of Esaias. The learned now show unto us that many men did bear that name, and every one a little part hath written; how many it doth not yet appear. When the searching in the matter hath ended, it may be shown that peradventure a score of scribes had part in making the book as it now is. We are now assured that Esaias prophesied nothing concerning the sufferings and glory of Christ. He spake only of the sufferings of all Israel for the sins of King Ahaz. (Why Israel should be called to suffer because of wicked Ahaz's sins, or why Esaias did write of this, it doth not concern us.) The book speaketh nothing of Jesus Christ. Then we say, and if any teach otherwise, he is thereby shown to be in ignorant company, with Paul and Peter and John, who have fallen into error, and teach old wives' fables, which the instructed reject.

"We have, also, a deep knowledge of the truth of Daniel and his prophecy, which will greatly edify thee, and will satisfy those who doubt concerning the miracles. Daniel was a man acquainted with many strange secrets. He knew how to charm the lions that they should not devour him when he should be cast into their den. So he feared not to pray; and when he was thrown to the lions, he cast a spell over them, that they could not bite or hurt him. Thou seest he saved himself, and gave God the praise. The record of the three Hebrew children and their trial in the fiery furnace hath also been shown to be according to reason. It hath been made known unto us by the teachers of science at whom Paul doth only sneer, that at the center of the hottest fire there doth always remain a cool place which will neither burn nor scorch garments, nor flesh. These Hebrew children were aforetime instructed regarding this; and therefore they feared not the wrath or power of the king; and when cast into the fire they knew immediately the place of safety and so were protected. See how reason doth make clear things hard to be believed, brother. . . .

"Finally, I declare unto thee the true explanation of the record of Jonah. He fled before the Lord that he might not perish at Ninevah. He had not sought that appointment and rebelled against going. When he took ship, the Lord ordered a vessel bearing the name "Great Fish" to follow Jonah's ship. So when the sailors did throw Jonah overboard he was picked up by the crew of the 'Great Fish" and tarried with them three days. These earnestly persuaded him to accept his appointment, and had such weight with him that he consented, and so went to Ninevah.

"Thou seest, brother, how our views do appeal to reason and sound judgment. I am assured that thou wilt gladly accept them, and assist us in spreading them, especially since Paul hath proven himself unable to lead the thinking classes of this great age. Thou mayest now be a leader in our school and get unto thyself a great name, for much learning, if thou dost act with us in this great warfare of the wise against the dull and ignorant. Paul hath had the help of Peter, John, James and Jude in this contention against us, but we faint not and continue to teach the people everywhere this doctrine, which maketh faith an easy matter. Meditate on these things I have written, and thy profiting will appear to all. When thou hast fully understood this, I will instruct thee in the correct knowledge of the gospel of Jesus Christ in another epistle. The salutation of me., Hermogenes, by mine own hand. Farewell."

PROGRESS IN CHURCH FEDERATION ABROAD AND AT HOME

English Journals are noting and commenting upon the unusual conduct of the Rev. R. C. Fillingham of the Episcopal church. He has recently been exchanging pulpits with Baptist and Congregational ministers. This is contrary, not only

to usage, but to Episcopal law on the subject, and the query is respecting what action may be taken by the Episcopal authorities,—whether his course will be ignored, and thus indirectly sanctioned as being in the interest of Christian unity and fellowship, or whether he will be reproved, or dismissed, and thus the separating fence be kept intact. In his sermon in the Carleton Hill Baptist church, Mr. Fillingham is reported by the English Journals, as follows:—

"Mr. Fillingham took his text from Revelation, 5th chapter, and part of the 10th verse: 'And hast made us unto our God kings and priests.' There had always, he said, been an ugly sound about priestcraft; it was a word of evil associations. It was connected with persecution and with human misery. If a number of men got hold of the idea that they alone had the truth, it was not unlikely but that they would persecute. But, again, it was an unwarrantable attempt to rule over the consciences of men. Every little curate, who had but just scraped through his theological college, claimed to have the keys of heaven and hell in his waistcoat pocket, whereas a Spurgeon and a Clifford were to be outside altogether.

"After dwelling on these points, Mr. Fillingham declared such claims to be contemptible as well as dangerous. The truth was their Orders were no better than those of the Nonconformists. Their claims were preposterous. The first Archbishop of the church of England was Archbishop Parker, and he was consecrated by Barlow. But all the evidence went to show that Barlow himself was never a bishop at all. He was appointed in 1536 to the bishopric of St. Asaph, and then to St. David's. But there was only one consecration of Bishops in that year—namely, on June 11th, and Barlow's name did not appear among them. Still further, Cromwell, the Vicar-General, addressed him as Bishop-Elect. Henry VIII, therefore, apparently made Barlow a Bishop by his mere word. Therefore, even from a sacramentarian point of view, Ritualism was a mere imposture. Priestcraft must be fought, and one of the best ways of fighting it was a union of Protestants of all denominations."

* * *

Church federation is progressing in Great Britain. All the large Nonconformists bodies—all denominations of Protestants outside of the Episcopal church—have effected a general union or co-operative arrangement as respects mission work, etc. This is supposed to be the forerunner of a still closer federation of interests. Local federations of Protestant denominations have been formed in this country, and seven or eight State Federations, but, so far as we are informed, the movement has not yet attained a general or national scope. Evidently the complete federation, which surely is to come, is still a few years in advance of us. The nearest approach to it, thus far, is represented in the "Second Annual Conference of the National Federation of churches and Christian Workers," held in Washington, City, February 4 and 5, in Y. M. C. A. Hall.

MADAME GUYON'S FULL SURRENDER TO THE LORD

Madame Jeanne De La Mothe Guyon was educated in convents, saved at the foot of the cross in 1668, sanctified in Notre Dame, witnessed for Jesus in the Court of Louis XIV., in France, Switzerland, and Italy, to bishops, priests, nuns and common people; was imprisoned for seven years, and died.

Of her conversion day she said: "I bade farewell forever to assemblies which I had visited, to plays and diversions, dancing, unprofitable walks and parties of pleasure. The pleasures and amusements so much prized and esteemed by the world now appeared to me dull and insipid—so much so that I wondered how I ever could have enjoyed them."

After making a full consecration she wrote: "I henceforth take Jesus Christ to be mine. I promise to receive him as a husband to me. And I give myself to him, unworthy though I am, to be his spouse. I ask of him, in this marriage of spirit, that I may be of the same mind with him—meek, pure, nothing in myself, and united in God's will. And, pledged as I am to be his, I accept, as a part of my marriage portion, the temptations and sorrows, the crosses and contempt which fell to him." Concerning her imprisonment, she wrote as follows: "I passed my time in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid, La Gautiere, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to Thee, O, our God! It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love Thee in the midst of their greatest crosses."

GOD'S PROVIDENCES COOPERATE

ACTS 8:29-39.—MARCH 16.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10:10.

Divine providences in our experiences as Christians should be sought for, if we would find them and enjoy their blessings to the full. But this requires faith, in a larger measure than we at first possess; and the increase of faith requires knowledge and experience. Our lesson illustrates God's providential care over his people from two standpoints: (1) His care for those who are seeking the light of truth; his intention that their earnest longings for it shall be rewarded, and his provision that the truth shall reach them under favorable conditions. (2) The Lord's willingness to use in his service, as instruments of his providence, those of his consecrated people who put themselves in the proper condition for his service.

Deacon Philip, the instrument of divine providence in starting the Ethiopian eunuch in the narrow way of discipleship—and through him possibly introducing the good tidings into Africa—we have already seen was just such a man as the Lord is pleased to use as his mouthpiece in the service of the truth. Having proven himself faithful in the inferior work of serving tables, he had been advanced, and been made an ambassador for God in the preaching of the Gospel at Samaria; and the present lesson shows him still further guided and used of the Lord in his blessed service. There is an encouraging lesson here for all who have the same spirit—the same desire to serve the Lord and his cause. Faithfulness in little things is sure to bring larger opportunities.

We are not informed by what means the Lord "spake to Philip," sending him to the road in which he would find the eunuch's chariot. We may be sure however, that the indication was sufficiently clear to Philip to be more than a mere guess or impression. We are to remember, too, that it was at a time when the Lord used miraculous means of communication, more than at present—doubtless for the very purpose of establishing the faith of his servants as well as their work. Today we walk more by faith, less by sight and miracle. Yet so bright is the light of truth now shining upon the divine plan and Word that we may safely say that we have much advantage every way, even over those of that time. We are to remember that up to the time of this lesson there were no New Testament writings; nothing, therefore, aside from the Law and the Prophets to assist and guide the apostles and early evangelists except the more or less miraculous interpositions of God's providence.

Even after we have learned of God's particular care for all of his people, we are inclined to surprise that a solitary individual should be so particularly cared for as was this eunuch; —that a special messenger should be sent to him for his instruction in righteousness. Very evidently divine providence does not guard the going of all mankind to this same degree. Very evidently there was something in the character of this eunuch, something in his heart-attitude toward God, that was pleasing and acceptable to the Lord, and caused the working of this miracle on his behalf—that he might have needed instruction in the truth.

The eunuch belonged to the kingdom of Meroe, which lay on the right bank of the Nile River, from its junction with the Atbara—as far south as Khartoum, and thence to the east of the Blue Nile to the mountains of Abyssinia. He was a court officer, evidently deeply religious, who had come in contact with, and been impressed by, the Jewish religion; and in his religious fervor he had gone up to Jerusalem to worship, and to gain additional knowledge of the true God. His case, like that of the Samaritans and of Cornelius, indicates that this occurrence was after the close of Israel's "seventy weeks," of special favor, for this eunuch was not a Jew in the fullest sense,—eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation. (Deut. 23:1) Up to this time the eunuch, like Cornelius and the believing Samaritans, had been a part of the Lazarus class, lying at the gate of Dives, desiring to be fed with some of the crumbs from the bountiful table of blessing and promises which God had spread for Israel. Now the change had come. The house of Israel had been cast off; the end of Israel's special favor as

respects the Gospel had come; and the time for receiving the Lazarus class to Abraham's bosom had arrived. Philip, as an angel or messenger of the Lord, was sent to carry this representative of the Lazarus class to the arms of father Abraham, as a true child of Abraham, through faith.

The eunuch had been to the head centre of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the holy prophets—Isaiah—a treasure in those times, costly. That his manuscript was written in the Greek language, and not in the Hebrew, seems to be indicated by the word Esaias, which is the Greek form of Isaiah. He was hungering and thirsting for the truth, and making his best possible endeavor to obtain it, as is evidenced by his purchase of the manuscript, and his long journey, and his reading. That he was doing more than simply reading, —that he was studying, is evidenced by his language to Philip. Can we wonder that God's special providences would be manifested toward such an one—toward a person in such a condition of heart, hungering and thirsting for the truth? We cannot wonder at it. It is in full accord with the Lord's promise, that such shall be filled; that such seekers shall find; that such knockers shall have the door of truth opened to them. Let us remember that we are under the care of the same God, and that he changes not; and let us learn the lesson that he is as well able today as ever to assist the sincere truth-seeker.

Another lesson connected with this matter pertains to times and seasons. God could have directed the eunuch to the meeting of the Church at Jerusalem, and to the instructions of the apostles there. But this probably would not have been so favorable for the eunuch. After receiving the apostolic instruction he might have referred the matter to the scribes and Pharisees, and have received in return explanations more or less confusing. In the Lord's providence he quite likely heard something of the Christians, and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story, that the chief priests and teachers claimed that the whole matter was a fraud, an imposition. Possibly these very thoughts had led him to procure the manuscript he was reading, and had brought him into the attitude of mind favorable for the reception of the truth when Philip expounded it.

Let us learn from this, not only in respect to our own affairs, but also in respect to the general service of the truth, to trust implicitly in divine wisdom and power—to remember that the Lord knoweth them that are his, and that he knoweth how best to bring them in contact with the truth. Properly learned, his lesson will not slack our hands in the divine service; for true servants will still be anxious and ready to serve, as was Philip; but it will serve to strengthen our hearts and to take from us that fearfulness that is a hindrance to the peace of many of God's children. Let us not fear for the Lord's Word, but remember his declaration, through the Prophet, "My word, that goeth forth out of my mouth, shall not return unto me void; it shall accomplish that which, I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

The chariot probably overtook and passed Philip in the road, the eunuch driving leisurely, in order that he might read. He was reading aloud, after the custom of that time and country, and according to the injunctions laid upon the people by the Jewish teachers. Indeed, it was one of the Jewish rules that the faithful, in traveling, should read if they had no companionship. We are not informed how the spirit told Philip to hail the eunuch; possibly in the same miraculous way in which he was sent to this road, or possibly having been sent to this road he was on the look-out for the object of his mission, and hearing the eunuch reading from the prophecy, Philip may have understood at once that this was the favored person, and a favorable time for delivering the message to the service of which his life had been consecrated. This gives us a suggestion—all of the Lord's people, in proportion as they desire to be the servants of the truth, should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. All of the Lord's people are ministers, servants, of the truth; and each should seek to use every opportunity presenting itself, knowing not which may be specially prospered of the Lord. Wherever we see evidences of devotion to the Lord and to his Word, we should be on the alert to extend a helping hand. We should, as Philip, did, *seek* an opportunity for conversing with such, with a view to giving them the help which they need, the very assistance which the Lord has extended to us through some channel. We are to be on the alert to pass along the blessing which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of kings.

Philip's inquiry, "Understandest thou what thou readest?" may not always be well received; but it was a very direct way of approaching his errand. It is well to use tact, but we have the thought that many of the Lord's people are inclined to use rather too much tact, and are not sufficiently direct in their endeavors to present the Gospel message. Had Philip been too much under the control of this wrong sentiment respecting tact, he might have talked to the eunuch quite a while about the weather and the crops; about his home in Ethiopia; the peace and prosperity of that country: its exports and imports; and the religious status of the people; and might thus gradually have gotten his hearer's mind quite off the most important of all subjects. Considering that he heard him and knew the subject of his study, we cannot think of a better introduction to his message than the method and language which Philip adopted: "Understandeth thou what thou readest?"

This was a test question, so to speak. If the eunuch did have an understanding of what he was reading he would take no offense at this, but would gladly have said, "Yes, friend, I thank God that I do, and the knowledge is very precious to me. Do you also understand it?" But had he been of the wrong condition of heart his answer might have been, with more or less manifestation of offence, "What is that to you? Mind your own business." Or had he been of a hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed a knowledge of the subject, and then, to cover his own ignorance of it, he would have made some general remarks and have turned the subject into another channel. We are not to expect those who are in the Pharisaical condition to receive the truth from us, any more than from the Lord. We are to know, according to the Lord's Word, that the truth is purposely hidden from all not in the right attitude of heart to receive it—it is indefinite, indistinct, unintelligible to them. This is one difficulty with the teachers of churchianity today; like the Pharisees and scribes and chief priests of old, they say, "Are we blind also?" They claim to know; but we know that they know that they don't know. Therefore, as our Lord said to their prototypes, their blindness continues; for no one can expect to be taught of God while in that self-sufficient and dishonest condition of mind which boasts of knowledge and the faith which it lacks.—John 5:40, 41.

All those to whom the Lord specially sends the message of his grace during this Gospel age are in considerable degree like this eunuch of our lesson—earnest, honest, truth-seekers, not afraid to acknowledge that they do not know, and not afraid nor ashamed to receive whatever assistance the Lord may provide. The eunuch did not stop to inquire of Philip, "Are you a priest? or or Pharisee? or a Doctor of the Law?" It was sufficient to him that he held in his hand what he believed to be a message from God, and that he knew it contained various statements, promises, etc., which he did not understand. He believed that the God who gave this prophecy was both able and willing to furnish an interpretation of it, and he was seeking that interpretation; and whoever could give such an interpretation as would shed light upon his questions would by that means be proven a teacher of God, a servant of the truth, a light-bearer.

The eunuch's answer implied this, when he said, "How can I understand, unless some man should guide me?" So earnest was he in his quest of the truth that the bare suggestion of assistance implied in Philip's question was sufficient to arouse fully his interest; and he entreated Philip to have a seat with him in his chariot, and thus grant him the benefit of whatever information could be given. We are not surprised that a heart so noble, and yet so humble and teachable, should be specially favored of the Lord, and have a messenger sent specially to him for his instruction, while others by the million were passed by —not esteemed worthy. It is the same today: and while the Lord does not generally direct his people in the miraculous manner in which he directed Philip to the eunuch, we nevertheless have general instructions along the same line; viz., "Preach the Gospel to the *meek*." "He that hath an *ear*, let him hear."—Isa. 61:1; Matt. 13:9; Rev. 2:7.

Our message, as the Prophet declares, is to bind up broken hearts, and not to break hearts: we are to preach to the meek, and not to the froward, the Gospel of Christ. The hard hearts, and the froward, God will deal with in another way. He will break them upon the anvil of affliction and trouble and discipline in his own due time and manner. Meantime, in this Gospel age, he is seeking for the bride amongst those who are already broken, and already to some extent meek and teachable. We should not waste our time in futile efforts, contrary to this Scriptural rule. Let those who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms, moral reforms. The Lord's Word to his consecrated servants, the royal priesthood, is, "Preach the good tidings to the meek, bind up the broken hearted!"

It was evidently not of chance, but of providence that the eunuch had under consideration the particular part of Isaiah's prophecy which refers to our Lord as the Lamb before his shearers opening not his mouth in protest; telling about his humiliation, and how his life would be taken from the earth; and instituting a query respecting his posterity. No wonder the poor eunuch was mystified; no wonder the Jews were all mystified. Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled—could be understood only in the light of its fulfilment, and then only by those in a proper attitude of heart and under the instruction, the guidance, of the holy Spirit.

We should notice in this connection, (1) that while the Scriptures are "the sword of the spirit, the Word of God," able to make wise, they cannot be understood until the Lord's due time. (2) They can only be understood under the leading and instruction of the holy spirit, and yet (3) the holy Spirit was not exercised upon the truth-seeker either through the Scriptures nor through any mental process, but through the living representative of the spirit,—through the Gospel message, delivered by a fellow-servant. The true child of God, the real truth-seeker, following the proper lines, and properly trusting to the Lord, according to his Word, will neither ignore nor reject the assistance which God has been pleased to render through teachers in the church. He will merely seek to find such teachers as God shall raise up, and the distinction between these and sectarian teachers; and one of his best, safest and surest methods of knowing the teachers whom the Lord will raise up, will be by their ability to make simple, clear, plain, the Word of God,—"written aforetime for our admonition." This was the only credential offered by Philip in his ministry of the truth. He had been taught of God through the apostles, and was now able, in turn, to communicate to the hearing ear of the eunuch the simple story of how Christ had come into the world to redeem the world, had died for man's sins, had arisen, and ascended up to glory: that now, meantime, before blessing the world through Christ according to promise, God was calling out an elect "little flock" to be joint-heirs with Jesus in the kingdom; and that as soon as this election should be completed the Messiah (Jesus, the Head, and the church, his body) would be manifested in glory and in ruling and blessing power to the world of mankind,—the long looked-for Messiah, whose work had been foretold by all the holy prophets since the world began.

Philip undoubtedly further explained to the eunuch, that those who accepted Christ as their Savior, and who desired to become his disciples, taking up their cross to follow him, should give their assent to this matter by baptism. Apparently it did not take the eunuch long to decide what his course should be, and his readiness of heart to follow the Lamb, whithersoever he would lead, is indicated by his promptness to be baptized.

Philip was ready to receive him as a fellow-member of the church of Christ, and ready to give him the symbol of introduction into the body of Christ—baptism—as soon as he gave evidence of having accepted the Lord, and having made consecration to him. He made no request that the eunuch learn the catechism, nor that he confess something else such as well-meaning but mistaken men in the dark ages promulgated as necessary, and as explanatory of the Bible. Neither did he say, "Now I will write your name, and you will be considered a member of the church on that account, and I will procure for you some authority to preach the Gospel in Ethiopia." No; at that time the subject had not been confused and befogged as now. Philip preached the Gospel in its simplicity, and the eunuch received it in like manner; and with the Gospel itself went the right and authority to declare it. "He that hath my word let him speak my word." (Jer. 23:28) All who have received the anointing of the spirit, the unction from the holy one, are thus recognized as members of the "royal priesthood," and fully commissioned to tell forth the good tidings.

This is in full accord with our Golden Text which does not say, "With the mouth a creed is confessed," which is neither understood by the head nor believed in the heart, and thus a membership is gained in a nominal church of human establishment, and without divine sanction or authority as to name or methods. It does state, on the contrary, most simply and beautifully, that whatever is believed that has any force or weight in the Lord's estimation is that which is believed by the individual himself, in his own heart, and he can believe nothing in his heart that he does not to some extent comprehend. It is not a belief of mysteries, but a belief of facts, and subsequently coming to a comprehension of things which are still mysteries to "those that are without,"—outside the true church.

The second part of the text is evidently as important as the first part: 'With the mouth confession is made unto salvation.' This implies that a dumb believer will never make his calling and his election sure. We do not refer to those who are naturally dumb; but understand the word "mouth" in the same sense that we speak of the "ears" of our heart, and the "eyes of our understanding." A heart that sees and hears the grace of God, and that truly accepts the same, must in due time become so enthused with the things heard and seen, that it cannot refrain from some outward manifestation of its joy and peace and hope and trust and thankfulness. As the apostles declared, "We cannot but speak the things which we have seen and heard." All Christians who, having received the light of truth, having seen the grace of God in the divine plan, having tasted that the Lord is gracious, having heard the wonders of "so great salvation, which began to be spoken by our Lord, and was confirmed unto us by them that heard him"—these must not, cannot, keep silence nor put their light under a bushel. If they do, it means the extinguishment of their light, the stoppage of their growth; and persevered in this would ultimately mean to them destruction in the second death;—for those who are ashamed of the Lord and of his Word, after they have discerned clearly, not only are not fit for the kingdom, but of such the Lord would be ashamed under any and all conditions.—Luke 9:26.

AWAKE THOU THAT SLEEPEST, AND ARISE

EPH. 5:11-21.—MARCH 23.

"Be not drunk with wine, wherein is excess; but be filled with the spirit."

Our lesson inculcates the transforming tendency of the truth. Like all of the New Testament epistles, it is addressed, not to the wicked, not to the worldly, but to Christians. The Lord's spirit, the spirit of truth and of righteousness, received as a result of faith in the Redeemer and consecration to him as a follower, a pupil, is the beginning of a new life, which starting in the will, should grow, develop, increase, until it permeates and fills all the avenues of life—its affections, its ambitions, its cravings.

Today, as in the Apostle's day, those who have become the Lord's people through faith and consecration need to be informed respecting the possibilities of their new life, else they may permit it to lie comparatively dormant—permit it to be covered up, and finally to be extinguished, smothered by the old nature—the will of the flesh, its affections, its ambitions, its cravings. While, therefore, it is important that conversion should take place—a turning of the will, the intention, from sin to holiness, from self to God,—it is very important that conversion be not esteemed to be the end, but merely the beginning of the Christian's course. It is, of course, important that the begetting should be of the truth, and not of error, so that the new mind may be of the proper kind; but even when properly begotten of the truth, as a child of the kingdom, it is essential that the new creature shall be nourished first with the "milk," subsequently with the "meat" of the truth, which God has provided for this very purpose.

New converts, like new-born babes, are much inclined to sleep; but while this in nature is profitable, in grace it is dangerous; for the new creature to sleep in self-satisfaction means death; the begetting of the spirit has been for the very purpose of energizing; and hence, the Apostle here calls upon such "babes in Christ," fallen asleep under the spirit of the world and of the nominal church, and thus in danger of complete failure in the way of character development, saying,—"Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (R. V.) The "new creature" is to recognize the fact, that the whole world is dead;—not merely under a death sentence, nor merely figuratively dead—but in a death condition, as respects the highest and noblest things of righteousness and truth. Our begetting of the holy Spirit of truth gives us merely a first suggestion of our own condition by nature, and the condition of the whole world, in trespasses and sin—in thought, word, and deed. It is necessary that the mind should first be awakened to *seek* for other things; it is necessary that the ear should hear the voice of him who now speaks unto us from above—the anointed Head of the anointed body; it is necessary that the eyes of our understanding should be opened that we may see the true situation of things; and all this is well represented in the Apostle's figure of *awakening*.

We regret to say that the general tendency in Christendom is not to awaken the sleepers, but rather to lull them to sleep. This, however, is not always, nor generally, done with a view

to serving the adversary, and permitting the new life to become extinct, just as not many nurses and mothers wilfully contribute to the weaknesses, diseases, and death of the infants under their charge. In both cases good intentions are often thwarted by ignorance of the governing laws. Those who occupy the position of teachers in the various denominations, while not devoid of good intentions as respects the babe in Christ, lack the theoretical and practical knowledge which they should inculcate—they are babes in spiritual matters themselves, as the Apostle wrote in one of his epistles,—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles [rudiments] of the oracles of God.—Heb. 5:12.

When the believing, converted, consecrated, begotten, sleeping, "new creature" has been awakened—when the eyes and ears of his understanding have been opened, as above suggested, to see the true conditions of the world, and to realize himself as a "new creature" in Christ,—his next duty is to *arise*. His arising from the dead signifies the activity of the new mind, the new will, in directing and controlling his mortal body. This implies effort; the putting forth of all the energy of the new creature. It requires no effort to sleep, or to lie after one gets awake; but to rise requires the exercise of every muscle. Arising is not an instantaneous act, but a process requiring one movement after another, until it is fully accomplished; so also is the arising of the "new creature" from the dead conditions of sin and trespass against the laws of righteousness and truth and purity; it requires his every effort, and is a work of time. Indeed all experienced Christians who have followed the Apostle's injunction to arise from the dead, have found that it requires days, months, years, of energetic effort to rise up above, superior to the fallen tendencies of his own flesh,—common to the world of mankind. He finds that even after he has risen fully up, so that he does not wilfully practice sin, nor countenance it in any sense or degree, he still must be on his guard lest he be entrapped by the weaknesses of his mortal body; or by the allurements of the world; or by the temptations of the adversary; and thus stumble again over some of the things of sin and death from which he had arisen by the Lord's grace.

The Apostle in the previous verses has explained some of these things of sin and death to which the Lord's people should become thoroughly awake, and from which they should arise completely. In verse 3, he mentions some evils which should be "not so much as *named* among you—as becometh saints." In vs. 4, he mentions, "foolish talking" as among the things of sin and death from which the Lord's people must arise. While we believe that the saints will make most progress themselves, and be most helpful to others, by avoiding all kinds of light and unedifying conversation, and while we strongly recommend this course to all, nevertheless, we do not understand the Apostle here to refer to what might be designated as harmless jokes or levity. From the text we understand him to refer to coarse, *lascivious* talking, and to a more refined jesting with half-suggestions of profanity or vice, sometimes practiced by the educated and witty.

We are to arise from all such low conditions of thought, word, and deed as we find prevalent about us; because as children of God, begotten by his spirit, we can have no fellowship with these things. We must regard them as the Apostle suggests, as "unfruitful works of darkness." The Apostle by this word, unfruitful, no doubt intended to give us the thought that sin is *destructive* instead of *productive*—that its tendency is toward death. On the contrary, the tendency of the new mind of Christ is toward fruit-bearing, development, blessing, uplifting, refreshment. Not only is this true in the individual Christian, but as our Lord's words suggest, the individual Christian exercises a preservative influence on others; wherever he may live he is a shining light dispelling the darkness of sin; he is the salt of the earth, preserving the mass from corruption. The moral standing of the civilized world today, is unquestionably largely due to the indirect influence of the holy Spirit in God's people;—which as the Apostle declares, reproves the world. Our reproof of sin may always be through the living epistles of our daily lives which, as bright and shining lights, should ever reprove by manner, look, act and tone, everything tending toward darkness and sin,—"Let your light so shine before men that they seeing your good works may glorify your Father in Heaven." Occasionally it may be proper and still more occasionally it may be duty, for us to speak or to act in opposition to darkness, but the light of a godly life, testifying for the truth and exhibiting the holy Spirit, is certainly one of the most forceful reproofs of sin that can be administered.

While passing, we might have in mind the Apostle's words, "unfruitful works of darkness," laying emphasis upon the last word. Sin is figuratively represented by darkness; and, additionally, it generally prefers literal darkness for the accomplishment of its purposes. The Lord's children are children of the light, and are to walk in the light of truth; they are to have their hearts enlightened and their minds so illuminated as to make them burning and shining lights in the midst of a crooked and preverse generation, blinded and darkened by the prince of darkness. And all such while endeavoring to arise from the dead and to live separate from the World are recommended to walk in the light of truth; and so far as possible to live in the light actually,—to see that their homes are well lighted,—recognizing that even the natural light is a foe to the darkness of sin.

The Apostle suggests the necessity of taking the various steps above outlined, before the Christian will get fully into the light himself. It is after he has arisen from the dead by the Lord's help, by the help of the brethren, by the assistance of the exceeding great and precious promises of the Word, by the indwelling spirit of the Word;—after he has arisen from the dead and indeed while he is arising from the state of sin and death, while he is attempting to bring his members into subjection to the new life, a new light is shining upon him—his light is increasing, his knowledge of the Lord, his knowledge of sin, his knowledge of righteousness, his appreciation of truth and righteousness "in the inward parts," as the prophet expresses it. The light shining upon him, and deep into the recesses of his heart, may sometimes cause distress, as he finds that his own natural weaknesses and imperfections are even greater than he had at first been aware of; nevertheless, as a child of the light, begotten by the Father of lights, he loves the right, and hates the sin; and the more clearly the light shines upon him and shows him the blemishes of his own mortal body, the more he runs for and strives for the perfection which the Lord assures him he shall attain to in the actual resurrection—of which the present "rising to walk in newness of life," is but the figure.

The Apostle, progressing with the thought before us, declares that the one who thus arises from the dead is not even then to stand still. He must walk—not after or toward the flesh and its standard, but after and toward the spirit and its standard. And he will need to walk circumspectly—with careful scrutiny of each footstep. The Apostle suggests that any other course than this would be foolish. We are to remember that our adversary was more disposed to let us alone while we were asleep, but that now, when we are awake and seeking to walk after the spirit, he will be on the alert to ensnare and entrap us;—hence the need of our circumspection. The Lord gives us light, not only on our own characters, and upon sin and righteousness in general, but, additionally, he gives us light upon the road we are to travel. This light upon our pathway is the light shining from the Scriptures of which the Prophet declares, "Thy Word is a lamp to my feet, a lantern to my footsteps." He who neglects the lamp, neglects one of the very important means of walking circumspectly. And alas, how many Christian people today, with the Bible in their homes, are neglecting to trim and use it as a lamp;—if not standing in the dark they are walking in the darkness, stumbling, or in danger of stumbling continually. Let us remember the importance of this lamp and use it; to the intent that ours may be the "path of the just, shining more and more unto the perfect day."

Thus we are to redeem the time—to purchase opportunities for the new creature and its interests and concerns, at the expense of the old nature. We as new creatures are to exchange the things of darkness for the things of light; the opportunities for sowing to the flesh for the opportunities of sowing to the spirit. The opportunities must be thus purchased else we will have none: if we give way to the inclinations of the flesh, its appetites and desires, it will consume all there is of time and opportunity, strength and influence, and leave nothing for the new creature,—"because the days are evil;" that is because they are unfavorable to spiritual progress. They present thousands of temptations for worldly pleasure and worldly ease and worldly fame and worldly progress; and thus they multiply the tests which come upon us as "new creatures." We must remember that the Lord desires that these tests shall demonstrate the *degree* of our love, the *degree* of our sincerity, the *degree* of our consecration to him: the more our love for the Lord and for righteousness, the greater will be our zeal in snatching time, opportunity, influence from the flesh and consecrating it to spiritual things. In so doing we will not be unwise, but will display our understanding of the Lord's will. —Verses 16, 17. Unless we are awake we cannot arise to present newness of life; and unless this arising to newness of life is accomplished we cannot share in the first resurrection.

The Golden Text of the lesson is the 18th verse; in it the Apostle contrasts two spirits. Under present conditions men naturally look for something to exhilarate them, to refresh, to

revive—to counteract life's trials, burdens and sorrows: many of the dead in trespasses and sins find this stimulant and relief from care, in various intoxicating stimulants—wine, spirituous liquors, opium, etc.; but the child of God is to look in a totally different direction for his stimulant, his exhilaration, his relief from care and trouble—he is to be "filled with the Spirit" of the Lord. He is not merely to have a little of it, but is to become intoxicated with it to the extent that it will change the general appearance of all his surroundings and conditions in life. And cannot each advanced Christian, filled with the Lord's spirit, testify that this is true?—that all things are changed from the new standpoint and its new hopes, new ambitions, new relationships? Can he not say, "Old things have passed away, all things have become new?" What need has he for the wine cup to drown his troubles, or smother his sorrows? He knows from observation if not from experience that all such exhilaration and oblivion to sorrow brings an after effect of pain: he knows also from experience and observation that to be filled with the Lord's spirit need not be a temporary oblivion to sorrow, but a permanent one—that,—"Earth has no sorrows that heaven cannot cure;"—that even the deepest pains and sorrows of the heart are more than counterbalanced and canceled by the joys of the Lord secured through the possession of a fullness of his spirit.

The lightness of heart of the intoxicated "dead in trespasses and sin" often leads to bacchanalian revelry and song, repulsive even to the same person when sober; but the filling of the Spirit of the Lord leads to songs and rejoicings, not only with the lips but with the heart,—refreshing, comforting and uplifting, not only to the singer but also to the hearer. It is this "new song" *in the heart* that constitutes the Christian a separate and distinct being from all others about him. "Thou hast put a new song in my mouth, even thy loving kindness, O Lord!" Because it is in the heart, therefore, it must be in the mouth also, and must influence all the affairs of life; for we cannot but speak the things which have so wonderfully uplifted and refreshed our souls. And the speaking of these things is the proclamation of the Gospel—"good tidings of great joy which shall be to all people."

In our new attitude, figuratively risen from the dead and walking in newness of life with the Lord our Redeemer and Head, all of life's affairs have a new coloring. Not only can we sing—

"Sweet prospects, sweet birds and sweet flowers,
Have all gained new sweetness to me"

but we can glory in tribulation also, and give thanks for these, as well as life's blessings, to the heavenly Father, in the name of our Lord Jesus; knowing, having the conviction, the assurance, that life's disciplines are working out for us a "for more exceeding and eternal weight of glory." And not only so, but this dependence upon the Lord and filling with his spirit makes us humble; so that we do not think of ourselves above what we ought to think, but think soberly. It is in view of the humility of this class that the Apostle suggests that they submit themselves one to another in the reverence of the Lord. Those who have the Lord's spirit will have the brotherly kindness which is a part of it; and will be quite willing to defer to each other's preferences in many things—in all things not contrary to the principles of righteousness—in all things in harmony with reverence to the Lord, his Word, and the principles it inculcates.

It may not be amiss here to remind the brethren that the Scriptures show two kinds of symbolic or figurative intoxications: the one above described, filling with the spirit of the Lord and its joys, and peace, and comfort; the results of the fruitage of the vine which the heavenly Father planted, of which Christ is the central stock, and of which his followers are all "branches." The other wine is a counterfeit, an illicit wine; it is not produced by the vine of the Father's planting, but from the grapes of the "vine of the earth." It is of this wine that the Lord tells us Great Babylon has made all the nations drunken—the wine of her inconsistency, of her infidelity. This is the wine or spirit of the world—of churchianity.

Looking all about us we fear that many, who think they are filled with the holy Spirit of the truth, are really filled with this intoxication of churchianity. Those intoxicated with this wine will shortly be aroused to a realization that it was sadly adulterated, and the effects will be painful. Those who are intoxicated with this wine of churchianity are rejoicing not in the cup of the world and of devils, not in gross sins, but nevertheless not in the spiritual things. They glory each in the prosperity of his own sect, they are generally intoxicated with love for sectarianism, so that worldly persons, dead in trespasses and sins are often loved and brothered by those intoxicated with this adulterated spirit, while saints are spurned and treated as enemies because of faithfulness to God in rebuking sectarian churchianity and its doctrinal falsities.

Let us, dear brethren, beware of the natural wine and its drunkenness—of the cup of devils, gross sins and immoralities; let us beware of the still more deceptive wine of Babylon's cup of mixture which has a *form* of godliness, in which church and world and lodge combinations tend to stupefy and to give illicit joy; let us, however, having made sure of the Lord's cup, drink thereof and be filled with the spirit of our Master and with his joys.

SANCTIFIED THROUGH A KNOWLEDGE OF THE TRUTH

ACTS 9:1-20.—APRIL 6.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

Conversion is a proper enough word to use respecting the change of course necessary for Jews to make in becoming Christians. The word is used in a totally different sense, however, today, when we refer to the conversion of the dissolute and unbelieving to faith and obedience as disciples of Christ. *Any* radical change or revolution of thought or conduct is not improperly called conversion. It is well that this point be clearly enunciated, because the misapprehension is so general. Paul's conversion, for instance, is likened to the conversion of sinners, strangers, aliens and foreigners from God; whereas it more nearly resembled the conversion of a Christian of today from opposition to present truth to its love and service. Such conversions today are quite frequent—many who once burned *Millennial Dawn* now love it, and are doing all in their power to spread abroad its teachings, its views of the divine character and plan, its presentation of Messiah and his work, past and future. The change, or conversion of such persons is acknowledged to be remarkable—things they once hated now they love—things they once loved now they abominate—old things are become new to them, from the new standpoint—the new light upon the divine plan which has shined into their hearts.

Saul of Tarsus, the bitter enemy of the Lord Jesus and his followers, was, at the same time, a zealous servant of God; and his persecutions of the truth, as he himself assures us, were undertaken and prosecuted with zeal, because he thought that thus he did God service. He was a *good* man according to his light—but that light was a dim one. It was because he was at heart honest, sincere, good, loyal to the Lord, that a special miracle was wrought for the opening of the eyes of his understanding—that he might see the truth. His sincerity is amply attested by the promptness of his obedience as soon as his mental eyes were opened. He changed not as respected his zeal for God and his cause, but merely in the direction in which that zeal was exercised, and in the manner of its exercise, after it was subjected to the mind of Christ through the holy Spirit received. So today, while we have the Scriptural assurance that "None of the wicked shall understand," we have also the assurance that "The wise shall understand." The "wise" are not the "wicked," and we esteem those who have manifested a bitter opposition toward present truth to be not "wicked" at heart, but deceived, blinded.

We confidently expect that many of this class will yet be found amongst the "wise" to whom it shall be granted to understand the glorious things of the divine plan now being revealed through the Scriptures. It will be revealed to them because they are not of the wicked; but are like Saul of Tarsus, true children of God, whose zeal for him has been misdirected, misguided, misused. Some may kick against the pricks of facts, evidence, conscience, etc., longer than others; but eventually the Lord will grant to each of them some experience, or trial, the bitter experience of which will prepare them to see the light, the truth, in the right direction. Thus many of them sing,—"E'en though it be a cross that raiseth me."

Saul's father was a Roman citizen; probably a man of wealth and influence: he was a Jew of the holiness sect called Pharisees—the most exact and rigid in respect to the divine law. His son named after Saul, the first king of Israel, was

also given a Roman name, Paul, because of his father's Roman citizenship. The Apostle's reference to having suffered the loss of all things for Christ's sake, is understood to imply that he had been disinherited by his father because of his acceptance of Jesus as the Messiah. Quite evidently he was poor in the beginning of his ministry, as is evident from his laboring at tent-making while preaching. The fact that subsequently the record represents him as a man of considerable influence, and with one or more servants, is considered by many to justify the inference that at a later date he inherited property, possibly by reason of his father's death. In no other way can his "own hired house" in Rome, and his influence with officials, shipmasters, etc., be accounted for;—little attention and consideration are given to a pauper prisoner.

As to Paul's personal appearance: An iron medal was recently found which purported to give a likeness. There is also a Roman tablet of about the fourth century, which shows Paul seated in a curule chair; both represent him as of fine appearance, somewhat bald, with beard, and a fine open countenance; about medium stature and weight. In the "*Acts of Paul and Thecla*," the first Christian romance, written about A. D. 150, there is a description of Paul which is probably the best, and a true tradition. In this he is described as "small in size, bald-headed, bandy-legged, well built, with eyebrows meeting; rather long nosed; with motion full of grace, for sometimes he seemed like a man, and sometimes like an angel. His manner was singularly winning." Very evidently his good education and contact with people in the higher walks of life gave him that grace and ease of manner and speech he manifested so conspicuously in the presence of the many high officials with whom he came in contact in various ways, as the representative of the Lord.

Our lesson connects with the narrative of Philip; while the latter was preaching Christ, Saul was breathing out threatenings against all of "this way," and doing all that he could to stamp out Christianity. In-as-much as the persecution had caused the scattering of believers, Saul was pursuing them—going even outside the province of Judea in his zeal to crush out that which he believed to be dangerous heresy. Some may wonder how he could be at heart loyal to the Lord, and yet in mind be so bitter against the Lord's faithful. Let us suggest how the matter probably appeared to Saul's mind: Doubtless he was full of the Jewish sentiment respecting Messiah, respecting his nation, Israel; he considered it a certain and unquestionable fact that the Pharisees represented God and all the glorious prophecies and traditions of the nation; and that as Jehovah had favored this nation for now these many centuries, his favor, undoubtedly must still be with it; so that if he had any further revelations to make they would undoubtedly come through the scribes and Pharisees who "sit in Moses' seat"—as representatives of God and of the Law. He expected a Messiah of dignity and wealth and social standing in the nation;—if born in the natural way at all to be of one of the best families. He expected him to establish the dignity of Israel upon a plane similar to, but higher than that of Solomon;—that he would be a great leader and commander to his people, who would successfully carry them through every difficulty and opposition like as did Moses, Joshua, David,—but still greater, still grander, still more successful.

It is surely difficult for us to imagine how absurd would be the claims of Jesus, to a mind filled with such expectations. Jesus had neither wealth nor social standing nor influence amongst his own people; he was despised and rejected by the religious chiefs and elders of the nation Moses represented; he could have no power or influence whatever with the Roman Emperor or others—in the way of establishing Israel as the chief nation of the world, whose laws should ultimately extend to every nation, carrying with them the foretold Messianic blessings. No, from Paul's standpoint Jesus was a fraud, a deceiver, a false Messiah, his disciples were crack-brained dupes, and their doctrines were calculated to bring odium upon the religious rulers, who represented Moses in the nation,— calculated to stir up strife and division amongst the people and to mislead them and turn their minds entirely away from Moses and the Law and the hopes of Israel; and thus to hinder the good cause of God which had been gradually developing for centuries.

It was Paul's zeal for God and his cause that made him a persecutor, and not his love for persecution itself,—nor any brutal desires that gloried in the sufferings of others. His impulse was duty—toward God and toward his nation; for if the false doctrines spread it meant to him a spreading of opposition to both, and temporarily, at least, a frustration of the hopes of Israel—putting further off the glorious day of blessing for which all Israel had longed and hoped. Similarly we find today noble Christian people opposing the present truth in the very same spirit. It is not that they love or appreciate persecution, but that they believe they are doing God service,—that the promulgation of present truth means the shaking if not the overthrow of all religious systems in which they trust—which they believe to be of divine origin, and through which they are hoping to bring about the kingdom of God condition through missionary efforts, and the conversion of the world. Present truth declares all these efforts to be misdirected and futile; it points out the fall of Babylon and everything pertaining to her; it declares the establishing of God's kingdom, and the exaltation of the royal priesthood outside of sectarian lines; ignoring sect membership, it acknowledges only "Israelites indeed," personally attached to the Redeemer. The revolution of thought, the *conversion* necessary now, is almost as great, and almost as difficult as was that which came to Paul and other sectarians of his nation. Let us rejoice then, if by the Lord's grace our eyes are opening to the truth; and let us have more of compassion for others who are still in the condition in which Saul of Tarsus was when he persecuted those of "this way."

The light which shone about Saul and those who went with him, was evidently a supernatural one, because the time of the manifestation was about noon (Acts 22:6) and the light was far brighter than that of the sun which at the same time, no doubt, was shining with great brightness, as is general in that country. The phenomenon was seen by the entire band, but its special features were known only to Saul; and others saw something of the light but they saw not the vision which Saul saw representing the Son of Man in his glorified condition. The others heard a sound but did not distinguish the words which Saul heard. All fell to the ground, but all apparently were able to rise again and to stand wondering, except Saul whose eyes were seriously injured so that he was blind. Similarly Stephen saw a vision while those who were near him saw nothing: similarly John saw the dove descending upon Jesus while the others about saw nothing: similarly Jesus heard certain words of the Father while the multitude said it thundered. It is even mentioned here that the voice spoke in the Hebrew tongue; whereas those who were with Saul probably spoke in the Syriac or the Greek language.

Saul's astonisned answer was, "Who art thou, Lord?" This was the entire difficulty, he did not know the Lord; and as our Master himself declared, this lack of knowledge of the Son implied a lack of correct knowledge of the Father. We have his further explanation that however others in the past might have known something *about* God, they could never really know him, in the sense of personal acquaintance and appreciation of his character and spirit, except through the Son—a part of whose object in coming was to reveal the Father. So we might say of all who have persecuted the body of Christ, even when they did it ignorantly, it was because they did not know Jesus—because they had not received of his spirit in sufficient measure. Let us beware that no such spirit of persecution finds any sympathy or lodgment in our hearts, or any expression in our words or deeds. This will not mean, however, that we shall never offer criticism either of persons or doctrines; nor that we shall never reprove or rebuke and that publicly (2 Tim. 4:2); but it surely does mean that our reproving and rebuking, of teachings and of teachers, shall be done from a Scriptural standpoint—giving reasons, giving them plainly but without bitterness, without harshness, without unkindness in any degree.

The statement, "And he trembling and astonished said, Lord, what wilt thou have me to do?" quite probably well explains Paul's condition of body and mind at the time; but these words are not found in the ancient Greek manuscripts: likewise the words, "It is hard for thee to kick against the pricks," are omitted.

For three days Saul neither ate nor drank, and was totally blind. What a season for reflection! What a humiliation to think that he had fought against the truth! What prayers for forgiveness, and what pledges of consecration to Jesus, we may imagine filled his heart during those days! Unquestionably it was a time of good resolution as respected the future, if peradventure, the Lord would graciously forgive him and grant an opportunity to retrieve the past. He had a dream, too, and in it he beheld a man anointing his eyes, restoring his sight. On the fourth day a man, a poor and humble disciple of Jesus, named Ananias, came, not without fear, to visit Saul;—knowing him by reputation, as an enemy of all who believed in "this way;" knowing that he was lodged in the house of one who was not a friend of the truth, but assured of the Lord that Saul was praying and would welcome him, having been informed in a vision: Ananias when sent of the Lord courageously did his part.

There is a lesson here for all of us; the Lord did not send

one of the Apostles from Jerusalem, nor was Ananias one of the elders or deacons, as far as we know; but he was a plain, humble, obedient disciple, "A broken and emptied vessel, for the Master's use made meet." Let all of the Lord's dear people be similarly filled with the Lord's spirit, and on the alert; emptied of self, feeling their own brokenness and littleness, let them be ready and anxious to do God's service; that they may be used of him as opportunity shall occur. What a blessing must have come to Ananias in connection with his service! Ever afterward he could think how he had been a humble instrument in the Lord's hands in carrying a blessing to one who subsequently became such a noble servant of the cross of Christ. Likewise some of the Lord's faithful ones in recent times have taken the Lord's message either by word or tract or pamphlet, and have opened the eyes of some who subsequently have become mighty for the truth and for the pulling down of the strongholds of error. What a rejoicing such have had in the privileges of their service! We know not which will prosper, this or that, therefore let us diligently use every opportunity as it may come to us; praying the while for much wisdom and grace and many opportunities for service.

The Lord's foreknowledge is clearly displayed in verses 15: 16; he knew Saul—knew of his honesty and of his zeal;—he knew that this honesty and zeal as soon as they should be rightly directed would make just such an instrument for his service as he desired to use. The Apostle Paul recognized this himself, and even traces divine providence so far back as his birth, declaring that the Lord had chosen him from his mother's womb. He could see in the light of subsequent events how all of his affairs, from earliest childhood, had been tending in a favorable direction to prepare him for his work of ministry, as an apostle;—and even his experiences as a persecutor proved profitable, for they humbled his estimate of himself and undoubtedly gave him a larger degree of sympathy for those suffering from a similar blindness, increasing his helpfulness toward them. This does not signify, however, that God had predetermined that Paul should have a place in the kingdom: that he determined for himself,—making his calling and election sure by faith and obedience. The Lord providentially guided his steps in childhood and youth, so that he learned certain lessons, and gained certain preparations which might be useful in due time; and in due time he opened the eyes of his understanding, knowing well what would be his own choice thereafter. Nevertheless, this same Apostle declares that even after having preached the gospel to others, he, himself, might have become a castaway;—having borne the Lord's name before the Gentiles and Israelites and kings, and having suffered great things for the Lord's sake, he might still fail to maintain, faithfully to the end, the character of an overcomer, and thus fail to become a joint-heir with his Lord.

Ananias coming to Saul introduced himself beautifully—he had the Lord's spirit; he was glad to know Saul as a brother; glad to forget that he had been a persecutor of the church; he did not upbraid him; he did not say, You deserve eternal torment; nor You deserve a cowhiding;—he made no unkind allusion to the past, but addressed him on the contrary in the light of the information the Lord had given him, saying, *"Brother Saul."* There is a beautiful lesson here for many of the Lord's people who seem more disposed to chide and upbraid than to commend and rejoice with former persecutors: this is one of the necessary lessons to be learned by all—it is an evidence of the indwelling of the spirit of Christ, the spirit of love, parts of which are brotherly kindness, gentleness, meekness.

Great scales fell from Saul's eyes, and a measure of natural sight was restored; but oh, how much greater was the spiritual sight which he received,—the illumination of his heart, his mind! The darkness and obscurity of tradition upon the Law and the Prophets were now largely dissipated, because he saw Jesus—Jesus as the Redeemer suffering death for the sins of the whole world;—Jesus glorified, directing the election of the Church, his members, his body, his joint-heirs,—and who were, by and by, to be with Jesus the Messiah in glory and majesty to bless, to restore, to uplift Israel and all the families of the earth. True, the evidences are that Paul never fully recovered his eyesight; and he likewise testifies that his spiritual sight never reached perfection, saying, "Now, we see through a glass obscurely, then, face to face."

Having taken his stand for Christ, he acknowledged him in the usual way, by baptism, and not by joining a sectarian system. He joined the body of Christ, and thus became a fellow-member with *all* who are joined to Christ, the one Head of the one body. Immediately he met with the Lord's people; he was no longer ashamed of them; he could not now do too much for them; any honor and dignity which were his by virtue of his birth, and wealth, and Roman citizenship, were none too good to be sacrificed for the Lord, and having learned that in persecuting the Lord's people he persecuted the Lord himself, so he now understood that in meeting with the Lord's people and honoring them, he was meeting with and honoring the Lord. Forthwith he preached Jesus. He preached him as the Son of God, the one in whom the prophecies of the past were being fulfilled, the Messiah who had redeemed, and who in God's due time would deliver Israel and the world from the bondage of Satan—sin and death.

OUR GOLDEN TEXT

This is from Peter's discourse shortly after the day of Pentecost; his words were doubtless in some degree prophecies; they point down to the second coming of our Lord—though Peter may not have comprehended how far distant that event would be. The exhortation to be converted to the Lord was delivered to the Jews who were already his typical people, in covenant relationship, but who needed now to accept the conditions of the New Covenant and to make a corresponding change in their lives—from membership in the house of servants, to membership in the house of sons—from being amongst those for whom atonement sacrifices were made year by year continually, which could never take away sin, to be of those accepting the one sacrifice of Christ and its redeeming merit,—to trust for a present covering for their sins, through faith in the precious blood, and to hope for an ultimate *blotting out* of them at the second coming of the Lord, as the text declares.

So long as the believer is blemished physically, mentally, morally, by sin, so long he has the evidence that his sins are not *blotted out*. He may, nevertheless, rejoice greatly as the prophet indicates, saying "Blessed is the man whose sins are *covered*," but he should look forward longingly to the time when every evidence of the sin, every mark of guilt, will be so completely *blotted out* as to need no further covering. This to the saints of the Gospel age will occur at the second coming of Christ, when they shall be "changed," in an instant, receiving the new spiritual bodies which the Lord has promised them in the first resurrection. To the world this blotting out of sins will come gradually, during the Millennial age. In proportion as each being comes into full harmony with the great Prophet, Priest and King then reigning, each will gradually experience the blessings of restitution—eliminating all traces of evil and sin, and restoring gradually to the original perfection lost in Adam, redeemed by Jesus, and restored by the blotting out of sins under the ministry of his Kingdom.

LETTERS OF INTEREST

Dear Editor:—

For some time I have been somewhat puzzled over the present and future problem of the Children of Ham. Our progenitors paid but little or no attention to the study of the "Times of Restitution of all Things" and a "Ransom for all to be testified in due time." And looking at the matter as I do, past, present and future, I must with sorrow confess that the problem, as it now stands, presents one of the darkest pictures known to the Children of Ham. The sons of Japheth have sent out their pilgrim sons all over the United States and in portions of Great Britain. But the poor African race of the United States takes no part in that precious work of trying to set forth or send out her colored pilgrims to work among their own race.

What would be the chance of putting a few colored pilgrims in the field to travel in Texas and other states? It is the opinion of several of my colored brethren of Texas that such a plan, if rightly carried into effect, would do much good in opening the blinded eyes of our colored brethren and friends.

Now Brother, I do not wish to be misunderstood in my request as advocating a division or color line between the white and colored brethren: we want no color division; but, what we do want is to stand together to work up some plan that they may be an aid in this good work of harvest and present truth.

My Dear Brother, I have read the five volumes of *Millennial Dawn*, and have been studying them for nearly three years with their charts, etc. I have been a minister many years Pray for us all. Yours in Christian love,

J. J. H. DOZIER,—*Texas.*

[We are not aware that there are many groups of negro brethren, interested in present truth, altho we have had four offers like the above quite recently. If there are such, they are as welcome as the whites—proportionately to their numbers and intelligent interest—and they should send the Pilgrim-request postal cards mentioned in Jan. 15 issue, page 2, stating that they are colored. Thus we will know and be able to judge.—Ed.]

TRUTH "WOUNDED IN THE HOUSE OF ITS FRIENDS"

"My thoughts are not your thoughts, neither are your plans my plans, saith the Lord; for as the heavens are higher than the earth, so are my plans higher than your plans, and my thoughts than your thoughts."—Isa. 55:8, 9.

Those who claim that the second advent of Christ means the end of probation, the burning up of this world, and the death-knell of hope for poor, fallen humanity, are responsible in a very large degree for the intense prejudice which exists on this subject, Amongst those who thus hold, are some who are thoroughly conscientious and are, after a fashion at least, Bible students, but study not according to knowledge. They love the Lord, not because of his character, exemplified in his plans, but in spite of their misconception of his plans and, therefore, of his character. They have looked at certain passages of Scripture from the wrong standpoint, and have failed to discern which are its symbolical and which are its literal statements. We hope that this paper will come to the attention of many of this kind, and that it will come also to the attention of many of those who, because of these misrepresentations of the divine plan are thoroughly out of sympathy with the promises of the second coming of the Lord, but desirous, rather, that he should not come at all, and especially that he should not come soon. We hope that all of this class who are earnest, honest, and spiritually minded, will, with the presentation we are about to make, be able to see the Lord's character and plan from a different standpoint, and thenceforth to long for it and to pray in the language of the Apostle, "Even so, come, Lord Jesus!" realizing the blessings that are due to come with that blessed presence—flooding the world with the light of the knowledge of the goodness of God as it shines in the face of Jesus Christ our Lord, and bringing to mankind in general all the blessing which divine grace has prearranged, and which divine mercy and truth have declared for the consolation and encouragement of God's people.

"THE EARTH ABIDETH FOREVER"

Notwithstanding the Scriptural statement that "The earth abideth forever" (Eccl. 1:4), all the creeds of Christendom take the same view of this subject that is entertained by our Second Adventist friends; except that the latter expect the burning of the world soon, while the majority of Christendom presume that it will be in the remote future. We do not charge intentional misrepresentation of the divine plan upon any of our Christian brethren. Rather, we say, in the language of our text, that their conceptions are not God's conceptions, and their plans are not the divine plans—they have misunderstood, unintentionally, to their own detriment, the testimony of God's Word on this subject. They have read of the burning of the world, and have remembered in the same connection the account in the Lord's parable, of the burning of the "tares," and have entirely overlooked the fact that these fires are figurative and symbolical, as are the fiery trials which now try us, as God's people, and the furnaces of affliction in which, by divine permission, we have sometimes been refined. (1 Pet. 4:12; Isa. 48:10) In the brief space at our command we cannot take up this subject thoroughly and discuss every text of Scripture bearing upon it, but we will briefly call attention to one, which will serve as a key to others.

We quote from the Prophet (Zeph. 3:8): "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for *all the earth shall be devoured with the fire* of my jealousy." This is certainly as graphic a picture of the burning day as could be asked for, even by the most zealous advocates of that theory; and they consider that it is quite sufficient to overbalance the other statements of Scripture, to the effect that the "earth abideth forever." They assume, of course, that this burning day will incinerate not only the earth, itself, but all of its inhabitants. But a careful reading of the Prophet's succeding words will make clear to us that this is not the case; but that after the burning day has passed a population will still remain in the earth, and that for a blessing. We read (Verse 9): "Then will I turn to the people [not consumed, but alive and capable] a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Who could question, in the light of this further statement by the Prophet, that the fire and devastation previously mentioned are figurative—not, however, unreal, but real in another sense, in a figurative sense, instead of in a literal sense.

This burning day, so frequently referred to in the Scriptures, will, to our understanding, be more than a twenty-four-hour day—the day of wrath will be a period of several years' duration, so far as the intensity of its burning is concerned—a period whose burning will not entirely cease until the close of the Millennial age, by which time it shall have destroyed, root and branch, everything that is evil—everything contrary to righteousness, truth and goodness. This fire of God's jealousy or zeal for righteousness will, we understand, burn in a very natural manner as regards humanity and its affairs. In the present time God is letting the light of truth shine in the world marvelously; not that light only which is shining upon the path of the just, leading God's people onward to the perfect day, but a light is also being reflected now upon the path of the world, opening its eyes to human rights and prerogatives, liberties and privileges, to which formerly it was blinded through ignorance and superstition. As the light now comes in, the result is unrest; and thus the Lord seems to purpose, that the very blessings of this time, the end of this Gospel age, the very condition of things which, rightly received, should be bringing men happiness, is bringing more and more of discontent, and thus leading them step by step into the great period of anarchy, which the Scriptures distinctly show will be the fire of trouble in the end of this age, which will consume church and state, religious, political and financial institutions, and reduce the whole world to a general level—"a time of trouble such as was not since there was a nation."—Dan. 12:1.

This trouble is coming as the direct result of the blessings of our day, the increased enlightenment which we enjoy, and which selfishness does not permit to take its proper course and to bring proportional blessings for the world as a whole; but, rather, attempts to corral and to apportion merely to the great, the wise, the efficient, allowing the burdens of life to fall with disproportionate weight upon the masses until the groaning creation shall not only cry out in despair but will also arise in despair bringing in the anarchy and disarrangement foretold—the fire of God's jealousy which shall consume the whole earth (society in general in its every department). After this symbolical fire shall have consumed present institutions, on their ruins shall arise the triumphant kingdom of God so long foretold—the same for which the Master himself taught us to pray "Thy kingdom come; thy will be done on earth as it is done in heaven." The Prophet as we have seen declares that *then* the Lord will turn unto the people, "a pure language"—literally a pure word. In the past and at present the people as a whole have been unable to discern the pure Word of God. They have heard various creeds and theories more or less reasonable and the effect of so many "voices" has been to them as a Babel in which they were unable to discern the voice of God. But when the promised day shall have come and present institutions, religious as well as secular, shall have succumbed to the fierce burning wrath of the people with all of its attendant miseries and injustices the mists and fogs of prejudice and superstition will clear away and the bright orb of truth will shine forth to give mankind a clearer and a better comprehension, not only of the divine character and the divine plan, but of the rights of men, and of the proper course of action and dealing one with another. The results will be blessed, however awful will be the cup of divine wrath which the world will have drunk to its dregs previously; figuratively called "the fire of God's jealousy."

Altho, as thus seen, the fire of God's jealousy will burn itself out quickly in the close of this age, other Scriptures give us to understand that it will not entirely cease until the close of the Millennial age—that it will burn against everything that is contrary to the pure, the good, the true, the right, the just. Evil of every kind shall be burned up root and branch, so that ultimately "all the proud, yea, all that do wickedly, shall [figuratively] be as stubble and as ashes under the feet," in full subjection to the righteous, who, shall then have been brought into full accord with the Lord and have his blessing unto eternal life.

THE REAL OBJECT OF OUR LORD'S RETURN

If the real object of our Lord's return could be clearly understood by all of his true people, unquestionably every sincere Christian would be longing and waiting for that event, as the glorious realization of their best hopes and desires, the one without which all others would be valueless, meaningless. The second coming of our Lord is closely related to the first advent as respects the divine plan of salvation. The entrance of sin into our world six thousand years ago (commonly called "original sin") brought to us as a race mental,

moral and physical degeneracy (commonly called "the fall"), the culmination of which is death. According to the Scriptures this death would have been an interminable one, an everlasting one, had God not in his mercy, provided for our succor—provided a ransom-price in the Lord Jesus and his sacrifice. This redemption provision was accomplished by our Lord at his first advent. We were "redeemed with the precious blood of Christ."

But there is a difference between our redemption and our deliverance, as there is a difference between the purchase of any article and the delivery of it. The world has been purchased with the precious blood; but the world has not been delivered; it is still laboring and heavy laden, under the curse under original sin, under its weights and difficulties and disadvantages of every kind. What is necessary now? We answer, with the Apostle, that "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God"—through whom the deliverance is yet to be accomplished. (Rom. 8:19-22) And when will these sons of God be manifested? The answer is that these sons of God are the elect church of this Gospel age, who in the present time are being tried and tested; not according to the flesh, but according to the spirit, according to their will, their desires of heart. These sons of God are such as after the Lord's disciplines and chastenings are passed, will be found in *heart* "copies of God's dear Son," however imperfect they may still be respecting their flesh. These are to be the first who will experience deliverance at the second coming of the Lord. They are variously designated in the Scriptures as "the royal priesthood," under the great high priest; as the members of the body of Christ, under Jesus, as their Head; as the "bride, the Lamb's wife." These are the "jewels," whose number the Lord is to make up in the first resurrection, who shall be his, and joint-heirs with him in the kingdom. It is for the manifestation of these that the world is waiting, as the Apostle declares,—"waiting for the manifestation of the sons of God," and they will not be manifested until the second advent of their Master. "When he shall appear, we also shall appear with him in glory." We see, then, that so far as the church is concerned she is waiting for the completion of the elect number which constitutes her membership—in all, "a little flock," to whom it is the Father's good pleasure to give the kingdom. (Luke 12:32) We see also that the world of mankind, altho redeemed, must wait still longer—a little longer; for it will not be long after the elect church shall have been glorified with their Lord, and become his joint-heirs in his kingdom, until they, with him, as the Sun of Righteousness shall shine forth with healing in his beams, to bless the world, to scatter its night, to dispel its fogs of superstition and its miasms of error.

From this standpoint it will be seen that the second coming of Christ means, not only the blessing of the Lord's faithful in the first resurrection, but the blessing of all the families of the earth, even as the Lord promised to father Abraham, saying, "In thy seed shall all the families of the earth be blessed." The great mass of mankind have gone down into the prison-house of death unblessed—ignorant of God and of the only name given under heaven or amongst men whereby they must be saved. Even of those who are now living, only a small fraction have ever heard of the great Redeemer and of the great redemption which he has already accomplished in the sacrifice of himself, and of the great deliverance which he is about to effect, through the establishment of his kingdom of righteousness, and the subjugation of evil and sin, and the binding of Satan. Not only the living nations to earth's remotest bound, must all know, that the Year of Jubilee has come, returning ransomed sinners home but all those who have gone down into death, the great prison-house which now contains approximately fifty thousand millions of our race—all these also must hear the good tidings, for it is to be, according to the angel's promise, "Good tidings of great joy which shall be to all people." It is to be, according to the promise made to Abraham, a blessing "to all the families of the earth." Thank God for the redemptive feature of his plan; and thanks also to him for the deliverance feature, shortly to be effected, even tho the introduction of that deliverance be accomplished by a time of trouble such as was not since there was a nation—a time of fiery indignation which shall eventually devour all the adversaries of righteousness, and bring in that blessed condition respecting which we are assured that every knee shall bow, and every tongue confess, to the glory of God—the disobedient and unwilling being destroyed in the second death, from which there will be no recovery.—Isa. 45:23; Phil. 2:10; Acts 3:19-23; 2 Thess. 1:9.

THE PAROUSIA OF OUR LORD JESUS AND HIS SUBSEQUENT APOKALUPSIS AND EPIPHANIA AT HIS SECOND ADVENT

"Watch, therefore; for ye know not the day your Lord doth come." "What I say unto you, I say unto all [believers], Watch."*—Matt. 24:42; Mark 13:37.

Whatever the character of the watching, and whatever the thing to be looked for, there can be no question that the exhortation to watch for an event whose precise time is not stated, implies that when the event does take place, the watching ones will know it. Watch, because ye know not, in order that at the proper time ye may know, is the thought; and the intimation clearly is, that those who do not watch will not know: that the events which are to be known in due time to the Watchers, will be recognized by them, and not recognized by others, at the time of accomplishment.

This, the only logical interpretation of our Lord's exhortation, is fully corroborated by several of the apostles. The Apostle Paul urges us, saying: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they [the world, unbelievers] shall say, Peace and safety, then sudden destruction cometh upon *them* as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thes. 5:2-4); because, being children of the light ye, brethren, will be watching and be enlightened and taught of the Lord. The Apostle Peter suggests the means by which the Lord will teach us, and informs us respecting our location upon the path of "the just which shineth more and more unto the perfect day." He shows that it will not be by miraculous revelations, nor by dreams; but through the Word of testimony, the Bible. He says, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19.

The united testimony of these Scriptures teaches us that, altho it was neither proper nor possible for the Lord's people to know in advance, anything definite, respecting the exact time of the second presence of the Lord Jesus, and the establishment of his kingdom, yet when the due time would come the faithful ones, the watchers, would be informed,—would not be left in darkness with the world. It is vain to urge, as contradicting this, our Lord's statement, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32) Those who use this Scripture to prove to themselves and to others that no man will *ever know* anything respecting the time of the second advent, find it to prove too much, and thus spoil their own argument; for if it means that no man will *ever know*, it must similarly mean that no angel will *ever know*, and that the Son himself will *never know*. This, evidently, would be an absurd construction to place upon the passage. The Son did not know at the time he uttered this statement; the angels did not know then; and no man knew then; but the Son certainly must know of the time of his own second advent, at least a little while before it takes place; the angels also, must know a little while before it takes place; and the true children of God, the "watchers," as we have seen above, are to watch in order that they, too, may know at the proper season and not be in darkness, in ignorance, with the world; and that their watching shall be rewarded is guaranteed:—"None of the wicked shall understand; but the wise [in heavenly wisdom] shall understand."—Dan. 12:10.

FOR WHAT ARE WE WATCHING?

This is an important question. Many of God's people have been offended, "stumbled," as respects the doctrine of the second coming of our dear Redeemer, by reason of peculiar, extravagant, unreasonable, illogical and unscriptural views on the subject, presented by some, who professedly love the Lord's appearing, known as Second Adventists. But this is all wrong; we are not to reject one of the grandest and most prominent doctrines of the Scripture, simply because some fellow-Christians have erred egregiously respecting the matter, and brought a certain amount of worldly-wise contempt upon everything connected with this subject. On the contrary, this doctrine, as a glorious gem, should be given the first place

* Thus read the oldest Greek MSS.

among the precious jewels of divine truth, where it can cast its halo and splendor and brillancy over all connected and related promises and blessings. It should not be left in the imperfect setting which hides its glory and beauty, but should be recovered, remounted, set in its true place, to the glory of God and to the blessing of all who are sincerely and truly his people.

We need offer no apology for the interest which we feel in this grand subject, which is the center upon which all the testimony of divine grace, through all the holy prophets, is focused. Rather do they need to apologize who, knowing that next to the doctrine of the atonement for sin, the second coming of the Lord and the resurrection of the dead hold the most important places in the Scriptures, have nevertheless neglected this, while they have quarreled, skirmished, fought and bled over trifling things of no real importance, doctrinally or otherwise.

Our watching is to be for the second coming of him who redeemed us; who said, "If I go, I will come again and receive you unto myself." The watching is to be specially with the thought that our Lord Jesus comes at his second advent, in the majesty and glory of the Father, King of kings and Lord of lords. The watching includes not only the thought of the second presence of our Lord, as King, but it has attached to it the wonderful results which are promised to flow from the coming of the King; for the coming of the King means the coming of the kingdom for which he taught us to pray. "Thy kingdom come, thy will be done on earth as it is done in heaven." And the coming of our Master, the King, and the establishment of this glorious kingdom mean the fulfilment of the long-waited-for promise made to the seed of Abraham; the promise which Israel after the flesh was not found worthy to inherit; the promise for which God has been selecting the members of the bride of Christ during this Gospel age, to be with the Lord Jesus, and his joint-heir in carrying out his beneficent provisions; the promise which is sure, but which has never yet had, in any sense of the word, a fulfilment; the promise which reads, "In thy seed shall all the families of the earth be blessed."

Watching implies hoping, and it also implies waiting. We are waiting for what the Apostle terms "that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ," who shall transform his Church to his own spiritual image and likeness, in order that we ("changed") may be like him, see him as he is, and share his glory, and be associated with him in his great work of bringing in the Millennial blessings to the world of mankind. Nevertheless, this waiting time and hoping time is a time of more or less tribulation, not only on the world, which still lies under the yoke of sin, and under the blinding influences of Satan, but also to the waiting, hoping and watching church, of whom the Apostle says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance [from death] of our body"—the body of Christ, of which we are members in particular.—Rom. 8:23.

HOW ARE WE TO WATCH?

Our watching consists not in looking up into the sky,—"stargazing;" for those who study the Lord's Word to any purpose soon learn that "the *day* of the Lord so cometh as [like] a thief in the night," and that its dawning cannot be discerned with the natural eye. If the Lord's people could discern anything by watching the sky with their natural eyes, could not the world discern the same thing? If the second advent of our Lord were to be an open, outward manifestation, would not the world know of it just as soon as the saints, the watchers? In such event it could not be true that the day of the Lord should come as a thief, as a snare, unawares, upon the world, while the Church would have foreknowledge thereof—not be left in darkness.—1 Thes. 5:2-4.

We are to watch the signs of the times, in the light of the Lord's Word, our lamp; as the apostle declares, "We have a more sure Word of prophecy, . . . as a light shining in a dark place,—until the Day dawn." The Gospel age has been a night-time; and the Lord's people have been waiting for the dawn of the Millennial morning, with the promise ringing in their ears, "God will help her [the church], and that right early [in the morning]." (Psa. 46:5) The Word of the Lord, through the prophets, has been the lamplight all through this Gospel age, upon the church's pathway; as the Lord expressed it through the Prophet David, "Thy word is a lamp unto my feet, a lantern unto my footsteps." (Psa. 119:105) The lamp of the truth of revelation has guided all the faithful, watchful pilgrims in their journey toward the Celestial City—the Heavenly kingdom. Oh, what a comfort it has been, and how dreary would have been our pilgrimage without it!

"Looking back, we praise the way
God has led us, day by day!"

Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah and all the holy prophets, realize that we have come already a much longer journey than was expected by the church when first she started out; but we realize also from these landmarks, that we have approached very close to the end of the journey; very near to the time when the great blessing, for which God's people have so long waited and prayed, is at hand. For instance, the Watchers have noted the Lord's testimony through the Prophet Daniel that "the time of the end" would be a period of time (more than a century), and that in this "*time* of the end" there would be a great increase of travel, running to and fro throughout the earth, and a great increase of general intelligence, increased knowledge, as it is written, "in the time of the end many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

Watching carefully respecting our whereabouts, hopeful and solicitous respecting the gracious things which God has promised, none of the watchers is indifferent to these fulfilments of prophecy, which are to be seen on every hand today. All men discern these things, but not all alike, the faithful, the Watchers, discern them not only as facts but also as fulfilments of prophecy; as proofs that we are *already in the period* termed "the time of the end." Further investigation and applications of the prophetic measurements prove to the watchers that we have been in "the time of the end" since 1799, and that it is also termed "the day of his [Jehovah's] preparation." Looking about them, they see the *preparation* that Jehovah God is making for the kingdom of his dear Son. They see the lifting of the curtain of ignorance, and the letting in of the light, and that thus God is using mankind at the present time to make ready, in a natural way, the mechanical and other arrangements and conveniences which ultimately shall be so great blessings to the world;—when the Sun of Righteousness shall arise with healing in his beams, and the Millennial day shall be ushered in, with all its multiplied blessings and mercies and opportunities;—"the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21.

Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation (1 Cor. 2:9-13; 1 Pet. 1:4), the watchers note that Daniel's prophecy further points out that as the increase of travel brings the increase of knowledge, so the increase of knowledge will bring an increase of discontent to the world of mankind in general; and the result will be, as prophetically stated, that "there shall be a time of trouble such as never was since there was a nation." The Watchers, seeking to note whether these things have yet had a fulfilment or not, look about them and behold on every hand discontent, unhappiness; much more than when the world enjoyed far fewer of the mercies and blessings of heaven. These latter day gifts of Providence (preparations for the Millennial age), instead of provoking thankfulness, gratitude and love to God, and generosity to man, produce in unregenerate hearts ambition, greater avarice, selfishness, envy, hatred, strife, and other works of the flesh and of the devil. Yes; the watchers can clearly discern the approach of the great climax of human trouble, in which the Scriptures distinctly declare that all the present human institutions shall go down in anarchy, in confusion, in chaos. But the watchers do not lose sight of God and his providence. They see that the approaching social and ecclesiastical catastrophe will be the natural result of the operation of selfishness under highly favored conditions; nevertheless, they remember that God is at the helm, and that he is able to cause the wrath of man to praise him, and the remainder of man's wrath (which would not praise him) he will restrain.—Psa. 76:10.

The watchers look not merely at the outward signs, as seen in the world. They scrutinize carefully and repeatedly their "chart," the Bible's prophetic outline of the world's history furnished by the King himself. It is because they see the time of trouble outlined in the prophetic chart that they know that it is sure to come, and are able in advance of others to "discern the signs of the times," and not to be in darkness respecting the "*things to come.*" It was in respect to this that the Lord promised the watchers that the holy spirit should *guide them* into all truth, as each feature became due, and would show them things to come—future things—in advance of the world's knowledge, and in advance of the facts themselves. (John 16:13) But the same chart which shows the downfall of all earthly institutions, political, social and ecclesiastical, shows also that their fall is so timed in the great plan of Jehovah that it shall be the very hour in which he will establish his kingdom in the hands of the elect church (who then shall be a royal priesthood glorified,—

priests upon their thrones,—the religious as well as the civil rulers of the world), whose exaltation shall be to the glory of God and to the blessing of every creature.

The watchers remember well that the King gave them an outline of the history of the Gospel age at the very time that he told them to watch; intimating to them that they were to watch for the things which he therein noted. The watchers are those who are in harmony with the King, and who have respect to his promise, and they, therefore, do not neglect the words which he spoke. And as they note this very prophecy in connection with which he tells them to watch, they see in it clearly that the day of the Lord will be ushered in at the close of this Gospel age, secretly, quietly, unobtrusively, "as a thief in the night,"—unawares to the world, and known only to the watchers.

PAROUSIA VS. EPIPHANIA, APOKALUPSIS

Because not heedless, careless, indifferent servants of the King, but faithful and earnest ones, the Watchers have scrutinized every little particular which fell from the lips of him who spake as never man spake; and all the messages which he has sent them through his faithful apostles and prophets. And discriminating carefully, they discern that there are three words of distinctly different signification, used in respect to the Lord's second advent; namely, *parousia* and *epiphania* and *apokalupsis*. *Parousia* is used in respect to the earliest stage of the second advent, while *apokalupsis* relates to the same advent later;—not that *apokalupsis* and *epiphania* relate to another, or a third advent, but merely to a later feature of the second advent. These Greek words, it is true, are somewhat obscure or hidden in the Common Version of the Bible, and undoubtedly for a purpose. The Lord's purpose evidently was to keep the world and the wicked in ignorance of his gracious plan until his due time; nor did he wish the particulars to be understood by the watchers until near the time of the fulfilment. But now we are "in the time of the end," in "the day of his preparation," in the time in which it was foretold that then "the wise [not the worldlywise, but the humble watchers who are wise enough to take heed to the Word of the Lord] shall understand." (Dan. 12:10) And hence, since many of the watchers are not Greek scholars, God has made gracious provision through valuable helps (such as *Young's Analytical Concordance* and the *Emphatic Diaglott*), so that the very humblest of his people may have a clear and discriminate understanding of the meaning of certain features of his Word which, hitherto, have been kept hidden under imperfect translations; and these matters God himself has been bringing to the attention of his people, through MILLENNIAL DAWN, ZION'S WATCH TOWER, and the OLD THEOLOGY TRACTS. The watchers all over the world are being reached by these "Helping Hands for Bible Students," which the Lord himself is extending to them.

By these helps, the watchers are rapidly coming to see that the word "*parousia*," in our Common Version translated "coming," does not mean what our English word signifies; namely, to be on the way, approaching; but that on the contrary it signifies *presence*, as of one who has already arrived. The watchers note also that the Scriptures predicate certain things respecting the Lord, and respecting his *parousia* (his presence) which clearly intimate that he will be *present and doing his work, his great work* (of setting up his kingdom and smiting the nations with the sword of his mouth) *wholly unknown to the world*,—as a thief in the night. The Watchers also notice that the Scriptures clearly indicate that after the Lord has done certain things during his presence (*parousia*) and unknown to the world, he will later make a *manifestation of his presence*;—a manifestation which will be discerned by all mankind: and this outward manifestation is designated his "*epiphania*" which signifies "shining forth" or "bright shining."

The watchers keep separate these two thoughts (presence and manifestation) respecting the Lord's second coming; that altho really present a spirit being (like the angels who, we are told, encamp round about them that fear God and deliver them, and who are "all ministering spirits, sent forth to minister to those who shall be heirs of salvation," and whose ministry is an invisible one) our Lord, now a glorious spirit being, of the divine nature, will not be manifest to the natural eye during his *presence*—his *parousia*.—Psa. 34:7; Heb. 1:14. Hence the necessity that the Lord's faithful ones shall "*watch*," because they, no more than the world, can discern a spirit being with their natural eyes. The watchers in due time are to discern, the presence (*parousia*) of their Lord by the eye of faith. The sleepless eye of faith will in due time take note of the "sign of the Son of Man,"—the indications of the *presence of the King*.

During the period of the *parousia* (presence) preceding the *epiphania* (shining forth) a certain work will be accomplished, unknown to the world, unknown to the nominal church, known only to the watchers. Ah, how important to us the words of our Master, exhorting us to be Watchers! And, by the way, this watching includes a watching of our own hearts as well as of the Lord's Word and the outward signs—to insure our worthiness to be continued in the light, and under the instruction of the great Teacher. "If any man have not the spirit of Christ he is none of his;" therefore if any man lose the spirit of Christ he ceases to be his; and hence we all need to "watch" that we may, as the Scriptures direct, "Keep our garments unspotted from the world," and "*keep ourselves in the love of God*, while looking for the grace [aid] of our Lord Jesus Christ, who is able to keep us from falling and to present us faultless in the presence of his glory with exceeding joy." (Jude 24) For whoever has the spirit of Christ may be a watcher, and as a watcher may know of the gracious things connected with the great "salvation which shall be brought unto us at the revelation of our Lord and Saviour Jesus Christ;" but whoever ceases to have the spirit of Christ must, of necessity, cease also to be a watcher, and shall be in ignorance of the things of the day of the Lord, like the world, of which he would then probably be a part.

As the light by which the eye of faith may discern the *parousia*, we have the "more sure word of prophecy to which we do well to take heed." It has shone upon the pathway of the watchers all along through this night; but now its various prophetic rays have focussed and clearly indicate that we are already living "*in the days of the Son of Man*," while, as he expressly foretold, the world in general goes on as usual, in utter ignorance of his *presence* and of his harvest work and of the beginning of the Day of the Lord; it continues as usual—eating and drinking, marrying and giving in marriage, planting and building. It is a mistake to suppose that our Lord, in giving this information respecting the events of the time of his presence, meant us to understand that it would be *wicked* for the world to eat, drink, plant, build and marry; these are not improper things, and any such interpretation is strained and faulty, and results from an utter misconception of the subject. Our Lord wished merely to show that the world would be in *ignorance of his presence* "in the days of the Son of Man," and in utter ignorance of the great time of trouble, or "Day of Vengeance" which the inauguration of his kingdom will signify to the kingdoms of this world, which are to be dashed to pieces as potters' vessels. The *ignorance* of the impending trouble here will be similar to that of the people who lived in the days of Noah. "As it was *in the days* of Noah, so also shall it be *in the days* of the Son of Man."—Luke 17:26.

As "the days of Noah" were not *days before* Noah's time, neither are "the days of the Son of Man" *days before* the Son of Man's presence. The days of the Son of Man are the days of his *parousia*, or presence,—invisible and unknown to the world; known only to the watchers and seen by them only with the eye of faith. "As in the days that were before the flood they were eating, drinking, marrying, ... and *knew not*, ... so shall also the [parousia] presence of the Son of Man be;"—the world will simply go on about its usual affairs, and *know not* of the Lord's presence.—Matt. 24:38.

But why should our Lord be thus *present?* What will be his work during the period of presence preceding his *epiphania* or manifestation to the world?

THE LORD'S WORK FORESHOWN IN HIS PARABLES

His work is clearly outlined in various of his parables, which were given that the watchers might know—might not be in darkness. The parable of the wheat and the tares shows this period of the *parousia* (presence) preceding the *epiphania* (manifestation), and represents it as the "harvest" time of this age. The Son of Man sowed the good seed, and his servants followed, doing work in the field down through the age; finally the end of the age comes when the full crop of wheat is ripe, and then the harvest is reaped. The parable shows the separation of the two classes of the nominal church during the "harvest." For be it noted that the wheat-field is not the entire world, but merely the professedly Christian part of the world—Christendom: much of the field is not yet sown. And the parable relates only to the wheat-field, and particularly to the wheat. The tares (spurious Christians) are dealt with only incidentally. The tares choke the wheat, yet, nevertheless, the Master will obtain a sufficiently large crop, for—"All his purposes shall be accomplished."

The separation of the tares from the wheat, and the gathering of the wheat into the garner of heavenly conditions, precedes the work of cleaning the wheat-field of its symbolic

tares by symbolic "fire;" and this entire harvest work is to take place during the *parousia* (presence) of our Lord, before his *epiphania* (manifestation). He is the Chief-Reaper, and all the under-reapers will work under his direction and eye; and every kernel of true symbolic "wheat" will be gathered into the glorious symbolic "garner" by resurrection and "change."

The sickle of truth will be the separating medium; and not until the separation is nearly complete and the "wheat" nearly all garnered into the glory of the heavenly nature, will the "fire," the great time of trouble mentioned by the Prophet and by our Lord, burn and consume, symbolically, all the "tares:" so that thereafter none will make false professions of being Christians while really of the world, and possessed of its spirit.

The parables of the Pounds and of the Talents cover this same period of time. In both of these the Lord represents himself as a great householder and heir to a throne, who has gone into a far country to be invested with kingly powers, and to return to use those powers. Departing, he left with his servants various riches of grace and privilege, "to every man according to his several ability," saying to them, "Occupy till I come." The return of the nobleman of the parables, unquestionably, represents the second coming of our Lord and Master. Now note the work due first to take place upon his return as King, as shown by these parables. He does not first deal with the rebellious world,—those who would not have him to rule over them; but, first calls "*his own servants*," and reckons with them—rejecting some from further service because of unfaithfulness, and accepting others to a participation in the joys of the kingdom, which he at once establishes.

This reckoning with the servants signifies a reckoning with the church first, after his return; and corresponds to the separating of the wheat and tares, in the other parable. It is comparatively easy for anyone to realize that this part of the Lord's work at his second advent is the work which precedes the *epiphania* or manifestation to the world. It is during this period that the watchers are to be aware of the *presence* (*parousia*) of the Lord, and of his scrutiny, or judgment of them which will then be in progress. Only the faithful will know, however;—only they will be "accounted worthy to *stand* before the Son of Man" in that judgment;—all found unworthy shall "stumble." "The wicked [and slothful servants] shall not *stand* in the assembly of the righteous." (See Psa. 1:5) It is of this period of Christ's *presence*, and this feature of his work, that the world is to be in total ignorance and "know not," until, having finished reckoning with his servants, and having glorified the faithful, the judgment of the world shall begin with "a time of trouble such as was not since there was a nation." That trouble is symbolically pictured as a *fire*, and we are told by the Apostle that our Lord shall be *revealed* (*apokalupto*—uncovered, disclosed, made manifest) in flaming fire (judgments), taking vengeance.

All who are watchers, all who have taken heed to "the more sure word of prophecy," including the Master's description of the events of "*the days of the Son of Man*," can readily discern that the world would not go on in its usual routine—eating, drinking, planting, building, marrying, etc.—if they knew of the Lord's *presence*, and the progress of the "harvest" of the Gospel age. If they knew of the Lord's *presence*, and that the reckoning with the servants had commenced, and that the next thing in order would be judgments upon themselves, they would change their usual order of affairs considerably; they would be in great trepidation; because only those who are in sympathy with the Lord and the righteous government which he is about to establish, when he shall lay judgment to the line, and justice to the plummet—only these can in any degree be ready to welcome him: all others have the spirit of fear, and are under the blinding influences and misrepresentations of Satan. "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the gospel of Christ. . . . should shine unto them." Because of ignorance, therefore, the world would be in great fear, if they knew the fact of the beginning of the day of the Lord, which is to be to them the "day of vengeance."* Very evidently, therefore, this reckoning with the church and the reward of the faithful will precede our Lord's *apokalupsis*, or revealing. To use one of his own figures, we might say that his day or time of *presence*—"the day of the Lord"—will come "as a thief in the night;" and in this time he will gather his virgin church, discriminatingly, and take her as his bride to himself,—changing her from earthly nature and conditions to spiritual or heavenly conditions, to be like him, see him as he is, and share his glory. And since the saints have always been "the salt of the earth," we may readily discern that the taking away of the salt of the earth would leave mankind proportionately in a deplorable condition, in which corruption would spread rapidly, and this is exactly what the Scriptures indicate.

We are not, however, to understand that the Lord will take the church away to heaven, and then come back *again*, and make his *epiphania* or *apokalupsis;* for that would be a third advent, which is nowhere even hinted in Scriptures. The "change" of the church from earthly conditions and nature to heavenly, spirit conditions and nature, will be first in order; and then they twain, the Bridegroom, Christ, and the church, his bride, thus made one in nature and in heavenly, or spirit power, will commence the work of putting down all rule and authority contrary to the divine rule;—bringing all things into subjection to the heavenly kingdom, the Millennial kingdom. Our Lord and his church will not be absent from the earth during the period of the world's tribulation; but, on the contrary, will continue *present*, but invisible, bringing upon the world the tribulation foretold in the Scriptures, which will result in the humbling of the hearts of mankind, that they may say, eventually, "Come, let us go up to the mountain [kingdom] of the house of the Lord, that he may teach us of his ways, that we may walk in his paths."—Isa. 2:3.

This fact is abundantly proved by the Lord's statement of what shall be the reward to the overcomers, a part of which is, "He that overcometh, and keepeth my words to the end, to him will I give power over the nations: and he shall rule them with a rod of iron; *as the vessels of a potter shall they be broken in pieces:* even as I have received of my Father." (Rev. 2:26, 27) Again, the same matter is mentioned by the Prophet David, saying, "This honor have all his saints,—*to execute the judgments written.*"

This, however, need not be understood to mean that none of the faithful members of the body of Christ will be in the flesh during the trouble. The majority will have gone beyond the vail—by first resurrection change to spirit conditions; but others may remain in the flesh for a time, to serve further on this side the vail. True, our Lord has said, "Watch ye; that ye may be accounted worthy to *escape all these things* that shall come to pass" (Luke 21:36); but we may not be too certain which way he meant we should escape; and we well know that there are two ways. We might escape by avoidance of the trouble, or by being kept from feeling its poignancy, by "grace sufficient" to enable us to rejoice in tribulation. In whichever way it may be the Father's pleasure the Lord will keep his own—out of the furnace of affliction, or in the furnace heated seven times.—Dan. 3:27.

THE TIME OF THE PAROUSIA

It will doubtless surprise many to learn that there is much Scripture proof that we are already in the time of the presence (*parousia*) of the Son of Man,—that we are already living "in the days of the Son of Man." At first some will be inclined to say, "Where is the *promise* of his (*parousia*) presence, while all things continue as they were from the beginning?" Peter foretold that some would thus question, being surprised at the information that we are living in the days of the Son of Man, while there is as yet no outward manifestation of his presence, but the affairs of the world continue in their ordinary channels. (2 Pet. 3:4) The answer to the question is, as we have already pointed out, our Lord's own declaration that in the days of his presence the world would be eating, drinking, planting and building, and *know not*. *That* is "the promise of his presence" while "all things continue as they were." Could it be more explicit? A totally different question, however, is—

WHAT ARE THE PROOFS OF CHRIST'S PRESENCE?

This is a reasonable inquiry. We would not be justified in believing upon any slight evidence that the Lord is present; even tho we know in advance that he is a spirit being, whose presence would be invisible without a miracle;—and even tho we know in advance, from the parables, that he will be present, but invisible, in the harvest time of this age, in the time of reckoning with his servants preparatory to their glorification. We have a right to expect clear, reasonable ground for faith, before accepting any matter which implies so much. We are not, however, to ask or to expect evidences to natural sight; if we are of the watchers, who have "the eyes of their understanding" opened to see wonderful things in the divine Word, then these eyes of our understanding must also be the eyes of our faith. Hence, the true watchers are to expect reasonable, satisfactory evidence for *faith*, and not ocular demonstrations of an invisible *parousia*. As the

* See Millennial Dawn, Vol. iv, "*The Day of Vengeance.*"

Apostle explains, "We walk by faith, not by sight."—Eph. 1:18; 2 Cor. 5:7.

To our understanding there are strong proofs that our Lord's *parousia* began in the Autumn of 1874. We have seen nothing with our natural eyes; only with the eyes of the understanding, only in the light of "the more sure word of prophecy," do we know this, which we sincerely believe and affirm, and which is important news to all who claim to be watchers. The fact that any watcher should have remained in ignorance of this important event for now more than twenty-seven years, would seem of itself to be an indication that he had not been properly awake to the use of his privileges and opportunities—that he had not been sufficiently watchful of the sure word of prophecy to which he was instructed to take heed; and that *therefore* he had been left at least partially ignorant of the important things transpiring throughout the world during these years. To this extent, many of the Lord's people have been with the world and are similarly ignorant; and yet we may reasonably assume that the Lord did not expect all of his watching servants to discern the matter at the same instant of time. True, those who saw early have had special blessing for the longer time; but, as we saw above, the preparation for the knowledge of the time lies largely in the right attitude of heart—in its humility and possession of the various graces of the spirit of Christ.

Lest we should get a misapprehension respecting this matter of the discerning the Lord's *parousia*, we do well to take heed to the parable of the ten virgins, which evidently was given to throw special light upon this point. That parable shows a false announcement of the arrival of the Bridegroom in 1844, which brought to the subject considerable reproach, but which, nevertheless, was of great advantage, as stirring up the "virgin" class (the pure, the consecrated) to fresh trimming of the lamp of truth—investigating the sure word of prophecy. The parable shows, also, that the "virgins" in general fell asleep; yet, nevertheless, in due time all would be reawakened by the prophetic *knocking*, and the *knocking* of the signs of the times, which would indicate the Bridegroom's *presence*. And the parable shows that the result will depend upon how much oil (holy Spirit) the "virgins" may have in their vessels (in their own hearts), as well as in their lamps (the Scriptures). Applying this parable, then, we may reasonably suppose that some of the Lord's true people have temporarily fallen asleep on this subject of his second coming: and that the sleeping ones will include some who have his spirit in their hearts, and who will be fully ready to welcome the Master when they shall awake; and whose lamps will be duly trimmed and burning and ready to enable them to *discern the signs of his parousia*, when once their attention is brought to the subject. In harmony with this we find that many who *now get awake* on this subject, come into the clear light of present truth much more rapidly than did some in the past: doubtless partly because present truth can now be presented to them through the printed page more concretely than ever before. It is in the interest of this true "virgin" class that we now write: we have no desire to awaken the worldly; this knocking of the prophecies announcing the *parousia* is not for them;—besides, the worldly are so sound asleep that it will require the terrific crashing of present institutions, and the earthquake shakings of social revolution to awaken them thoroughly to a realization of the *presence* of the great Judge—Immanuel. The true watchers, on the contrary, if they slumber at all, sleep lightly, being on the *qui vive* of expectancy and hope for the long-waited-for Bridegroom. We would merely whisper in the ears of this class the one word, "*Parousia!*" assured that all true watchers (and the Lord alone *knoweth* them that are his) will be aroused by that word, and trim their lamps on the subject.

Is the question asked,—What portions of the sure word of prophecy indicate that the *presence* of our Lord began in the Autumn of 1874? We answer that there are several lines of prophecy which interlace and corroborate each other in this testimony; but, as might be expected, since the entire matter was to be hidden from the world, and "none of the wicked," but only the "wise" were to understand (Dan. 12:10), and these wise only to understand when the due time would come,—it must be evident to all that these prophecies, while clear and forcible and positive, are nevertheless somewhat *under cover*. We cannot here attempt to give a complete and comprehensive statement of these prophecies; that has already been done in five volumes aggregating twenty-three hundred pages.* Here we can only give a very brief resume, leaving it for the true watchers to seek that they may find; to knock if they would have the door of divine revelation opened to them; to use the keys which God has provided, if they are interested in penetrating into "the deep things" of the divine Word, now *due* to be understood; to *eat* of the meat of present truth, "things new and old," if they hunger and thirst after righteousness and true knowledge.

* MILLENNIAL DAWN, VOL. I-V.

"IN THE DAYS OF THESE KINGS"

(1) We have a number of general prophecies, indicating that we are living in about the time of the Master's second presence. We have already referred to Daniel's testimony respecting "the time of the end," in which many will run to and fro, and knowledge will be increased, and the wise understand; and later, and as a result, will follow the great time of trouble foretold. Then we have the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth;—during the interim between the overthrow of the typical kingdom of God, whose last king to sit upon the throne of David was Zedekiah, and the installation of the true King, Immanuel, in his Millennial kingdom glory. These different governments of earth are there pictured as a great image; Nebuchadnezzar's government, the first universal empire of earth, being represented by the head of gold; the Medo-Persian Empire, which, according to history, was the second universal empire, is there shown as the breast and arms of silver; the Grecian empire, which overthrew the Persian and became the third universal empire, is represented by the belly and thighs of brass; the Roman empire, which succeeded the Grecian and constituted itself the fourth universal empire of earth, was represented in the image by the legs of iron—strong exceedingly; and the later development of the same Roman empire, with the intermixture of papal influence, is represented in the image by the feet, which were partly iron (civil government), and partly of clay (ecclesiastical government—Papacy). These were to constitute the sum total of Gentile dominion; and "in the days of these kings" (represented by the ten toes of the image), Jehovah God himself would establish his kingdom—the very kingdom for which we pray, "Thy kingdom come!"

We are all witnesses that the heavenly kingdom has not yet come,—that we are still under the dominion of "the prince of this world"—the prince of darkness. All the efforts to prove to us that the greedy and bloody governments of Christendom, so-called, are the kingdom for which we pray, and were taught to pray, could not prevail; we could never recognize these as Immanuel's kingdom; they are only the kingdoms established by antichrist, and recognized by antichrist, and named by antichrist "*Christendom.*" The true kingdom waits for establishment at the hands of him whose right it is; and he has promised that, when he sits upon his throne, all his faithful ones, the "little flock" of the Gospel age, shall sit in that throne with him, and be associates in the work and in the honor of blessing the world.

The church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted by the Prophet Daniel. She is shown therein as a stone taken out of the mountain without hands (by divine power). This stone represents God's kingdom (Christ and the church); and the inspired dream and explanation show that the disaster which shall come to the kingdoms of this world, represented in the image and in the toes of its feet, would come through the impact, or smiting of the image by the stone. Daniel says: "A stone was cut out, which, without being in hands, smote the image upon his feet. . . . . Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain [kingdom], and filled the whole earth." Dan. 2:34, 35.

The explanation is that—"The great God hath made known to the king [and indirectly more particularly to the watchers] what shall come to pass hereafter." "*In the days* of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people [it shall have no successors, for the others will all be destroyed]; break in pieces and consume all these kingdoms, and it shall stand forever." Here is a prophecy which gives a full delineation of the empires of earth, to which God granted dominion during the interim between the removal of the typical crown from his typical kingdom, and the institution of the crown of righteousness and glory upon the true King, in the inauguration of the kingdom of heaven.

Even the surface evidences are that human empire has nearly run its course, and that heavenly empire is needed to deliver the world from its own selfishness. But the sure word of prophecy, if carefully scrutinized by the watcher, reveals still more. It shows that the next universal empire will be the kingdom of God's dear Son; and further the in-

teresting fact that the total lease of power to the Gentiles is in the Scriptures known as "the times of the Gentiles," and that these "times" are seven times, and that each of the seven times is a period of three hundred and sixty years, and that consequently the complete period of the seven times is 2,520 years. Hence the watchers may reckon that Gentile rule will terminate and Immanuel's rule be fully set up in 2,520 years from the time the Lord removed the diadem from Zedekiah, saying: "Oh thou profane and wicked prince, ... take off the diadem, remove the crown; I will overturn, overturn, overturn it, until he comes whose right it is, and I will give it unto him."—Ezek. 21:25-27. The period of overturning of the Lord's typical kingdom and the removal of the crown must correspond to the period of the lease of empire to the Gentiles and be 2,520 years. And measuring this period, we find that 2,520 years will expire with the close of the year 1914, A. D., and consequently that by that time Gentile rule will be no more, while God's kingdom will then hold sway.*

But the scrutinizing watcher will readily perceive that it is one thing to know the time when earthly dominion shall cease, and give place to the *completed* kingdom of God, while it would be a totally different matter to know when the "stone" kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting of the image, which precedes its destruction, must also precede the full establishment of God's kingdom to fill the whole earth. This smiting period is the period of the *parousia;* the period in which Christ is present, gathering his "jewels," his "elect," and in which he will smite the nations with the rod of iron and with the two-edged sword of his mouth, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the watchers note critically the Prophet Daniel's explanation that it will be "*in the days* of these kings" (the kingdom represented in the feet and toes of the image—the divisions of Papal Rome) that the God of heaven will *set up* his kingdom. God began the selection of his kingdom class in the days of Civil Rome —represented by the legs of iron; he has continued the selection ever since, and the *setting up* or bringing of his church (kingdom) into power comes toward the close of Gentile power, but before it ends; for it is to be "*in the days* of these kings" and not after their days. Now note the similarity of the expressions "in the days of the Son of Man" and "in the days of these kings," and give both the same significance and remember that, as we have proven, they will be the *same days*—days before the lease of Gentile power expires, in which the Son of Man will be present to "*set up*" his kingdom, which shall a little later destroy all these Gentile kingdoms.

TYPICAL ISRAEL'S EXPERIENCES WERE PROPHETIC

(2) Take another line of prophecy, concealed, and yet very simple and easy of appreciation when once the mind grasps it. The Scriptures show us that the fleshly house of Israel and all of its institutions and affairs were typical foreshadowings of the spiritual house of Israel and its higher institutions, better sacrifices, etc. It need not, therefore, surprise us to find that the length of the Jewish age—the length of the divine favor to fleshly Israel,—was typical also, and that it gives us the *exact measurement* of the Gospel age,—God's dealings with, and favor toward spiritual Israel.

Jacob's name was changed to Israel, which signifies "A Prince with God," and his descendants were therefore termed Israelites—the people of the Prince with God. But the antitype of Jacob is Christ, the true Prince with God; not after the flesh, but after the spirit; and his house is spiritual Israel. Jacob's twelve sons first inherited his name and blessing, and through them it descended to all the fleshly house of Israel; Christ's twelve Apostles inherited his name and blessing, and through them it has descended to all the spiritual house of Israel. As the typical house had a high priest, Aaron so the antitypical house has a greater high priest, Christ Jesus our Lord, the high priest of our profession. As the fleshly house had a priesthood under Aaron, so the spiritual house has "a royal priesthood" under Christ, to whom the promise is made that they shall be kings and priests unto God, who shall reign on the earth, after their present time of *sacrificing* is ended. So we might proceed with everything that fleshly Israel had and find its duplicate on a higher plane, in spiritual Israel, but we will not go into details here: suffice it to notice further that the Jewish age or period of fleshly Israel's favor ended with a "harvest" period of forty years. This began with our Lord's baptism, lasted three and a half years, as a *national* test, and when that nation was rejected at the time of our Lord's crucifixion, the harvest work proper began—a separation of the wheat from the chaff—a time of gathering out of that rejected nation such as were "Israelites indeed," previous to the great time of trouble which came upon the nation, and which utterly destroyed their national polity A. D. 70. All of this is likened to a "harvest" season, and its first garnering of the wheat, and subsequent burning of the chaff. And our Lord gives instructions to us (Matt. 13) that this Gospel age of spiritual Israel's favor will likewise end with a time of harvest, gathering the wheat together, and ultimately destroying the tares. In the harvesting of the fleshly house our Lord, in the flesh, was the Chief-Reaper, and his Apostles were colaborers; in the harvesting of the spiritual house our Lord, a spirit being, is to be *present* as the Chief-Reaper, and members of the spiritual house are also to be reapers,—some on each side of the vail.

ISRAEL'S PARALLELS

Now note the time correspondencies. The Jewish age, from the death of Jacob to the death of Christ, was 1,845 years long—to the beginning of our Lord's ministry 1,841½ years long, and to the time of the utter destruction of their nation, in A. D. 70, 1,881½ years long. Notice how the Gospel age corresponds to this. The Gospel age did not begin with our Lord's birth: it began after our Lord's death and resurrection, when he commissioned his disciples to "*preach the Gospel* to every creature." (Our Lord's previous work during the three and a half years of his ministry was the offering of the kingdom to the fleshly house, to test them, and to prove that they were unready to receive the true kingdom.) Applying the foregoing measurements of the Jewish age to the Gospel age, beginning at the time of our Lord's death and resurrection and the Pentecostal blessing, in the Spring of A. D. 33, we find that the period of 1,841½ years from the death of Jacob to the beginning of our Lord's ministry, would measure from the Spring of A. D. 33 to the Autumn of 1874; and the 1,845 years of the Jewish age, from the death of Jacob to the rejection of fleshly Israel, applied here, measuring from the Spring of A. D. 33, would reach to the Spring of 1878; and the 1,881½ years from the death of Jacob to the full destruction of Israel's polity in A. D. 70, finds its correspondency in this Gospel age, by measuring 1,881½ years from the Spring of A. D. 33, which would bring us exactly to (Autumn) 1914 A. D.—the very year and time shown us by Daniel's prophecy to be the full end and limit of the "Gentile times." Can this be accidental? Nay; it is design. What stronger testimony could be asked by the eye and ear of faith? Surely, anything plainer or clearer would be sight, and leave no room for faith.

THE JUBILEE PROPHECY

(3) Note another prophecy, similarly hidden in type in the Mosaic law,—Israel's Jubilee Year. No one is prepared to understand this line of prophecy who has not first learned that the second coming of our Lord is not for the purpose of destroying the world, but for the purpose of blessing it according to the promise made to Abraham, "in thy Seed shall *all* the families of the earth be blessed,"—with the favors lost in Adam. These will be offered to *all* and will be made perpetual to those who will accept them on the terms of the New Covenant. None can see any beauty or typical significance in Israel's Jubilee, who have not learned that God has provided "times of restitution of all things" which are to *begin* in connection with the second advent of the Redeemer.—See Acts 3:19-23.

We find that Israel's Jubilee year, in which every person and family had every lost possession and all personal liberties restored to them, was intended to be a type of the coming time of restitution, when a full opportunity for attaining freedom from sin and from Satan, and from the hereditary weakness of the flesh, shall be presented to all, and when the earth shall again revert to the human family in general, for whom it was created, and for whom, after being lost through Adam's transgression, it was redeemed by Christ. We find that the Scriptures indicate, in connection with these jubilees, a system of counting by multiples; and that a Jubilee of Jubilees, or fifty times fifty years (2,500 years) constitutes a Great Jubilee cycle and that such a cycle began to count after fleshly Israel had observed her last typical Jubilee. We find from the Scriptures, that Israel's nineteenth Jubilee year,—in the year B. C. 626,—was her last. Knowing that the Jubilee was a part of the law, and that no feature of that law, not one jot or tittle, can pass away without reaching a fulfillment or antitype, we measure the cycle of the Great Jubilee 2,500 years from the date when the last typical Jubilee was kept (626 B. C.), and find accordingly that the *antitypical* Jubilee or Great Jubilee of Jubilees should have begun in October, 1874. Thus,—625 years B. C. plus 1875 years A. D. are 2,500 years, which would include the Jubilee *year*: consequently, with the end of the year 1874 (Jewish time, Octo-

* See leading article in issue of November 1, 1914.

ber), the antitypical Jubilee of 1,000 years, instead of another typical *one* year, was due to begin.

Watchers will note carefully the correspondency of this date, and the character of the event to be expected, with the finding of our previous examinations (1 and 2), which showed us this very same date, October, 1874, was the time when the "harvest" of this age was due to begin, and when the Lord himself, as the Chief Reaper, was *due to be present.* The only thing necessary to connect this Jubilee prophecy with the others, is the statement of the Apostle Peter in Acts 3:21, which shows that our Lord must be *present* (at his second advent) at the beginning of the times of restitution of all things, and as already seen, these *restitution times* are the Antitypical *Jubilee times* typified by Israel's Jubilees. Thus we have two very simple but clear and very important lines of Scripture testimony which indicate clearly that the *parousia* of our Lord was due to begin in October, 1874, and both show us the character of the work which we should expect would be in progress during the time of his *presence,* preceding his open manifestation to the world, his *epiphania,* his *apokalupsis.*

THE DAYS OF WAITING ARE FULFILLED

(4) Take another line of prophecy: we find that the 1,260 days, and the 1,290 days, and the 1,335 days, so particularly set forth in Daniel's prophecy, and corroborated in Revelation, have had fulfillments;—the 1,260 days ending in 1799, the 1,290 days ending in 1829 and the 1,335 days ending in 1874. Our friends known as "Second Adventists" were wont to use these "days of Daniel," and once applied them as we do here: but they abandoned them after 1874 passed and they failed to see Jesus with their natural eyesight, in a body of flesh and with Calvary's scars. They have dropped these "days of Daniel" entirely, because they find no way of applying them which would prolong them beyond 1874. The fault is not with the days nor with their application as above; but with the wrong things expected. They, in common with others who look for the Second Advent, err in expecting that the Gospel age, which has been a spirit and faith epoch, will end with a flesh and sight deterioration;—in expecting that the spiritual kingdom of Satan will be followed by a fleshly kingdom of Christ. But the watchers amongst the Adventists as well as in other denominations are getting the eyes of their understanding opened by the anointing of the promised eyesalve.—Rev. 3:18.

It was concerning this last period that the angel declared to the Prophet, "Oh, the blessedness of him that waiteth, and cometh to the 1,335 days. . . . . Thou shalt rest, and stand in thy lot at the end of the days." What blessedness? We answer, a joy of heart and rejoicing to the watchers is what is here intimated. It is since this date, October, 1874, where Daniel's 1,335 days intimated that a *great blessing would begin;* where the Jubilee types indicated that the *restitution of all things would begin* (which implies the second presence of the Great Redeemer), and where the parallelism of the two houses of Israel shows that the second presence of our Lord as *the Great Reaper is due;*—from this date a great blessing *has come* to the watchers. Since *then* the Word of God has opened before us in a most marvelous manner. Since *then* the sure word of prophecy as a lamp to our feet has shown us many evidences that we are in the end of the age. Since *then* the day-star has been rising in the hearts of the Watchers and has illuminated our minds, releasing us from the terrible nightmare of error respecting eternal torment, revealing to us the true character of our heavenly Father, making plain to us the necessity for the great atonement for sin, and showing us distinctly the object of the permission of evil, and revealing, one by one, various features of the divine plan,—the high calling of the church to the divine nature, and to joint-heirship with Christ in his Millennial kingdom, and the resulting blessing of restitution to human perfection for the world of mankind in general. Ah, yes! all who have been brought "out of darkness into this marvelous light" can appreciate the words of the angel, and heartily say, Blessed are our ears, for they hear, and our eyes, for they see, for many prophets and many righteous persons have desired to know these things, and have not known them.

(5) We might refer to other prophecies and types in the Scriptures, which show that we are living in the "harvest" times of this age, in the *parousia* of the Son of Man, but our space forbids. The fact that this world, as he predicted, continues in its usual course, eating, drinking, planting and building, etc., and *knows* not of his presence, so far from being an evidence against these prophetic testimonies, quite to the contrary, shows us that the fulfillment is coming, just as the Master predicted: that the day of the Lord, the day of his presence, has come upon the world as a thief in the night, secretly, quietly, stealthily, unknown;—the only ones favored with a knowledge of events transpiring on the other side of the vail being the watchers who, if they have slumbered at all, have nevertheless, maintained a waiting attitude of readiness for the announcement,—

"BEHOLD THE BRIDEGROOM!"

This is the announcement which we are now giving—Not, Behold, the Bridegroom *cometh,* but "Behold the Bridegroom!" already here, present, knocking gently with the prophecies to arouse the Virgins, but not to arouse the world. (Rev. 3:20) This is the reading of the oldest Greek Manuscripts, which omit "*cometh.*" Our Lord says, "If any man hear my voice [knock] and open the door, I will come in to *him,* and sup with *him.*" This message to the present Laodicean phase of the church, intimates very clearly (1) that the "knock" and "voice" will be inaudible to natural ears, and heard only by the ears of the understanding, the hearing of faith; (2) that it will not be a denominational knock or call (as to Adventists, Presbyterians, etc.), but (3) that it will be a knock that must be heard individually, and responded to individually,—"any man" who hears the "knock" or "voice," if he so wills, may *exercise faith,* open the door of his understanding, and realize his Lord's second presence.

The man who never hears the "knock" is evidently not counted worthy to hear it. But those who hear are just as evidently not compelled to respond and to accept the present, knocking King: hence he says, *if* the hearing one *open the door,* I will come in. However, only those who recognize the "knock," and who respond and by faith open to the Lord and receive him as their *present* King—only these are to have the great blessing of spiritual nourishment—the feast of "meat in due season," "things new and old," which the Master promised to provide at that time to strengthen the faithful for the judgments, trials, testings and siftings which must "begin with the house of God." "I will come into him, and sup with him, and he with me."—Compare Rev. 3:20, and Luke 12:37.

As, therefore, we softly whisper—"Behold the Bridegroom!" it is not with any hope of arousing the world to faith in the Lord's presence, etc. They are not worthy to know and would only misuse the knowledge now. By and by, in the Lord's due time, they shall know—in the period of the *epiphania* and *apokalupsis* of the Son of Man. They will be awakened by the great crash of the day of trouble. We do, however, promulgate the message, "Behold the Bridegroom [present]!" with the confident expectation that all who are of the "Virgin" class (the pure, the justified and consecrated), will be permitted to hear the message, will be aroused by it, and will trim their lamps (examine the Scriptures, investigate the subject), and find the message true, before the "door is shut" and the great trouble begun. We well know, however, from the Lord's prophetic parable, that among those who will be aroused to investigation, there will be two classes, because there are both wise and foolish "Virgins." The wise are those who have not only consecrated their all to the Lord, but who are living accordingly,—not unto sin, nor unto self, nor unto sectarianism, but unto the Lord: these, as intimated in the parable, will find no difficulty in trimming their lamps and recognizing the *presence* of the Bridegroom. But the foolish Virgins, overcharged with the cares of this life, or the deceitfulness of riches (wealth, reputation, influence, etc.), will not have within themselves ("in their vessels") a sufficiency of the oil (holy spirit); and consequently they will be unable to get the light in time to go in with the wise virgins before the elect number shall be completed, and the door of opportunity to become part of the bride of Christ shall forever close. True, they will later obtain the oil, as is shown in the parable, but too late to be the "little flock" who shall be accounted worthy to share the kingdom, and to escape the great time of trouble coming upon the world: the foolish virgins will be obliged to pass through the trouble with the world, and will share thus in its distress, represented in the parable by the words, "wailing and gnashing of teeth."

PAROUSIA IN THE NEW TESTAMENT

The word *parousia* occurs in the following texts of the New Testament in each of which it should be properly translated "presence:"—

"What shall be the sign of thy *presence?*"—Matt. 24:3.

"So shall also the *presence* of the Son of Man be."—Matt. 24:27, 37, 39.

"They that are Christ's at his *presence.*"—1 Cor. 15:23.

"What is our hope, or joy, or crown of rejoicing? Are not even ye, presented before our Lord Jesus Christ at his *presence?*"—1 Thes. 2:19.

That "he may establish your hearts unblamable in holiness before God, even our Father, at the *presence* of our Lord Jesus Christ."—1 Thes. 3:13.

"We which are alive and remain unto the *presence* of the Lord shall not precede them which are asleep."—Thes. 4:15.

"Be preserved blameless unto the *presence* of our Lord Jesus Christ."—1 Thes. 5:23.

"Now we beseech you, brethren, by [respecting] the *presence* of our Lord Jesus Christ, and our gathering together unto him."—2 Thes. 2:1.

"Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation [*epiphania*] of his *presence*."—2 Thes. 2:8. See R. V.

"Be patient, therefore, brethren, unto the *presence* of the Lord."—James 5:7.

"Be ye also patient, establish your hearts; for the *presence* of the Lord draweth nigh."—James 5:8.

"There shall come in the last days scoffers [in the church] walking after their own lusts [desires], and saying, Where is the promise of his *presence?*"—2 Pet. 3:3, 4.

The word *parousia* is properly translated ("presence") in 2 Cor. 10:10. and Phil. 2:12.

EPIPHANIA IN THE NEW TESTAMENT

The Greek word *epiphania* signifies *bright shining* or *manifestation*. It is rendered "appearing" and "brightness," and occurs as follows:—

"Keep this commandment without spot unrebukable until the *appearing* of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords."—1 Tim. 6:14, 15.

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his kingdom."—2 Tim. 4:1.

"There is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not be me only, but unto all them also that love his *appearing*."—2 Tim. 4:8.

"Looking for the blessed hope, and the glorious *appearing* of the great God and our Savior Jesus Christ."—Titus 2:13.

"Then shall the wicked one be exposed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the *brightness* [*epiphania*—bright shining] of his coming [*parousia—presence*]."—2 Thes. 2:8.

APOKALUPSIS IN THE NEW TESTAMENT

The Greek words *apokalupsis* and *apokalupto* signify *revealment, uncovering, unveiling* (as of a thing previously present but hidden). The name of the last book of the Bible is from the same root—Apocalypse or Revelation. *Apokalupsis* is rendered *revealed, revelation, appearing, coming and manifestation*, in the following texts which relate to the Lord's second *presence* and power and glory, as these shall be made known,—uncovered or revealed to the world. Many of these texts also show that when he shall thus be revealed, his church will be with the Lord and be revealed or manifested at the same time and in the same manner.

"The sufferings of this present time are not worthy to be compared with the glory which shall be *revealed* in us."—Rom. 8:18.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be *revealed*, ye may be glad also with exceeding joy."—1 Pet. 4:13.

"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be *revealed* in the last time."—1 Pet. 1:4, 5.

"A partaker of the glory that shall be *revealed*."—1 Pet. 5:1.

"Every man's work shall be made manifest: for the day shall declare it; because it shall be *revealed by* fire."—(1 Cor. 3:13) Here the reference evidently is to the testings of the Lord's people during the period of his presence in the end of the age. The Apostle's words thus agree with our Lord's prophecy of the same testings, saying that "there is nothing covered that shall not be *revealed*"—uncovered.—Luke 12:2.

"Hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ."—1 Pet. 1:13.

"The Lord Jesus shall be *revealed* from heaven . . . .in flaming fire [judgments against all unrighteousness], taking vengeance."—2 Thes. 1:7, 8.

"So that ye come behind in no gift; waiting for the coming [apokalupsis—revealment] of our Lord Jesus Christ."—1 Cor. 1:7. [The Lord's people will need to keep active, watching and waiting for the great blessing until the manifestation or *revealment* of the Lord; but if watchers, they shall be made aware of his presence (*parousia*) and the work of "harvest" beforehand, and shall share in the revealment.]

"That the trial of your faith . . . . might be found unto praise and honor and glory at the *appearing apokalupsis—revealment*] of Jesus Christ."—1 Pet. 1:7.

"For the earnest expectation of the creature [mankind] waiteth for the *manifestation* [*apokalupsis—revealing*] of the sons of God [the church]."—Rom. 8:19.

"The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is *revealed* [*apokalupsis*]." (Luke 17:29, 30) That is to say, the judgments of the coming "time of trouble" as predicted, will begin as soon as the "salt of the earth," the saints, have all been changed; and thus the Son of Man will be *revealed* a *present Judge*, who already had for some time been present sealing and gathering his "elect."

PRESENCE GRADUALLY REVEALED

Foregoing we drew the line of distinction between the *parousia* and the *epiphania* or *apokalupsis* of our Lord, quite sharply, to assist the reader in noting their difference of signification. As a matter of fact, however, the *bright shining of the present One* is due to begin shortly after the *parousia* begins; and again as at the first advent it will be true that "the Light shineth in the darkness, and the darkness comprehendeth it not." The *revealing* of the Lord's presence begins with the faithful of the church speedily, and gradually extends to the world in general. Up to the time when the strength of the trouble breaks forth, only the faithful watchers discern the *parousia*, and only by them can the bright-shining of the Lord's presence be appreciated. To these the bright-shining of the Lord's presence, the increased brilliancy of the light of truth respecting the Word and character and plan of God, is an ever increasing joy and pleasure: thus it is that "ye, brethren, are not in darkness," respecting the events of the day of the Lord, but know in advance that its tribulation will come upon the world as travail upon a woman. —1 Thes. 5:3, 4.

While the revealment of our Lord's presence thus illuminates the hearts of his faithful ones as the Day-star (2 Pet. 1:19) and causes them to understand, and not be in darkness with the world in respect to his plans, present and future, the bright-shining of the Lord's presence shall affect nominal Christians, and the civilized world in general, also, but in a totally different manner; for the character of Christ's "harvest" work during this period of his presence, is such as to cause a general opening of eyes along the lines of justice and injustice, righteousness and sin, the rights of mankind and the wrongs of mankind. The light which has been shining out for the past twenty years is awakening the world to a realization of its rights and its wrongs; to a realization that the earth belongs to mankind in general and not exclusively to a few who have seized it and fenced it. This same light is exposing the corruption and falsity of many long-venerated theories and institutions, religious, political, social and financial. It was in reference to this light of his presence at the second advent that our Lord declared that this day of his *presence* would bring to light the hidden things of darkness, and make manifest the secret counsels of the heart,—for there is nothing hidden that shall not be uncovered. (Luke 8:17) And in this connection let it not be overlooked that the Apostle declares that Satan's power to deceive the world through antichrist is to be consumed by "the *bright-shining* [*epiphania*] *of his presence* [*parousia*]."—2 Thes. 2:8.

Thus seen, the bright-shining of the *present* One is causing great joy to the hearts of the faithful, who wait patiently for him and for the deliverance which he has promised; but the bright-shining, as it affects the worldly, has the effect of quickening their selfish propensities, producing discontent, and is thus preparing the world for the great climax of catastrophe, predicted in the Word of the Lord, as the consummation of this age;—the overthrow of all the governments and institutions of this present order of things, in anarchy,—"a time of trouble such as was not since there was a nation."

We noticed that it was predicted 2,500 years ago through the Prophet Daniel, that "*in the days of these kings*" the representatives of the fourth universal empire, Rome (ecclesiastically conglomerated, shown in the feet and toes of the image), the God of heaven would cause the kingdom of God to smite the image upon its feet,—to utterly crush it; and that it would be after smiting the image that God's kingdom, represented by the stone, would wax great and fill the whole earth. As we have just shown, we are now in this time in which the kingdom of God is exerting its force against the kingdoms of this world: the King himself is present, must be present before he could destroy present kingdoms and take their power; he is already exerting the influences which will event-

uate in their destruction; and he is prepared, backed by all the power of God, quickly to establish upon their ruins his own glorious kingdom, consisting of himself the King, and his faithful ones of the Gospel church as his bride and joint-heir.

The influence exerted by our present Lord, the Light, the Truth, is already breaking the power of ignorance and superstition, which for long centuries has held the masses of mankind in subserviency to Papacy; and the same bright-shining is likewise dissolving the lighter shackles of ignorance and error forged for their faithful by the various sects of Protestantism. Ultimately, all superstition and false reverence will be dissolved, and false institutions will fall; then will be manifest the fact that error and falsehood and fear never truly sanctify the heart,—and the world of mankind being released from its servility to fear will speedily manifest its true character of selfishness and ungodliness, and will speedily precipitate the great trouble predicted.

But it would be a mistake to suppose that the *parousia* of our Lord is merely or chiefly in connection with the world and its preparation for the chaos of the present order of things. On the contrary, the chief work of the Lord during this period of his *parousia* is for and in connection with his church. As we saw above, he foretold that on his return he will reckon with his servants, to whom he entrusted the pounds and talents, before manifesting his wrath against evil-doers in the trouble of this "day of vengeance,"—in the slaughter of all who would not have him to reign over them. That slaughter time, in which all who will not accept the reign of righteousness will be destroyed from among the people (Acts 3:23), begins with the burning of the "tares" in the end of this age, when there shall be great trouble, "weeping and gnashing of teeth;" and to some extent it will continue throughout the Millennial age; for all the way to the very last (Isa. 65:20; Acts 3:23; Rev. 20:8, 9) all who wilfully oppose the Lord will perish.

The kingdom which we are expecting, and which we believe is now in process of establishment, and is soon to smite the kingdoms of this world and to supplant them, is not an earthly kingdom, but a heavenly one; not a fleshly kingdom, but a spiritual one; not a kingdom which will be visible to the natural eye, but an invisible yet powerful kingdom. We find nothing in the Scriptures to corroborate the thought entertained by some that this Gospel age having begun in the spirit, is to culminate in a reign of Christ and his church in the flesh with an earthly throne, etc. Quite to the contrary, the King and his joint-heirs, the church, as spirit beings, will have a spiritual empire, though their subjects, to whom they will offer the blessings of the restitution purchased at Calvary, will be men in the flesh, whose highest hope and ambition will be *restitution* to the grand perfection of the human nature lost in Eden, redeemed at Calvary,—an earthly image of the heavenly Father. We hold that Christ and his saints during the Millennial age will be no more visible to mankind than is the Prince of this world, Satan, whose associates in the misrule of the present evil world, the fallen angels, are likewise invisible.

"THE KINGDOM OF HEAVEN COMETH NOT WITH OBSERVATION"

The Pharisees at the first advent made the mistake of supposing that the kingdom which Christ proclaimed would be a visible kingdom, composed of himself and his followers in the flesh; and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom, they thought to expose the hollowness of our Lord's claims before his followers, by asking him the question;—When will your kingdom of God appear?—when will we see it? Mark well our Lord's reply, which, if the Pharisees had understood it, might have been a great revelation to them. He answered: "The kingdom of God cometh not with observation." How strange they must have thought this answer! The kingdom of God, then, would be a kingdom which could not be observed or seen;—an invisible kingdom. But our Lord continued the explanation and increased their perplexity by adding, "Neither shall ye say, Lo here! or Lo there!" (Luke 17:21) Then our Lord gave the key to the matter by adding, "Because the kingdom of heaven is [to be] in the midst of you." That is to say, when the kingdom of heaven shall come it will be *amongst* mankind, everywhere present, but wholly invisible; so that they cannot observe it with the natural eye, nor can they point it out or locate it, although it will be everywhere present amongst men; an omnipresent and omnipotent rule, or reign of righteousness. In our Common Version the true thought is obscured by the words "within you," which would better be "among you." Anyone, however, can see that it could not have been our Lord's intention to say that the kingdom of God was then or ever would be within the hearts of the class addressed, which elsewhere he styled "hypocrites, whited walls and sepulchers, full of all manner of corruption."

"THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT"

We call to mind also our Lord's explanation of spiritual things to Nicodemus, in which he declared plainly that only those who are born again can either enter into, or see the kingdom of God. (John 3:3, 6) Nor does this refer merely to the *begetting* of the spirit, as at consecration; it includes also the *birth* of the spirit in resurrection—"born from the dead." The Apostle Paul gives the same assurance, saying, "Flesh and blood [human nature] cannot inherit the kingdom of God." Hence he informs us that all those who shall be sharers of that heavenly kingdom must be "changed" from human, or flesh conditions to spirit conditions, from weakness to power, from animal to spiritual conditions.—1 Cor. 15:42-44.

One matter which more than any other seems to hinder the Lord's people from grasping this subject clearly is, the prevalent but mistaken view which is entertained respecting the resurrection of the dead. We shall not attempt to discuss this subject at length here, and we shall omit entirely reference to the world's resurrection, which will be to human conditions, nature, etc.; but it is necessary that we notice something respecting "the first [chief, best, highest] resurrection," which pertains only to Christ Jesus and the church, which is his body—the kingdom class. These all are sacrificers, who "present their bodies living sacrifices, holy and acceptable to God." In view of this sacrifice of the *human nature*, the gift of God in exchange is, to these, a *spiritual nature*,—and hence they are termed "new creatures." Their exaltation in nature is very high: lifted out of the human nature, which is a little lower than that of angels (the lowest order of spirit beings), they are to be exalted to the nature and likeness of their Lord, "far above angels, principalities and powers;" and to be made partakers of the highest form of the spirit nature; namely, the divine nature, with its wonderful peculiarity,—immortality, or inherent life.* —2 Pet. 1:4.

The one point which more than any other seems to confuse the student of this subject, is our Lord's resurrection. They note the fact that he appeared in a body of flesh and bones, after his resurrection, and they therefore conclude that he still has a body of flesh and bones bearing all the scars of Calvary; hence, in thinking of his second advent they invariably expect it to be another advent as a human being (in flesh and bones), "a little lower than the angels." These expectations are wrong, as we shall show from the Scriptures. Our Lord after his resurrection was a spirit being, and his manifestations of himself to his disciples in *various* fleshly bodies then, were similar exactly to manifestations made *before he became the man Christ Jesus*, while he still possessed the glory which he had with the Father before the world was,—the glory of a spirit being. For instance, are we not particularly told that the Lord and two angels appeared as men in bodies of flesh and blood and bones, and in ordinary human garb, to Moses, not in a body of flesh, but "as a flame of fire" in a bush which apparently burned, and from which he spoke to Abraham and Sarah? And the record is that "they did eat and talk with Abraham." On another occasion the Lord appeared to Moses. We contend that such a power to appear in any kind of a body is a power which in the past was considerably used in communicating the divine will to mankind, and that it is discontinued now, only because the canon of divine revelation is complete, so that in it the man of God is thoroughly furnished unto every good word and work, and needs no special message or revelations.—2 Tim. 3:17.

In reading the narrative of our Lord's appearance to his disciples after his resurrection, the fact seems generally to be overlooked that he appeared only a few times, in all, and that these visits were always brief, and that between these visits after the day of his resurrection, there were long periods of days and weeks in which the disciples saw nothing of him. It is generally overlooked, also, that he appeared in various forms, one of which was identical with the body that was crucified, because Thomas had said he would not believe unless he could have such a demonstration. Even then our Lord rather upbraided Thomas, assuring him that there was a still greater blessing in store for those who ask not for such ocular demonstration. It is generally forgotten that none of the world ever saw our Lord after his resurrection, but merely his disciples, to whom, it is said, he "*showed* himself." This was in harmony with his statement made before his death. "Yet a little while and the world seeth me *no more*." —John 14:19.

* Send for our tract, "The Hope of Immortality," samples free.

The change of nature which our Lord experienced in his resurrection was no less a step upward from the earthly to the heavenly condition, than was the change of nature which he experienced at his birth a step downward from the heavenly to the earthly condition, called "*humbling himself*," laying aside his glory. As he laid aside the glory of his spirit being to become a man, so he, in turn, laid aside his humanity in death in order to assume the glory and dignity of the divine nature, "far above." Concerning the change which he experienced at his resurrection, the Apostle declares, "God hath *highly exalted* him." It should be manifest to all that, since our Lord left his rich condition as a spirit being, and humbled himself and became comparatively poor in the taking of the human nature, that this was for some particular reason and object, and that, when that object would be accomplished, the riches of the spiritual condition would be fully restored to him. But instead, the general thought is that our Lord Jesus is not only encumbered in heaven with a body of flesh, wholly unsuitable to heavenly conditions, but that, in addition to this, that body of flesh has all the marks of mental and physical suffering which it received through contact with sin and sinners as our ransom price.

Such a view is dishonoring to the heavenly Father; for it should not be supposed that he would tolerate a loss to all eternity on the part of his well beloved One, because of his faithfulness and obedience to the divine will. The Scripture declaration is to the contrary; namely, that our Lord was "made flesh," took upon him our nature "*for* the suffering of death;" and not to be encumbered with fleshly conditions to all eternity. Besides, if our Lord must bear the scars of his wounds to all eternity, the implication would be that his people would also bear all their blemishes and scars to all eternity. Surely, if such were the divine arrangement, that which is perfect would never come,—we should be encumbered with the imperfect forever.—1 Cor. 13:10.

When we get the correct view of this matter, every difficulty and objection ceases. As the Scriptures declare, so it was: "He was put to death *in flesh*, he was quickened *in spirit*." "Tho we have known Christ after the *flesh*, yet now henceforth know we him no more [so]." (2 Cor. 5:16; 1 Pet. 3:18) It was at his resurrection that he became the second Adam—"the last Adam, a quickening *spirit*." (1 Cor. 15:45) "Now the Lord is that *spirit*." (2 Cor. 3:17) After appearing to his disciples under various peculiar conditions after his resurrection, and in various bodies, the Lord invariably *vanished*,—as soon as he had communicated to them the appropriate lessons, causing, as they declared, their hearts to burn within them. He appeared in these various forms for two reasons:—

(1) They could best receive his instructions under such conditions, for, if he had appeared to them in the glory of his spirit being, and had performed a miracle upon their eyes by which they could have discerned his spiritual glory, they would have been too much affrighted to have benefited by what he would have said.

(2) They were still natural men, not fully begotten of the holy spirit, because Pentecost was not yet come (John 7:39; Acts 2:1-4), and hence they were unprepared to understand spiritual things; "for the natural man receiveth not the things of the spirit of God, neither can he know [appreciate] them, because they are spiritually discerned."—1 Cor. 2:14.

The Apostle Paul was the only one of the disciples who saw the Lord "*as he is*." He tells us that the Lord's real spiritual presence, so far from being fleshly, or human-like, shone with a brightness "above the brightness of the sun at noonday." The effect upon Paul's eyes was serious; and, we may readily believe the effects remained with him to his dying day, notwithstanding the miraculous removal of the callous scales, which permitted him to see, tho indistinctly. Very evidently our Lord's design was to educate his apostles up to the thought of his resurrection; and, also, to the thought of his resurrection being not to former conditions, limited by the flesh, but to new conditions, in which he (as he had already explained to Nicodemus) could come and go like the wind, and none could know whence he came nor whither he went; he could appear in one body or in another body; or be present with them without their being aware of it, just as "the angel of the Lord encampeth round about them that fear him," yet is invisible to them, because he is a spirit being.

"WE SHALL BE LIKE HIM FOR WE SHALL SEE HIM AS HE IS"

When the right conception of our Lord in his glorified condition is gained, and when the Apostle's statement is remembered, that his church shall be like him, and "see him *as he is*," it is comparatively easy to understand that the entire glorified church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection; and when it is remembered that this church constitutes the kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial age, our Lord's words to the Pharisees are quite intelligible,—"The kingdom of God cometh not with observation—neither shall ye say, Lo here! or, Lo there! for behold, the kingdom of God is in the midst of you"—a present but invisible authority, government, rule of righteousness.—Luke 17:21.

THEY KNEW NOT THE TIME OF THEIR VISITATION—LUKE 19:44

Our Lord reproved the teachers of Israel because they did not discern the signs of the times; because they "knew not the *time* of their visitation." His words imply that their ignorance was a mark of carelessness and unworthiness, and of divine disfavor. He said: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" There was a reason, and the realization of that reason might have meant, to some at least, a correction of it—a drawing near to God to be taught of him. So now in the time of our Lord's second presence we find the world largely increasing in wisdom along various lines, and many hearts in perplexity and wonderment looking for those things which are coming upon the world, their hearts failing them for fear of the impending dissolution of the social structure in anarchy, and yet none are so blind respecting the times in which we live and the great changes impending, as the leaders of religious thought.

They are blinded by their false theories. They have declared that the Lord's commission to his church is that she should convert the world into a kingdom of God, and thus bring about the reign of righteousness; and they are so determined that their theories must not fail that they cannot see what is rapidly becoming apparent even to the worldly; namely, that the numbers even nominally converted every year are increasing far less, proportionately, than the natural increase of the world's population: so that if they had millions of years before them, the conversion could never be hoped for; but at the end of millions of years, true Christianity could not expect to claim as large a percentage as at present. Their theory also blinds them to the fact that much of the increase of church membership in civilized lands is merely for popularity's sake, and for the sake of worldly prosperity, social standing, etc., and not the result of love for God and righteousness, nor significant of a consecration to walk in the "narrow way" of self-denial, self-sacrifice, etc.

The worldly, therefore, are really in a better condition to discern the signs of the times than many prejudiced nominal Christians. But none can see these things from the *true* standpoint except as they take that standpoint, and it is only granted to those who are fully consecrated to the Lord and who hearken to his Word. These shall not be in darkness, the Lord will not hide from them either his good purposes as respects the blessing of the church and, subsequently, of the world, or his purposes respecting the chastisement of the world in a great time of trouble, preparatory to its blessing, which will come after it has been humbled.

"THE DEAD IN CHRIST SHALL RISE FIRST"

The chief work of our Lord during this "harvest" time, and especially in the forepart of it (when he calls his faithful servants of the Gospel age and reckons with them and rewards them), respects his church as a whole, and not merely its living members. And here we should note the Apostle's statement respecting this time and work. He informs us that the Lord's dealings during this harvest will be first with "*the dead* in Christ," saying, "We which are alive and remain to the coming [presence] of the Lord, shall not prevent [precede] them which are asleep [those of the church already dead], . . for the dead in Christ shall rise first." (1 Thes. 4:15, 16). Taking this statement in connection with our Lord's parable, it means that the faithful sleeping in death will be resurrected, reckoned with, rewarded, before the reckoning with and rewarding of the living members of the church begins. Accordingly, if it be true, as we have briefly presented it, foregoing,—that we are now living "in the days of the Son of Man," and that his *presence* began in the Autumn of 1874, then we should also believe that the resurrection of the saints which "were asleep" was due, and took place at some period not long after our Lord's *parousia* began. And we are able to fix upon a date for this with comparative certainty, altho the entire matter is invisible to natural eyes and can be discerned only with the eye of faith and by the light of our lamp, the Scriptures.

Our lamp, as we have already seen, shows us that the Jewish age was in every particular a pattern, or illustration of this Gospel age; and keeping this in mind, we can judge something respecting the order of the divine arrangement

in the "harvest" of this age, from the order of the divine arrangement in the "harvest" of the Jewish age. Observing the Jewish age, we find the first three and a half years of their "harvest" were devoted to the simple announcement of the Master's presence, and an offer to the nominal church then living; and that they ended by the rejection of the nominal church at the time of our Lord's death; and that afterward while their nominal system, or church was ignored, the Israelites indeed were *called out of it* into fellowship with the Lord, through his spirit. We note also, that it was at the very time of the rejection of the Jewish house that our Lord assumed before them, typically, his office of King, and rode upon the ass as the King of the Jews: and looking for the time when our Lord, in the end of the age should assume his full regal power and authority as the King of kings, we find it should be at the corresponding date in this "harvest;" namely, in the Spring of 1878. And as the first work of our Lord, after taking the kingly office, in the typical "harvest," was to reject the nominal house of Israel, that he might begin the work of gathering out of it the Israelites indeed, so we understand that in the present harvest time the first work of our King is the rejection of the nominal Gospel house of Sons,—to the the intent that he may gather out of it the "wheat," his "elect," from one end of the ecclesiastical heavens to the other. (Matt. 24:31) This rejection of the nominal church, and the call to his people to "Come out of her," we understand to be symbolically styled the fall of Babylon, and the spewing out of Laodicea. See Rev. 3:16; 18:2-4.

Here, then, we have an indication of the time when the judgment of the Lord's servants was due to *begin*, represented in the parable by the king's calling to himself his own servants to hear their reports; and in the light of the Apostle's statement just noticed, namely, that the living will not precede those that are asleep, it is clear that at that time, and before the reckoning with the living began, "them that sleep," "the dead in Christ," were awakened, granted a part in the first resurrection—raised in glory, honor, power, spiritual bodies, invisible to mankind. Nor would the resurrection of the spirit bodies necessitate any disturbance of graveyards or tombstones, or anything earthly. "That which is born of the spirit is spirit," and as our Lord after his resurrection was invisible to the world, and invisible also to his church (except as he miraculously manifested himself), so with these: they are invisible; there is no necessity for miraculous manifestation; none has been made, neither is any expected. "We walk by faith, and not by sight."

To all who understand the necessity for the sleep of the saints (namely, that it was because the call of the church took place before the time divinely arranged for the establishment of the kingdom), it will seem eminently proper that the King should, *immediately* on taking office as King, liberate from the prisonhouse of death his faithful followers, who during his absence manifested their faithfulness, and for whom crowns of righteousness have been set aside, to be given them at his return in power and great glory. Indeed, it would be unreasonable to suppose any prolonged delay of their resurrection, after our Lord takes to himself his great power and begins reign. We hold, therefore, that the resurrection of the dead in Christ was due to take place in the Spring of 1878.

"BLESSED THE DEAD WHO DIE"

Furthermore, we note a beautiful analogy here; for, thus considered, our Lord's resurrection a few days after his taking of office as King in typical Israel, corresponds to, or parallels the resurrection of the church, "the body of Christ" a few days after his taking to himself honor and glory and power as the King of nations, in the Spring of 1878. Not only so, but the Book of Revelation, in a scene which belongs to that particular time, and in a description of the opening of the "harvest" of this Gospel age, shows "one like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle," beginning the work of reaping the harvest of this age: and there we find the significant statement, "Blessed are the dead which die in the Lord *from henceforth;* yea, saith the Spirit, that they may rest from their labors, for their works follow them."—Rev. 14:13, 14, 16.

This text has been so frequently misapplied by theologians that its true significance will be apt to elude all who have not their senses exercised by reason of use, and who do not closely discriminate. It signifies that from the time of the beginning of the reaping of the "harvest" of this age by the crowned reaper (the Spring of 1878), there will be a wonderful blessing not previously possible, upon the certain class described. From this particular date onward those of this particular class who die will be favored or blessed in a manner in which none of the preceding members of this same class were blessed; namely, in that their death will not interrupt their works, which will continue right along, the labor and weariness alone ceasing, the work itself continuing under more glorious and more favorable conditions.

This means that since 1878 the fully consecrated of the Lord's people, those who are completely "dead with him," will not *sleep in death,* as has been necessary with all the preceding members of the body of Christ throughout the Gospel age; it means that from 1878, onward, the dead, who die in the Lord, will in the moment of dying experience their "change," or share in the first resurrection—in a moment, in the twinkling of an eye, pass from mortality to immortality; from weakness to power; from dishonor to glory; from natural to spiritual condition.

It is to this that the Apostle referred when he said, "Behold, I show you a mystery; we shall not all *sleep*, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump." To our understanding, the last trump, the seventh of the series of symbolical trumpets, began in 1874, just before our Lord took to himself his great power and began its exercise—began his reign: its sound is to continue until the close of the Millennial age, a thousand years. This "change" "in a moment, in the twinkling of an eye," that is to occur to the living members of the body of Christ, will indeed be a momentary change as respects each individual after he shall have rendered his accounts before the great King, and been accepted of him as a joint-heir in the kingdom; but it does not imply that all of these will be changed in the same moment. Quite to the contrary, the judging of the living members of the church, the going in of the wise virgins in the end of this age, will be a gradual work; it has already been in progress for over twenty years, and is not yet finished. It will include the rejection of the "foolish virgins," and the utter casting out of any who may take off the "wedding garment" of Christ's righteousness, as shown in one of the parables.

Thus we see that immediately after this taking of the crown in the Spring of 1878, our Lord gathered to himself those of his saints, "his jewels," who had already been polished and fitted and prepared, and who *slept*, awaiting the time for the establishment of the kingdom; and that since then, one by one, his faithful saints of the same class of "jewels" are being gathered to himself, as they finish their course. But as it was necessary that our Redeemer should actually die, so it is necessary that *every member of the* not only consecrate his life to death, but that he should *body of Christ* shall not only consecrate himself to be dead with him, but that each also shall actually die. They are already reckoned dead, but this is not sufficient; our Lord's words are, "Be thou faithful unto *death*, and I will give thee a crown of life;" and again, "Blessed are the dead in the Lord [reckonedly dead, consecrated unto death], *dying* from henceforth." So also it had been foretold in other Scriptures, that all who would be of the body of Christ must, like the Head, pass through the portals of death; thus it is written, "I have said, Ye are gods [mighty ones], all of you sons of the Most High; *ye shall* ALL DIE like men, and fall like one of the princes." The two princes of our race were Adam and Christ Jesus. Adam went into death because of disobedience; Christ as a sacrifice for the sins of others, entered death in obedience; and the church, the body of Christ, his "brethren," being justified out of the Adamic death by faith in his sacrifice, are reckoned as joint-sacrificers with him in *his death* of obedience, that they may be accounted also sharers in "*his resurrection*"—the first resurrection, to the divine nature and glory and joint-heirship.—Psa. 82:6, 7; Rom. 5:12, 17; 2 Pet. 1:4.

We have given here only the briefest possible summary of the Scriptural evidences that we are living in the *parousia*, the presence, "the *days* of the Son of Man," in the "harvest" time of this age, and that the work which he, directly and through his apostles, instructed us to expect, is now in progress; namely, the "sealing" of the saints of the Most High God in their foreheads (Eph. 1:13, 14), and giving them a mental appreciation of the divine plan and its times and seasons, together with a judgment, or testing of all who have covenanted themselves to be the Lord's and to lay down their lives in his service. And all who refuse to live up to their covenant, even tho sealed and blessed, and enlightened with present truth, will, we understand, be rejected from it, and cast again "into outer darkness" with the world, to share in the great time of trouble coming upon it. We understand also, that the elect number will soon be completed, and the last one of the class who shall be blessed by the glorious "change" from mortality to immortality, in a moment, in the

twinkling of an eye, shall soon obtain that blessing, and that then the great time of trouble will fully burst upon the world, and speedily bring down the high, the lofty, and the proud, and prepare the world for the reign of the Prince of Peace.

Here we have consistency, at least, and harmony of Scriptures which have never been harmonized in the past, and which cannot now be harmonized from any other standpoint or with any other interpretation. Here we have the spiritual kingdom of Messiah, with all power, displacing the spiritual kingdom of Satan, and establishing order and righteousness through earthly agents of its own, and overthrowing the earthly agents of the prince of darkness, many of whom are his servants merely because "the god of this world [age] has *blinded* the minds of them that believe not."

"THEY WITHOUT US SHALL NOT BE MADE PERFECT" HEB. 11:40

We remark, incidentally, that following the gathering of the Church to glory, as above outlined, will come the resurrection of the holy ones of the past,—"Abraham, Isaac and Jacob, and all the holy prophets," whose resurrection will be to *perfect earthly conditions*, and who shall be the "princes in all the earth," seen of men, and representatives of the invisible but all-powerful spiritual kingdom—the glorified Christ. Thus, chosen representatives of fleshly Israel will indeed rule the world, and bless it, as the representatives and agencies of the Spiritual Israel, and the nation of Israel will be first to respond to the standard of the Lord thus set up. —Psa. 45:16; Rom. 11:25-31; Zech. 12:10.

Our Lord's *parousia* (presence in the world) begun in 1874, will continue till the end of the Millennial age. The word is not applicable merely to a little period of presence at the beginning of the Millennial age; Christ's *parousia* and that of his church will continue throughout the age. Nor will the *epiphania* and *apokalupsis* be a sudden burst of glorious light; nor do these words signify a visible showing to mankind of the Lord's person, or of the persons of his church. Let us remember his words, "Yet a little while, and *the world seeth me no more.*" Let us remember also that, as his church is to be in *his likeness*, so his likeness is declared to be an "express image of the *Father's person;*" it is written that he is the King eternal, immortal, *invisible.* (1 Tim. 1:17) Nor will it be any more necessary that the world should see with their natural eyes the Lord and his glorified ones, than that they should see the Heavenly Father: the world will see the earthly representatives of God and of Christ and of the church, when they "*see* Abraham, Isaac and Jacob, and all the holy prophets," for they will be samples of perfect manhood, which is the *earthly image* of the invisible God.

Our Lord's *epiphania* (bright shining) and his *apokalupsis* (unveiling) began shortly after his *parousia* began; the bright shining of his presence is now visible to those who are walking "in the light"—to those who "are not in darkness with the world." It is a mental illumination, an illumination to the eyes of our understanding, and not to our natural eyes. The eyes of our understanding have been opened to see him that is invisible to the natural sight. The *epiphania* of our Lord is already affecting the world also, tho not through the eyes of the understanding; for they have no eyes for such spiritual things: nevertheless, the bright shining of the Lord's presence is influencing and affecting the whole course of the world, through an increase of knowledge on every subject—specially noticeable since 1878. Eventually, all the blinded shall have opened eyes of understanding, and

"EVERY EYE SHALL SEE HIM"

Many even who are not of the watchers are noting the signs of our times and are startled, and led to exclaim, What do these things mean?—this remarkable latter-day advance in science, art and mechanical invention?—this latter-day discontent in the midst of plenty and luxury?—this latter-day growth of millionaires and paupers?—this growth of giant corporations of world-wide power and influence?—Why are national policies and public men and their utterances and doings criticized (judged) by the masses as never before?—And what means it that with an apparent growth in wealth and numbers in all denominations of Christians, there is a growing dissatisfaction, discontent in them all: a growing tendency to criticize the creeds and the preaching of everything?—How comes it that nine-tenths of the preachers in all denominations know that their hearers desire a change, and would gladly "move on," if they knew how to better themselves even at smaller salaries?

The Scriptural answer is, The hour of God's judgment is come; the time when "Christendom," political, financial, social and ecclesiastical is being judged—being tried in the divine balances. And the Scriptures declare that she will be found wanting, and will be adjudged unworthy to further administer the affairs of earth, which will be turned over to the elect "little flock," according to the divine promise.—Luke 12:32.

The secret of the matter now is the same as in the Jewish "harvest," which John explained, saying,

"THERE STANDETH ONE AMONG YOU WHOM YOU KNOW NOT"—JOHN 1:26

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where the grapes of wrath are stored;
I see the flaming tempest of his swift descending sword:
Our King is marching on.

"I can see his coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read his righteous sentence, in the crumbling thrones of earth:
Our King is marching on.

"The 'Gentile Times' are closing, for their kings have had their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on."

* * *

"Behold, I stand at the door and knock. If any man hear my voice [knock], and open the door, I will come in to him and sup with him, and he with me."—Rev 3:20.

Vol. XXIII ALLEGHENY, PA., APRIL 1, 1902 No. 7

VIEWS FROM THE WATCH TOWER

A PRESBYTERIAN MINISTER'S LONGINGS

Rev. Henry Van Dyke, one of the prominent ministers of the Presbyterian denomination, has felt constrained to give utterance to his conception of the needs of his church for a better and clearer statement of its present belief. We clip the below quotations:—

"There is a twofold need for revision of the Westminster Confession of Faith. In the first place, the church has been studying her supreme standard, the Bible, for two hundred and fifty years since the Confession was written. She has been educated by Christ for one hundred years in the great work of missions. It is reasonable to suppose that she has learned something. Why should she not express it in her creed?

"Another reason for revision arises out of the fact that the Westminster Confession was made in a time of fierce conflict and controversy. It was natural that certain things should be stated then with greater emphasis than they would have otherwise received; that the metaphyics of the seventeenth century should creep into certain chapters; and that certain points should represent a judgment of that age rather than a permanent truth. For example, the Westminster Confession speaks of the Pope of Rome as the Antichrist. Presbyterians today do not generally believe this. Again, by expressly mentioning 'elect infants' the Westminster Confession leaves open the supposition that there may be 'non-elect infants.' Presbyterians today believe that all who die in infancy are saved by Jesus Christ. The Westminster Confession has a long metaphysical chapter on God's eternal decree, which at least *seems* to teach that some men are created to be saved and others created to be damned. The Presbyterian Church today does not believe this, and to guard against misapprehension on the subject it wishes to say clearly and unmistakably that God has not put any barrier between any human soul and salvation.

"Moreover, the Westminster Confession has no chapter on the love of God for all men, on the Holy Spirit, on the Gospel, or on missions. Now the Presbyterian Church has come to believe in these things with all its heart; and it wishes to put its belief into words.

"Therefore revision is needed, not because of a conflict in the church, nor because of a lack of liberty, but because faith, deepening and broadening through the study of God's Word, craves an utterance in the language of living men.

* * * *

"Finally, this revision movement should give us a stronger emphasis on the truth that God is love.

"Sovereignty and grace have always been the two great pil-

lars of the Reformed faith. Sovereignty means that God is supreme. Grace means that God alone can save.

"Take these two words separately, emphasize the sovereignty, limit the grace, and you have a hard creed. But take them together, believe in the sovereignty of grace and the grace of sovereignty and you have a creed that is infinitely sweet and glorious.

"No man can be saved without God. There is no man whom God is not willing to save.

"That is the whole of it. That is the creed which is incarnate in Jesus Christ, the Savior of the world. That is the creed which our faith longs to utter."

We rejoice that this gentleman, and others of the Presbyterian connection, realize the situation *thus*, if not more intensely. We hope they may soon secure all the relief they so earnestly and so properly crave. At the same time we cannot avoid a few reflective questions:—

(1) Have these learned men, who have been posing for years as ambassadors for God, only now awakened to thought upon so important a subject?—only now begun to feel uncomfortable in respect to their creed? Their answer would probably generally be,—No; we have long been troubled,—long felt our bondage.

(2) Why, brethren, did you not end your difficulties long ago by asserting your moral and religious stamina, and withdrawing from the denomination whose creed, you admit, has not been the creed of your heart for many years,—possibly was not such even when you subscribed to it and took your present ministerial vows to uphold and teach it? Was it because you supposed that creed inspired? Was it because you believed that our Lord and the twelve Apostles established the Presbyterian system?—Surely not; surely as educated men you made no such mistake, but knew that it was instituted nearly fifteen centuries after the death of the founders of the Lord's one true church.—What can have held you, fettered you, in thought and word and act so long and so thoroughly? The answer should doubtless be;—No good opportunity presented itself, until now. We could not think of withdrawing from the system on so slight an account as that of a defilement of our consciences and a misrepresentation of the divine character and plan. We, therefore, bore the burden without much inconvenience until now popular thought favors a change;—yes, we might almost say demands it. No, we hope to carry the denomination for a creedal restatement.

(3) Another query, friends:—Since you knew that the Presbyterian system was no more the church which our Lord and his Apostles founded than others of the sects,—Methodists, Roman Catholic, Lutherans, Episcopalians, etc., etc., and since that idea did not hold you all these years, and still,—was it not the honor, the salary, the good name, the social standing you had in Presbyterianism that fettered you? And, if so, instead of praising and lauding your present belated movement, which you hope will bring you some "honor of men," should we not rather pity you and sympathize with you, not to say despise you, for your supineness?—for having failed to break your creedal fetters long ago? Should we not fear for you that for years you have been willing to sell God's character and your own consciences for earthly considerations? Indeed, since you now admit that your present action is because you believe it the more popular, can we give you any credit at all, or see cause to believe you one whit more honest or noble than you were in previous years? Their answer to this would doubtless be,—We all stand or fall together, and we do not believe that the world or the nominal churches take a higher plane of thought or action than we have taken. And their estimate is probably a correct one; alas, that Christian conscience in general is not on a higher plane!

THE ABSURDITIES OF THE HIGHER CRITICS

Dr. Eaton, editor of *The Western Recorder* takes firm ground against the absurdities of the methods and logic of the so-called higher critics of our time. As illustrating their fallacies he furnishes the following incidents:—

"At the Baptist Congress in Detroit (1894) Dr. Howard Osgood—the greatest Hebrew scholar in America—in the presence of men who were well informed on the subject and who were quite favorable to the alleged 'results of the higher criticism,' stated what those 'results' are, as told by their advocates. He asked to be corrected if in any particular he erred; but no correction was offered. From slips of paper he read statements of these 'results,' and when all present had assented to the correctness of the presentation, Dr. Osgood startled them by saying that all his quotations were from Thomas Morgan, a Deist of the early part of the eighteenth century, and from Tom Paine, the well-known infidel of the latter part of that century."

"Not long ago two leading ministers in the North united in writing an account of a great religious gathering, and they sent their combined article to a number of higher critics,' requesting that they separate it into the two documents, giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article, avowedly written by two men, in plain English, and written in their own time and country, into its original documents; these men are cock-sure they can correctly divide a book, written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion! And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence!"

GOD FIRST—HIS APPOINTMENTS

"Giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son . . . He is the Head of the body the church: who is the beginning, the first born from the dead; that in all things he might have the preëminence."—Col. 1:12-18.

Scarcely could we hope to find a more suitable motto for the Lord's people during the present year, than; the words, "God First." A thorough devotion to him, a full recognition of all his appointments, acknowledges our Lord Jesus: as our text declares, he has the preeminence,—he is Lord of all. This motto was adopted by the Allegheny church for the present year: assuredly all who shall endeavor to live up to this motto to the best of their ability will enjoy much of divine favor, and make considerable progress in the narrow way.

The text suggests the thought that the divine government is an autocratic one—the reverse of a democratic government, "of the people, by the people, for the people." As we look over the governments of civilized nations, we find that the more autocratic the government the less intelligent the people who will support it. For instance, the Russian government is autocratic; the authority, the power, being very largely held by the Czar, without responsibility to a parliament or Congress representing the people. As an example of a liberal monarchy, Great Britain is perhaps best, for there the powers of the sovereign are quite limited; the aristocracy being represented in the House of Lords, and the populace in the House of Commons; these two representative bodies share with the monarch the responsibilities of the government. The government of the United States, in which all the citizens are ostensibly on an equality, and in which the Citizen President, as their choice, is the chief executive, is recognized as the highest type of civic government, most favorable to the masses—a republic, a democracy.

It may at first seem strange to some that the type of earthly government least favorable, least esteemed by the intelligent,—the autocratic form, should most nearly represent the form of government which the Almighty has instituted for the entire realm of creation. If an autocratic form of government has proven itself so unfavorable to human liberty and progress amongst men now, can it be possible that this form of government is the very best for the universe in general, and forever? If so, wherein lies the difference? By what process of reasoning shall we demonstrate that that which experimentally amongst men has proven itself to be bad, should ultimately prove itself to be best? We answer that the difference is because all men are fallen and imperfect; hence are under the dominion of sin and selfishness to a greater or less degree; and additionally, all are imperfect in knowledge and in judgment, even if their hearts were fully disposed for righteousness. On the contrary, the Almighty is perfect in his attributes, and in his knowledge; and the law of his being as well as the law of his empire is—the reverse of selfishness—the law of Love. It is indeed dangerous to be fully under the power of any fallen imperfect being, however well intentioned; but it is a most desirable thing to be under the guidance and control of a perfect being, possessed of all knowledge, wisdom, justice, love, power. This is the situation: Jehovah, our God, is a dictator, his laws are perfect, just and good, and all of his creatures subject to those laws are blessed. Under these conditions, the autocratic, theocratic government which now obtains in heaven, is the most desirable one of all; hence as our Lord suggests, we pray that this same government may ere long come to earth; saying,—"Thy kingdom come, thy will be done in earth as it is done in heaven."

Altho Jehovah God, our Creator, is not elected to his posi-

tion, and does not hold it through the consent of his creatures; yet all of his creatures who are in harmony with the principles of righteousness delight to hold him as their King and Lord,—their Dictator, whose every wish it is their pleasure to obey. As a Dictator he has appointed Christ Jesus to be "Head of the body, the church." But although we are not asked to vote, as to whether or not Christ shall be the head of the church, God, nevertheless, respects our free moral agency, to the extent that we are not compelled to accept his arrangement in this matter. But, if we object, it means that we are not of the body, the church; for the Almighty proceeds with his own plans, and those who do not fall in with those plans merely fail to that extent to secure to themselves the proffered blessings.

Similarly the Almighty did not inquire of the angels whether or not they would accept the glorified Jesus as their Lord; he autocratically elevated our Lord Jesus, because of his implicit obedience even unto death, even the death of the cross, as the Apostle declares, "Wherefore [on account of his obedience unto death] God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow . . . . and every tongue confess . . . . to the glory of God the Father." Similarly, our context declares, that in his prehuman condition our Lord Jesus was from the beginning the head, the chief of all his Father's creatures, works, arrangements. "For by him were all things created, that are in heaven and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. 1:16, 17) This agrees also with the statement of John's Gospel (1:1), "In the beginning was the Logos, and the Logos with with *the* God, and the Logos was *a* God: the same was in the beginning with *the* God. All things were made by him; and without him was not one thing made that was made."

It appears from this, that the Heavenly Father has exercised his autocratic government from the beginning; choosing his first-born Son to be his representative in the entire work of creation. It appears further that it was to this first-born Son that the privilege or opportunity of becoming man's Redeemer was first proffered—as a privilege; because the Almighty autocratically intended that this matter of man's redemption should not only display his justice and love, his wisdom and his power, in respect to mankind, but it should additionally be a test, a manifestation, of the loyalty of his First-begotten; and that such loyalty, being fully demonstrated, would properly become the occasion for the still further advancement of his First-begotten One,—to the divine nature, "glory, honor, immortality,"—demonstrating his worthiness in all things to be *preëminent*.

It is not, of course, the Apostle's thought that the Father made the Lord Jesus preeminent above himself, Jehovah. We are continually to remember the Apostle's suggestion of 1 Cor. 15:27, where, after declaring that the Father hath put all things under the Son, he adds, "It is *manifest* [need not be stated] that he [Jehovah] is excepted, which did put all things under him [Jesus]." So, gathering the proper thought of our text, we are still to remember that God is first: and that our Lord Jesus is first to us, as the Head of the church, because God has given him this preëminence. In recognizing Jesus' full authority and headship of the church, we are honoring him who appointed him, and thus we keep God first: as our Lord declares, "All men should honor the Son, even as they honor the Father." (John 5:23) They are not to confound the two, but are to worship and reverence and obey both the Father and the Son; for the latter seeks not, and does not his own will, but the will of the Father who sent him, and who exalted him to his position of preeminence over all his creatures. The Apostle explains this relationship fully and emphatically when he declares that,—The head of the women is the man; and the head of the man is Christ; and the head of Christ is God—Jehovah.—1 Cor. 11:3.

While rejoicing in liberal governments amongst men, and esteeming popular governments the most desirable under present conditions, we nevertheless, recognize that this is so merely because conditions are evil ones; because selfishness is the reigning law amongst men: the selfish interests and instincts of the masses may be trusted as safer for the whole population than the selfish instincts of one individual or one class. Consequently, while rejoicing in the government of this land, and in the favor which comes to us under this government, we are still praying for the glorious kingdom which God has promised, in which his will alone shall be the law, and his representative, the King over all the earth.

In the church the divine law or theocracy is already to some extent established. We do not refer to the human institutions called churches, but to the church "whose names are written in heaven," and whose leadership and membership as a body are directed by the Lord Jesus, their appointed Head. As for religious systems amongst men, we believe that on account of the weaknesses of the race and the fact that even the best are more or less contaminated by selfish impulses, the despotic forms of church government are most evil, and the democratic forms of church government proportionately the less evil, after the same manner as in civil governments. And here we note the Lord's arrangement for his church to be a combination of the two forms of government. (1) It is democratic, inasmuch as the choice of the leaders, is to be determined by the judgment of the *members*. (2) It is theocratic in the sense that the members are not to exercise their own preferences in respect to their choice (votes), but are to use their best intelligence in ascertaining *the will of the Lord*, their Head, in the matter; and hence are to express by their votes so far as they are able, not their own wills, but the will of the Lord. Here is the most harmonious and simple and beneficent arrangement imaginable under present conditions. Each individual, or unit of the church, member in the "body" of Christ, is to say within his own heart, "God first," and God's appointment of Christ as a Bishop or Shepherd of his flock makes him and his will preeminent in our thoughts, in our hearts, in our words, in our deeds. We must, so far as we can discern his will, follow the same; so far as we can understand his Word, we are to speak his Word; and in our choice of leaders his will and not our own is to control. Thus in the church, in the "body," in all of its associated interests and affairs, God first and Christ, his representative, preeminent, is to be the order,—in proportion as each member grows in grace and in the knowledge of the divine will. Thus God, through his faithful, still sets in the church the various members, according as it pleases him. (1 Cor. 12:18) But this applies to each little group of the Lord's people, and to the whole church in general, only in proportion as they conform to his will and Word,—making God first and Christ, the Head, preeminent.

This same principle is to be carried beyond the church into the homes of the Lord's people. There, also, God is to be first and his representative, Christ, to be preeminent. If the head of the family be a member of the body of Christ, and recognizes him to be his Head, he must recognize his laws in the family as well as in the church. And recognizing his law he must oppose every thing approximating anarchy—lawlessness; he must hold up before the family as well as before himself, Jehovah the autocratic governor and law-giver; and Christ Jesus his autocratic representative; and the perfect law of love, which he sets forth, to be the law of all those who are members of his body;—to rule in their hearts perfectly, and in their mortal flesh as far as lieth in them,—to the extent of their ability. The reign of law in every family should be enforced both by precept and example; but it must never be forgotten that it is the law of love—prompted by love, executed in love, accompanied by every kind and helpful influence possible.

This will mean that so far as possible each member of the church recognizing Christ as his Head, will seek to do the will of God in his family; and this will mean that if he has not already established the Family Altar of prayer, he will immediately do so,—to the extent that this is possible. If on account of work or business it is impossible to have family devotions daily, he can probably have them weekly, and we presume that the Lord will accept the good intentions and best endeavors thus evidenced. If the man, the divinely appointed head of the family, is not a member of the body of Christ, the wife, though a Christian, is to recognize the divine law upon this subject, that the man is the head of the woman and of the family, and she is not to establish *family* worship in any manner in conflict with the expressed will of her husband. She should seek the Lord's blessing and guidance and over-ruling providences, that her husband may be agreeable to the arrangement, and should await the results. The husband who is not a Christian but is, nevertheless, morally and religiously disposed, will under these conditions feel all the more the responsibilities of his position; and the wise and moderate and noble conduct of the wife will have the greater weight with him because of her moderation in this matter, and the evidence he has that she is subject to a higher law and lawgiver, to whom he also should be subject.

Putting God first, and Christ preeminent as his representative, should have an influence also upon our business dealings in which we come in contact with the world: so that in our buying or selling, or whatsoever we do, we should remember continually to seek to do those things pleasing in the sight of the one whom we desire to please, and who is *preeminent* in our hearts. This will mean a decrease of selfishness and an

increase of love, and a decrease of meanness and an increase of nobility of character toward all; and the result will be as our Master suggested, saying, "Let your light so shine before men that they seeing your good works shall glorify your Father which is in heaven."

But while this matter of putting God first, and recognizing his appointments, laws and will in all of life's affairs, will exercise the foregoing influences in matters of the church, matters of the home and family and matters of business and contact with the world, yet the chief influence of all will surely be found in our own hearts and lives. The thought of the will of Christ preeminent, connecting with all the doings of life in public and in private,—the thought that we wish God to have the first place in our affections, and his blessing in respect to our influence, our joys, our pleasures, our hopes, our aims,—what a blessing this will bring!—what godliness, what growth in the fruits and graces of the spirit! Very quickly this preeminence of Christ will expand beyond the *actions* of life and attach itself to our words. The true Christian will seek not only to act gently, as he believes the Lord would be pleased to have him act, but additionally, he will seek to speak gently, kindly, moderately, modestly,—and thus to show forth the praises of him who hath called us out of darkness into his marvelous light. No better homage and worship can we offer to the Lord, and no greater honor can we do to his name amongst men, than by exemplifying his teachings in the words and acts of our lives.

But now we come to the most important point of all; for behind all our doings and teachings, in public and in private, are our thoughts. It is of paramount importance that in seeking to have God first in life's affairs, we shall see to it that he is first in our thoughts;—that Jesus there has the preeminence which God intends he should have;—that our affections should be preeminently set upon him more than upon husband, wife, or children; more than upon houses or lands; more than upon honors of men. Christ is to be enthroned in our hearts preeminent over all things,—yea, preeminent over self, and with many this submission of self is the most difficult proposition. This is exactly what our Lord taught, saying,—"If any man come to me, and hate not [love not less] his father, and mother, and wife and children, and brethren, and sisters, yea, his own life, [being] also he cannot be my disciple."—Luke 14:26.

Recurring to the illustration of our text—that of the human body, of which Christ is the head and all we are members: let us notice how intimate is the connection between the head and the members in a healthy, properly constituted body. Each member is in direct communication with the head by means of the nerves (however rapidly it is effected); in case of trouble, accident, pain,—the matter is at once reported to the head, and immediately a member of the body, perhaps a hand, is prompt to give service. The head has full direction because the spirit of the head pervades all the members of the body; so that,—"If one member suffer, all suffer with it;" and every member, in proportion as it is in harmony with the head and its spirit of love for the members, will be prompt to act. Sometimes in our human bodies the hand may stretch forth assistance to the injured member so quickly that it seems impossible to conceive that the message first went to the head, and that our hand was subsequently directed by the head to assist; and so it is with the members of the body of Christ; those who are in full touch and sympathy with the Head, the Lord, are to so large an extent of *"one spirit"* with him, so anxious to do his will, and so well informed in respect to what his will is, that they sometimes seem to act almost automatically, in respect to rendering help by word, or deed, or otherwise to those with whom they are in contact.

Let us, dear brethren and sisters, during the year dating from the Memorial Supper, have for the watchword of our hearts, "God First"—and Christ "preeminent" by divine appointment;—remembering that it is out of the abundance of the heart that the mouth speaketh, and the general conduct of life proceeds. "Keep thy heart with all dilgence; for out of it are the issues of life."—Prov. 4:23.

VISITING, WITH PETER, THE PRIMITIVE SAINTS

ACTS 9:31-43.—APRIL 13.

"Jesus Christ maketh thee whole."

The persecution which scattered the disciples from Jerusalem throughout all Judea, and of which Paul was one of the leaders, subsided shortly after his conversion; and was followed by a period of rest, recuperation, edification, etc., as mentioned in the first verse of our lesson. Paul's conversion may have had something to do with this, but in all probability a trouble which arose about this time between the Jews and their Roman rulers had more to do with it.

About the year A. D. 38 the Emperor, Caligula Caesar, who had but recently come into his office, promulgated an order that his statue should be set up in various quarters of the empire, and should be worshipped. When the Jews learned of this order, and that it was the intention to put these statues in Jerusalem, and even in the Temple itself, as well as elsewhere, their indignation and trouble knew no bounds. They gathered in great masses, young and old, to entreat the local governor to intercede for them that such a desecration of their holy temple and holy city and holy land should not be permitted. Speaking of one of these protest-gatherings, the historian says: "A vast throng, arranged in six columns of (1) old women, (2) matrons, (3) maids, (4) old men, (5) men in their strength, and (6) boys, gathered before the palace of the procurator, and threw themselves on the earth, with wild and piteous cries of despair, when he showed himself on the balcony. They declared they would die, but never give way. Petronius [the governor] made every effort to have the Emperor change the edict, but the most he could arrange was a command to leave the Temple untouched. But many altars were raised to the Emperor outside of its gates; and news came that all the synagogues in Alexandria had been turned into temples to Caesar. These things lasted till January, A. D. 41, on the 24th day of which Caligula was murdered."

It is not surprising that such outside persecution and interference with their own religious rites and liberties caused the Jews to relax their persecutions of the Christians, and thus brought about the period of rest mentioned. Persecutors never like persecution for themselves. Those who have the mind of Christ are never persecutors; they feel it to be their bounden duty not to cooperate, not to assist, things which they believe to be wrong; they may even find it necessary or expedient to denounce the wrong, and to show up its inconsistencies; and in some instances to name the active agents in these wrong teachings and wrong doings—as the apostles have done on several occasions in their writings. But as for persecuting others, the Lord's people can take no part in this: we are hindered by the spirit of love, the mind of Christ, which directs that we should do unto others as we would they should do unto us—our Golden Rule, our "perfect law of liberty."

The record says that the churches were edified. This word edified carries in it the thought of construction or building. We get the thought, therefore, that this time of peace was a time of upbuilding amongst the little groups of the Lord's people in Palestine. There is a two-fold sense in which the church may be built up or edified—in numbers, and also in the graces of the spirit. Apparently the infant church was edified both ways. It was growing in numbers, and growing in grace. That the latter is included is shown by the following declaration, that the believers walked in the fear of the Lord and in the comfort of the holy spirit.

The Scriptures declare that the fear of the Lord is the beginning of wisdom (Psa. 111:10)—not a selfish fear; but a reverential fear; not a fear that the Lord is evil instead of good; not a fear that he will eternally torment or otherwise unjustly deal with his enemies; but a reverence of the Lord which recognizes his greatness and his goodness, appreciates the same, and fears to do aught that would be displeasing to him or that would separate from his love and favor. This proper kind of fear, which is the beginning of wisdom will never be lost, so long as the wisdom is maintained. We creatures of the dust "by nature children of wrath, even as others," and transformed and renewed only by the Lord's grace and power and truth, must never lose sight of our own littleness and insufficiency, and of our complete dependence upon the Lord's mercy and favor. To lose sight of this would surely mean our fall. Hence, altho the Apostle declares that perfect love casteth out fear, we esteem his meaning in this passage to be the dread fear rather than reverential fear. Perfect love will cast out dread and slavish fear, but it will cultivate and stimulate and increase our reverence for the Lord; so that, as the Apostle again declares, even the advanced Christian who has lost his slavish fear, will, from love of God, and from a desire to please him and to attain the end which he has indicated for us, "fear, lest a promise being left us . . . . any should seem to come short of it."—1 John 4:18; Heb. 4:1.

But reverence of God was not the only grace developed in

the primitive church. To it was added the comfort of the holy Spirit. (The use of the word "ghost" as a translation of the Greek word *pneuma* is very unfortunate, and confusing to the English reader. The word should never be used. *Pneuma* should invariably be translated "spirit."*) The holy Spirit is the spirit, mind or disposition of God; and the primitive church was cultivating this, developing it in their hearts, walking in it, that is, living it. The word *comfort* signifies united, cemented or strengthened together; and the thought of the passage as a whole, therefore, would be that the church was not only multiplying in numbers, and being edified or built up together as God's holy church or temple, but that the various "living stones" were being cemented or bound together by the holy Spirit. This is a forcible and graphic description of a glorious condition in the primitive church. It is what should be striven for by the Lord's dear people everywhere today as well; indeed it is as true of the true church of Christ now as it was then.

The thought of building together, building up, etc., when applied to the individual, signifies his own faith structure, which the Apostle tells us is to be composed of gold, silver and precious stones—divine truth and character—from which should be excluded all wood, hay and stubble of error, sin and hypocrisy. The same thought may be applied to the church assemblies in a slightly different way; for each little congregation of the church may be considered as a temporary temple, or abiding place of God in the world, as represented by his holy spirit indwelling. In a still larger sense the whole church in any period may be considered as God's temple, in which he representatively resides, and through which he speaks to such as have an ear to hear. It is in this sense of the word that the seven churches of Revelation represent the one church of the Lord throughout the world, in seven different epochs of its history. But let it be distinctly borne in mind that none of these proper enough uses of the word "temple," etc., interfere at all with the still larger, and still more *exact* thought respecting the divine temple, the church.

This still more exact thought is with reference to the church glorified, which has not been under construction, upbuilding, during the Gospel age, but is to be constructed speedily at the second advent of the Lord and the gathering together of his saints unto him. In this last view, be it noticed, each of the Lord's followers is symbolically a "living stone," now being chiseled, fitted, polished, prepared, for a place in the glorious temple, whose construction was delayed until the end of the age, when, as typified by Solomon's temple, each part will come together with exactness, "without the sound of a hammer,"—without the slightest need of trimming or altering any of those perfected ones, all of whom together will constitute the glorious Temple of God, which will be filled with his presence in the fullest and most complete sense, and constitute the center of his blessing and instruction to all the families of the earth during the Millennium;—"the New Jerusalem, which cometh down from God out of heaven."—1 Pet. 2:4-7; Rev. 21:27, 10; 1 Kings 6:7.

"THE SAINTS WHICH DWELT AT LYDDA"

We see from this narrative that altho the Apostles made Jerusalem the headquarters for their work they, nevertheless, went hither and thither throughout Judea, meeting with the Lord's people scattered by the previous persecution, etc., and forming *nuclei* of little congregations in every direction. In these travels Peter came to Lydda, the chief city in the Plain of Sharon (Saron), about midway between Jerusalem and Joppa—about ten miles from each; and his special mission, we are told, was the visiting of the saints. We like this word "saints." It signifies holy, set apart, sanctified believers in Christ. There is much opposition to the use of the word today, attributable, we believe, to two reasons. One is that the vast majority of professing Christians know that they are not saints, not sanctified, not living as near to the Lord as they could live,—not separate, even in heart, from the world, the flesh, and the devil. Such persons have strong reasons for disliking the word "saints," realizing that it would exclude them and nearly all of their friends and special associates in Christian work. Another reason for opposition to the word "saints" is that in the dark ages it became the custom for the Roman and Greek Catholic churches to "canonize," or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing specially evil was remembered, but only things esteemed as honorable and praiseworthy. The word, saints, thus became separated from living Christians; and, indeed, this may have been because there were few Christians really so "alive toward God" as to be representatives of saintship. Another reason why some dislike this term, "saints," is that they consider it to be rather boastful,—some would even say hypocritical; because having lost sight of "justification by faith" in its proper application they have become accustomed to think of and to pray for *all* Christians as "miserable sinners"—overlooking the fact that there are some in whom "the righteousness of the Law is fulfilled," because "walking not *after* the flesh, but *after* the spirit," the merit of Christ covers all their unwilling shortcomings.—Rom. 8:4.

The Lord's people, however, are to remember to apply and take pleasure in all the names and practises authorized by apostolic usage; and the term "saint" certainly thus approves itself to us. Almost all of the epistles of the New Testament are addressed to the saints; and those who can not properly apply the term to themselves can not properly apply to themselves the exceeding great and precious promises contained in those epistles,—for all the promises are addressd to and meant for the saints—the sanctified in Christ Jesus. (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:9; Eph. 1:1, etc.) Let it be borne in mind that the word "saint" does not signify actual perfection, merely, as in our Lord's case, but also those *reckoned* holy through him; and that the apostles who were saints, and who classed themselves with the saints of God, declared respecting themselves, "We also are men of like passions with you."—Acts 14:15.

The term saints, then, properly applied in the church refers to those who altho originally "children of wrath, even as others," have been rescued from that condition of condemnation, and been washed, cleansed, and thus brought into accord with God through the forgiveness of their sins and the covering of their weaknesses and blemishes; and who, in connection with these blessings of God, and in appreciation of them, became the "sanctified in Christ Jesus" by making full consecration of themselves to live, not perfect lives (an impossibility), but as nearly perfect as they may be able;—the Lord's grace making them continually "holy, acceptable to God" the Father, through the merit of Christ Jesus. Let us not be ashamed of this name, "saints"; if it present before our minds saintship, holiness, separateness from the world, that is just the very thought which should be there continually. It is a thought which will help us, and enable us the better to live separate from the world, as our Master indicated, saying, "They are not of the world, even as I am not of the world."—John 17:16.

"JESUS CHRIST MAKETH THEE WHOLE"

Our Golden Text is from Peter's words to Æneas, the paralytic, whom the Apostle found at Lydda and healed. We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was a friend to some of them, and that thus the Apostle's attention was drawn to him. The fact that he had been bedfast, helpless, eight years, testified that the healing was a miracle. Its fame spread abroad, and resulted, we are told, in the drawing of many unto the Lord and to the church. Thus did the Lord establish the church and attract to it those who were in the right attitude of heart, using miracles then, as he now uses other means. Those miracles, as already pointed out, can not have lasted much longer than the apostles themselves; the gifts of healing, etc., being granted only through the laying on of the hands of the apostles—and the twelve had no successors—the heavenly Jerusalem had twelve foundations, and no more, and in them were written the names of the twelve apostles, and no others.

"THIS WOMAN WAS FULL OF GOOD WORKS"

One of the disciples, that is, one of the saints, residing at Joppa, on the seacoast, was apparently a woman of means and education, and if her name represented her appearance, she was very beautiful. Tabitha, in the Syriac language, Dorcas, in the Greek, signifies graceful, beautiful. But this woman was famed for a beauty and a grace entirely separate and distinct from whatever she possessed of these qualities naturally. Hers was the beauty of a meek and quiet spirit, full of love and helpfulness. She was a burning and a shining light for the Lord in that vicinity, evidently. She was not "a Bible reader," for there were no Bibles in the language of the people at that time. She was not a tract distributor nor a colporteur, for there was no printing done then; but she did what she could; she served the Lord, his brethren and all needing help, according to the best opportunities afforded her. She helped the poor, and particularly widows, who as a class at that time were apt to be in very trying position, especially if poor. Dorcas had been in the *habit* (the Greek text indicates) of assisting the poor with garments, etc., probably, almost certainly, assisting them also with words of encouragement and helpfulness, and ministering to them the truth. Under these circumstances it is not strange that her death should have produced sorrow, especially amongst the beneficiaries of her charities, and

* See Millennial Dawn, Vol. v, Chap. 8.

amongst the numerous friends which a beautiful Christ-like spirit of this kind is sure to make.

While it is very true that the civilized conditions of the present time take from us many of the opportunities possessed by Dorcas, by supplying means of employment for poor widows and other indigent, and by providing County Homes, etc., for the needy, nevertheless, all who have the spirit of the Lord, which Dorcas had, and which she so nobly exemplified, will surely still find opportunities for laying down their lives, some way or other, in the service of the household of faith. As the Apostle says, "We ought also to lay down our lives for the brethren." (1 John 3:16) Some one has suggested that possibly Dorcas was a martyr—that her death probably resulted from her service to others. A Christian poet has said of such as she:—

"These, tho their names appear not on the scroll
Of martyrologists, laid down their lives,
No less a martyrdom in Jesus' eyes—
For his dear brethren's sake;—watching the couch
Of loathsome sickness or of slow decay,
Or visiting the captive in his cell,
Or struggling with a burden not their own,
Until their weary life sinks slow away,
These, too, are martyrs, brother."

Yes, all of the Lord's saints are to be martyrs;—their consecration is to lay down their lives in the service of the Lord, the brethren and the truth; and as nearly as they can understand in the way which he shall direct them, through his Word and his providences. Our covenant is not one of self-preservation, but one of self-sacrifice. True, we are looking for and hoping for a life eternal and glorious as spirit beings; but the terms and conditions upon which we are scripturally hoping to attain that perfect and new life are that we shall sacrifice what remains of this present earthly life. Another thought, that comes in this connection, is that while, undoubtedly, our chief service under present conditions is the ministry of the spiritual food, spiritual drink and spiritual clothing, to the household of faith, yet nevertheless we are to remember that to the extent of our abilities and opportunities we are to do good unto all men, as the Apostle enjoins.

Everyone of the Lord's saints should be recognized in his neighborhood as of generous heart, of kindly impulses; whether he have dollars to give, or only pennies. Of kind words at least he should be noted as a giver, remembering that it is more blessed and more God-like, to give than to receive. And those who lack the wherewithal for generosity in this world's goods, so that they have nothing wherewith to minster in a temporal way, to the necessities of the saints or others, are not to forget that they have the still more precious, more valuable, more helpful, more cheering, consolations of the spirit of the truth, and kindness to dispense to such as are in any need. Would that all of the Lord's people would cultivate these Dorcas qualities, and thus become more and more beautiful and graceful in the eyes of their Lord as well as in the eyes of the world!

Today, as the traveler passes from Joppa, going toward Jerusalem, the guide shows him on the outskirts of Joppa, at the side of the public road, a large, and at one time very beautiful and costly, monument to Dorcas. It is a fountain at which many weary ones have refreshed themselves. The narrative of Dorcas' good works and Christ-likeness, like the waters of a fountain, have come down the rugged channel of the centuries,—encouraging, refreshing, and stimulating God's people all the way. Nevertheless, quite probably some in her day spoke evil of her; perhaps even some who were the recipients of her favors may have declared that she performed her charities that she might glory in them, and to be seen and known of men, rather than for the love of those to whom she ministered: and such may be our experience, as we seek to do good unto all men as we have opportunity. But the fact that good may be evil spoken of must not deter us. We seek to please the Lord, and to cultivate in our hearts his spirit, and to exemplify this spirit before others, thus letting our light shine: this is our only proper course, whatever may be said of it by the skeptical world, or an envious class of "tares." We are to seek chiefly the approval of our Father and our Bridegroom;—to be content therewith, and to be content with nothing less.

Apparently Dorcas took sick and died suddenly, at about the time that others of the saints at Joppa heard of Peter's being at Lydda and the cure performed there. They sent for him immediately; probably with no thought of his performing such a miracle as to bring Dorcas back to life; but rather with the thought that they had lost a highly esteemed member of their little group, and that Peter could give them some consolation at this time. There was no telegraph or telephone or mail service then, and some of the brethren became the messengers to take the word to Peter,—to request his presence, and that he would not delay. In the city of Jerusalem a corpse must be buried the same day, but in the smaller cities and villages they might remain as much as three days unburied. Peter's presence was wanted without delay, before Dorcas would be buried; and he went at once.

An affecting scene was before Peter as he entered the death-chamber. Poor widows and others were lamenting the loss of their friend, and showing the garments which she had made for them. That surely was a noble tribute to the usefulness of her life. No millionaire has ever left monuments which will endure so long, or which will reflect so much glory upon his character, as were left by this humble woman. And even the humblest and poorest of us may to some extent emulate this example and leave some such monuments of love and testimonies of appreciation behind us when we die. It is a sad end when any, especially of those who have named the name of Christ, die and leave none who sincerely, truly, mourn for them and miss them. It testifies to a life that was either selfish or misunderstood. We who are looking forward to the close of our earthly journey, and that before very long, should see to it that our lives are spent day by day in such a manner that some will be the happier for them; and that our decease will be recognized by some, at least, as a loss.

Peter's most notable miracle was the bringing of Dorcas back from the portals of death. Like the other miracle, it was peculiar to that time, and for the special purpose of the establishment of the church. We are not to suppose that it was the Lord's intention that all of his people during this Gospel age should be thus snatched back from death, nor that they should be all relieved from beds of sickness, nor that they should all have powers such as the Apostle here exercised. There is a ministry of evil—of calamity, sickness, death, etc.,—which has often been valuable indeed to the Lord's people, inculcating various lessons and developing various fruits of the spirit, meekness, patience, gentleness, etc. Let us after consecrating our all to the Lord, and while using our consecrated all as wisely as we know how, accept whatever divine wisdom shall mete out to us. Let us remember our Lord's words,—"The cup which my Father hath given (poured for) me, shall I not drink it?"—John 18:11.

"GOD IS NO RESPECTER OF PERSONS"

ACTS 10:34-44.—APRIL 20.

Many seem totally to misunderstand the Apostle's statement that "God is no respecter of persons"; —they apply these words in a very different way from that in which the Apostle used them. The Apostle perceived that God is a respecter of character; but that he is not a respecter of outward appearances, conditions, color of skin, nationality, etc. That this is the Apostle's meaning is evidenced by his next statement. "But in every nation he that feareth him and worketh righteousness is accepted of him." It is a misapprehension, far too common, that anybody and everybody may come to the Lord upon terms of intimacy and familiarity. In consequence of such misapprehensions many approach the throne of heavenly grace without authority, without invitation, and without acceptance; —because (reversing the Apostle's words) they do not fear the Lord, are not workers of righteousness, and are not accepted with him. Lack of instruction, and misinstruction by Christians, are responsible for much of this wrong condition existing in nominal Christendom. Let us learn to follow carefully the Scriptural program and precedent; let us not give the misimpression that God is no respecter of character. Let us, on the contrary, as Peter did, point out that reverence for God is an essential,—that an endeavor to live righteously is an essential,—a reformation of life, a turning from sin to righteousness; and that, even then, none can be acceptable to God except through the appointed way—faith in the atonement work of our Lord Jesus Christ.

Cornelius, the centurion, whose acceptance with God is the subject of this lesson, was evidently converted to God and to righteousness years prior to this incident. This is the testimony;—he was a worshiper of God, a benevolent alms-giver, and his love of righteousness and his consistent life were recognized amongst those with whom he had to do; yet, neverthe-

less, something was necessary before he could be accepted with God in the proper sense of that word. There is a lesson here for those who imagine that a reverence of God and morality are all that are necessary to divine acceptance. As Cornelius had these qualities in large measure for some time before his acceptance, the Lord's dealing with him may well be a guide for all others who desire to approach him in covenant relationship.

Altho devout, etc., as we have seen, Cornelius was not a Jew; and realized himself to be outside the pale of special divine favor. Still he prayed to God;—we are not told for what he prayed, but in harmony with the records, we may readily suppose that he prayed for enlightenment respecting the divine character and plan, and for a closer approach and a realization of divine favor and acceptance. Perhaps he had heard of Jesus and was perplexed on this very subject; perhaps this led him to the earnest prayers which the Lord saw fit to answer in a miraculous manner, sending an angel to him, assuring him that his prayers and his alms were appreciated of the Lord as memorials of his piety. (Verse 4) The angel intimated that something further than prayers and good deeds was necessary; but the additional things the angel was not commissioned to tell. Cornelius needed to know of the Lord Jesus from the true standpoint; he must exercise faith in him as his Redeemer, before the memorials of his piety would count for anything with God, or bring him into the desired relationship and under the divine favor.

We know very well that the Lord could have promulgated the gospel through the instrumentality of angels; but here, as elsewhere, we see that this was not his purpose—that he was pleased to use consecrated human sons as his ambassadors, to proclaim the "good tidings of great joy—for all people." What a great honor God has thus done us who "were by nature children of wrath, even as others" of the race, but who, having accepted divine favor in Christ, are not only "accepted in the Beloved" but are made the channels of divine blessing and favor in the calling out of others. The divine course in this respect has not only been an honor to his adopted children, but, additionally, it has been a blessing;—for what Christian does not know from experience that great blessing comes upon all who are faithful in serving the Word to others.

Cornelius was instructed to send for the Apostle Peter, and was informed in advance that certain *words* he would tell him were of importance;—essential to his further progress in knowledge and in faith,—and through these into divine favor. Cornelius' readiness of mind is shown by the promptness of his obedience. He not only prayed, but prepared to cooperate with God in the answering of his own prayer. The three persons sent (two of them household servants, and one of them a soldier, all devout persons, who feared God) give us good evidence that this Gentile who was feeling after God, and striving to the best of his ability to please and honor him, had not been keeping his light and his faith under a bushel. It had shone out before his family and servants, and before the soldiers under his control. This is the kind of man whom God delights to acknowledge, whatever may be his nationality or the color of his skin, and all such are recognized of the Lord, and favored above others with light and truth—ever since the close of typical Israel's special favor. There is a lesson here that some of the Lord's people need. It is that they should let the light of truth shine through them upon all with whom they come in contact,—that the spirit of devotion should pervade every family, every household, including the servants.

Evidently Cornelius was full of faith in the Lord. He did not wait to see if Peter would come; he knew that he would come; he had faith in the Lord's promise through the angel: accordingly he gathered together his friends and relatives and household—those upon whom he had been exercising an influence, and who, like himself, were pious and earnestly desirous of knowing all that they might learn concerning the way of life,—the way of reconciliation and harmony with God and all the principles of righteousness which he represents.

Meantime Peter, with all the prejudices belonging to the Jews for centuries, needed to be prepared to receive this first out-and-out Gentile brought into the church. This was done by means of a vision, so that Peter, with six brethren from Joppa, came promptly to the centurion's home on the following day—"doubting nothing," because evidently the Lord was leading him in the matter. We see, too, that of all the disciples Peter was the best one to be chosen for this work, because of his impetuous disposition and zeal to follow the Lord's directions quickly and heartily; secondly, because being the oldest of the apostles, and in many respects the most influential one, his course would have the greater weight with the others. It is difficult for us to conceive the prejudice of centuries, in the minds of the Jews, against any thought of the Gentiles being fellow-heirs with them of the Abrahamic promises. They considered it a settled matter that God's favor had been set apart to their nation; and that it could not possibly go outside that nation to others, in the sense of making those others equally acceptable to God. These views were based, first, upon the promises of God to Abraham, "Thy seed," etc.; secondly, upon the fact that Israelites were not permitted to have general dealings with the Gentiles, nor to intermarry with them; thirdly, added to all this, the rulers of the Jews had even gone further, and exaggerated to some extent these differences.

But now a new dispensation had come: the "seventy weeks" of favor to Israel had expired; and the Lord began to extend his favor beyond the Jews—as we have already seen, to the Samaritans and the Ethiopian eunuch. We may readily suppose that those innovations, altho causing surprise to the apostles, would be much easier for them to grasp than the extension of favor to the Gentiles: they perhaps paved the way to the latter. When Peter arrived at the house of Cornelius, and the latter saw him and recognized him as God's appointed servant for the bringing of this message to him, he prostrated himself at Peter's feet in worship. How different Cornelius was from the majority of Romans,—especially of Roman soldiers and officers! Instead of looking down upon the Jew,—instead of thinking of himself as a representative of the greatest government in the world, at the time, Cornelius was filled with the spirit of humility, and the fact that his visitor represented the Lord called forth from him some of the same feelings that were filling his heart in respect to the Lord himself,—feelings of reverence.

But if the centurion was noble and humble, the Apostle Peter showed himself in response to be no less noble and loyal to God—for he at once began to lift up the centurion, saying, "Stand up; I myself also am a man." (Verse 26) Peter commends himself to our hearts by this noble course—by this refusal to receive unauthorized homage; and he saved himself also from a great deal of trial by thus disowning supernatural honor and authority promptly,—by recognizing his true position, that he was only a broken and emptied vessel, valuable only because of the filling of the vessel with the Lord's spirit;—distinguished only becuase the Lord had been pleased to use him as a vessel of mercy and truth. Not many today are disposed to offer worship to fellow-creatures, and not many, except high dignitaries in the nominal churches, such as popes and prelates, consent to receive worship; but all such have a rebuke in the course of the Apostle Peter in this case. There is perhaps little danger in our day that any of the "brethren" would receive too much honor of men, because the spirit of our time is running in the opposite direction. Nevertheless, wherever a spirit of sevility is manifest, it becomes the duty of the brother to whom it is offered to refuse it; and to point his fellow-servant to the Lord, as the real benefactor of us all.—from whom comes every good and perfect gift, by whatever channels he may be pleased to use.

"WORDS WHEREBY THOU SHALT BE SAVED"

Peter coming into the house, and finding a congregation of earnest God-fearing Gentiles assembled, asked the pointed question. "For what intent have ye sent for me?" (Verse 29) Cornelius then related something of his past experience, his desire for fellowship with God, his endeavor to live in a manner pleasing to him, the vision that he had received, and now Peter's arrival in response to that vision, and his expectancy that he was about to hear what had been promised him—"words whereby thou and all thy house shall be saved." (Acts 11:14) He was not saved by his almsgiving, not saved by his prayers, nor yet by the message which Peter delivered; but Peter's message, "words," explaining matters, enabled Cornelius and his household to *grasp by faith* the great redemption which is in Christ Jesus,—and thus to be saved. Saved at once from alienation from God and from condemnation, as sinners; a foretaste of the complete salvation to be granted unto them at the second coming of the Lord.

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving message which he brought, from which Cornelius and his associates derived their saving faith. We find that Peter's discourse was the same gospel message which he had delivered repeatedly before. It was Jesus—the good, the obedient—and the sacrifice for sins which he accomplished when he died on the cross. It was the message of the hope of a resurrection from the dead through him, as attested by his resurrection by the mighty power of God. It was the message that a ransom for sinners having been paid to Justice the Lord is now pleased to accept sinners on conditions of faith, reverence and obedience to righteousness according to ability. Peter's discourse was "the old, old story" which to many has become tedious and distasteful; but

which to every soul, in the right attitude, is the Father's message of forgiveness of sins, and reconciliation, through the death of his Son. This is the same message which God is still sending by all who are his true ambassadors. There is no other gospel, and those who present another message are not, in their service, ambassadors for God, messengers and mouthpieces of his spirit.

The Apostle Paul tells us that "It pleased God through the foolishness of preaching to save them which believe"—that is, it pleased God to adopt this method of declaring the truth respecting his redemptive plan, and to accept and justify those who would believe and accept and justify those who would believe and accept this testimony. The testimony may reach people today through letters or tracts or books, or through oral preaching; it matters not in what manner; it merely matters that the true message shall be delivered, and received; but the message goes, invariably, through the human channel, and not through angels, nor by the holy Spirit's power or operation aside from human agents. We are to bear in mind these lessons of God's methods, and to apply them appropriately in connection with the affairs of life. We are not to expect the Lord to move upon or instruct our friends or kindred or neighbors; but are to remember that this honor he has conferred upon his "royal priesthood;" and accordingly we are to be "not slothful in business; fervent in spirit; serving the Lord;"—serving the truth in any and every manner open to us.

After telling the message itself, Peter explained to Cornelius that Jesus commanded the apostles to preach unto the the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead. (Verse 42) The coming judgment, or trial, of the world, is an important part of the gospel message; and is not to be neglected in the preaching of the gospel.

What advantage could accrue to the world through the death of Christ if there were no future judgment or trial for them? All were judged once in the person of Adam; and his condemnation passed upon all. The world needs no further judgment along the lines of the Adamic transgression and its weaknesses. The sentence for that transgression was complete, and leaves nothing that could be added;—the Judge was Jehovah himself, and the sentence was death. And now the good tidings includes the fact that Christ is to be the Judge of the world—which signifies that a new trial for life is to be accorded to Adam and his race. This of itself implies a release from the original death sentence; it implies a redemption from Adam's sentence, and an individual trial to determine which members of the redeemed and to-be-tried race will be accounted worthy of everlasting life. Yes, this is "good tidings of great joy" for the world;—even though the great adversary has deluded the vast majority, even of Christians, into thinking to the contrary —that no new trial such as Adam had at first is to be granted to the whole world, bought with the precious blood of Christ.

All are witnesses that this trial could not have begun before Jesus became the Judge—hence that none of those who had died in the four thousand years preceding could have been judged by him;—none of them could have been on trial for eternal life. All should likewise be aware of the fact that the world in general has not been on trial since our Redeemer was appointed the Judge, and that it is not on trial today;—that, on the contrary, the great mass of the world neither knows the Judge nor understands the law, nor has any conception of the conditions and requirements necessary to life everlasting. This agrees exactly with the statement of Peter, under consideration; and it agrees also with the statement of the Apostle Paul, "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) The appointed day, as the Apostle indicates, was still future in his day, and is still future in our day. That day, as we see from other Scriptures, is the Millennial day, "a day with the Lord, a thousand years." (2 Pet. 3:8) The only judgment—trial—since our Lord's resurrection, which has resulted to any, determining the question of life or death eternal, has been to the church. The church, as spiritual Israel, has had much advantage every way over the remainder of mankind; because, during this Gospel age, it is being "called of God according to his purpose,"—that the overcomers may be joint-heirs with Jesus in his coming work of judging the world. "Know ye not that the saints shall judge the world?"

Peter, in discoursing on the matter, evidently had his mind more widely opened than ever before to a realization of what our Lord meant in giving the general commission to preach the Gospel, not merely to the Jews, but to whoever would have an ear to hear. Peter was not expecting "ears" amongst the Gentiles; but now he perceived that God was not a respecter of nations and features, etc., but that the message was open for all, and he did his best to present it. He proceeded to show that Jesus, as the Messiah, was not evidenced merely by the things connected with his ministry, and the ministry of his followers; but that all these things were foreknown to God, and planned, and foretold through the holy prophets of Israel, and that only in and through the name and merit of Jesus,—only to those exercising faith in him, was God pleased to show a reconciled face, and from such only was he willing to take away all sin and shame, and to adopt them into his family.

Cornelius and his devout household and friends had been waiting for just such a message of divine grace; and as the words fell from Peter's lips they were quickly and gladly appropriated in the hearts of his hearers, who were by this time accepting Jesus with the same fullness and appreciation as Peter himself. Their hearts being thus in the right condition before God, it would have been appropriate for Peter to have said to them, Now, brethren, your proper course will be to be baptized into Jesus by a water baptism—symbolizing your faith in him and your full consecration to be dead with him, as his faithful followers. But Peter was not ready to take such a step, we may be sure. He was surprised that God was willing that the Gentiles should even know about the wonderful provisions of salvation in Jesus; which of itself would have been a blessing. But he was not yet prepared to expect that the Gentiles would be received of the Lord on practically the same terms, and with exactly the same manifestations of divine favor as were the Jews. To make good Peter's insufficiency of knowledge to baptize them, and to lay his hands upon them that they might receive the gifts of the spirit,—and as a lesson to Peter also,—the holy Spirit was given to Cornelius and his companions without the laying on of hands—in the same manner that it was bestowed upon the assembly at Pentecost.

Peter quickly learned the lesson, and undoubtedly his readiness to learn it was in large measure due to his humility and sincerity of heart, the fulness of his consecration to the Lord, and his desire that the divine will should be done in every particular. Peter and his companions from Joppa, "they of the circumcision," were astonished at God's favor upon the Gentiles, yet they were not envious. They were glad to welcome as cleansed, as brothers, all whom the Lord indicated that he had received into his fellowship. The result of this outpouring of the spirit was a grand testimony meeting. The record is that they "magnified God," praising him, rejoicing in their acceptance, etc. Then Peter drew their attention to the symbolical baptism and the propriety of observing it. We are not given his arguments on the subject; possibly he explained that in thus publicly symbolizing their consecration to the Lord they would be strengthening their own faith; buttressing their own determination to live and die the Lord's; possibly, too, he showed them how beautiful is the significance of the water immersion as a symbol of death and burial with Christ; as a symbol also of a resurrection to newness of life in the present time and to a newness of life in perfect bodies at the second advent of the Lord. Or possibly he merely contented himself with explaining to them that it was the Lord's own method of doing, and that he commanded that all of his followers should similarly be immersed.

Having called for an expression from those present—especially from the brethren who accompanied him from Joppa—to know if any objection could be thought of why these dear brethren, who had believed in the Lord, who had given evidence of their consecration and good works, even before they knew of the Lord and his glorious plan, and who now had been accepted of God, and his acceptance manifested—why these should not be admitted to every blessing and arrangement which God had provided for his faithful ones—irrespective of their being Gentiles by birth. No objection being offered Peter commanded [directed] them to be baptized in the name of the Lord. He had been sent to teach them, and he delivered his message with no uncertain sound. Similarly the Lord directs all of his people, all who have an ear to listen and to hear his message, through the Apostle Peter, in this lesson. We command no one, for we have no authority; we are not apostles. We can merely point out the command of the apostle; the example of all the apostles; the example of our Lord, etc., and leave the matter with the "ear" and conscience of each. Indeed, where we recognize that the true immersion of the will, into the will of Christ, has been accomplished, we may properly recognize the brother or sister in full fellowship, even tho he or she has not performed the outward symbolic immersion in water; because we are living in a time when great confusion on this subject prevails, and when it would be improper that we should cast off, reject, or even temporarily disfellowship any brother or sister who gives evidence of having had the real antitypical baptism into Christ. For a general examination of the question of baptism, see our issue of June 15, 1893.

QUESTIONS AND ANSWERS

"ELSE WERE YOUR CHILDREN UNHOLY"

Question.—The Apostle says in 1 Cor. 7:13 that "the believing husband sanctifieth the unbelieving wife; likewise the believing wife sanctifieth the unbelieving husband; else were your children unholy, but now are they holy." (1) In what sense of the word does the believing one sanctify the unbeliever? Is it not the truth that sanctifies? and is it not God who sanctifies through the truth? and is it not ourselves he sanctifies in the sense of setting apart to the Lord and to his service? What does the Apostle mean by a different statement? (2) In what sense are the children holy in this text? Is there any imputed holiness? Can they be said to be partakers of the divine nature through their parents? What does the Apostle mean?

Answer.—The words "sanctify" and "holy," as used in this text, do not have at all the same signification that is properly attached to them elsewhere in the Scriptures. The Apostle is discussing the fact that amongst the consecrated of the Lord's people were some unequally yoked with unbelievers—married to unbelievers before receiving the truth and coming under the enlightening influence of the spirit of truth and counsel from above through the Word.

The question discussed is respecting the holiness of the children born of mixed (believing and unbelieving) parentage. Would such children be counted strangers, aliens and foreigners to God and his favor, because of the unbelieving parent, or would they occupy the relationship of favor with God through the believing parent? This important question is not so clearly discerned today as it was in the days of the apostles, when people knew from the Jewish pattern that all the posterity of Adam shared in his fall and in the condemnation which came upon all through him, and that all by nature were "children of wrath." (Eph. 2:3) They perceived that Israel had been lifted out from amongst the nations by the Lord through a Law Covenant, and that all born into that nation were born under the terms of that covenant, while all born outside of it were strangers and aliens and foreigners to God and his provisions. Now they understood that a New Covenant had been introduced, taking the place of the Law Covenant; but they could readily discern that as it requires some means of coming under the Law Covenant in order to be recipients of its favors, so now it requires some process to come under the terms of favor represented in the New Covenant. They could see that the believing husband or the believing wife would be under the New Covenant, but they could see equally that the unbelieving husband or unbelieving wife would have neither part nor lot in the matter. The query which the Apostle is answering may be stated thus: How about our children? Must we wait until they come to years of discretion before we can introduce them to the Lord, and consider them to be under his protection, if they then accept him? or is there any way in which children might be brought under the terms of the New Covenant? The Apostle's answer is that God counts the children as belonging to whichever parent belongs to him; and thus counting the children, they are reckonedly treated of him, not as sinners, but as without sin, that is, justified. As the unjustified state is a state of sin, so the justified state is one of removal or covering or passing over of sin, and hence one of holiness—though not what is generally represented as holiness in the Scriptures, through an entire consecration to the Lord as living sacrifices. Such children partaking of the justification of their parents, might properly be considered as belonging to the "household of faith," although they had not in any sense of the word become saints, by a presentation of themselves as living sacrifices. Hence also they could not in any sense of the word be considered "members of the body of Christ," nor as being begotten of the spirit of adoption to the spiritual nature.

As respects the sense in which the believing husband or wife sanctifies the unbelieving one: The thought is that in the exercise of the procreative powers the Lord's favor upon his consecrated child extends, to this necessary degree, to the partner in life—so that the children shall not be counted as partially the Lord's and partially children of wrath; but shall be counted as entirely the Lord's and as under his protection and care during the period of infancy, to the same extent as is the believing parent.

IF ANY MAN DRAW BACK

Question.—A brother who has manifested considerable interest in present truth in the past, seems to have lost it to some extent, and has re-united with the denominational sect he withdrew from previously. In what position would you think such a course places an individual? What is the right and wrong involved in such conduct?

Answer.—(1st) While we may safely reckon that many members of denominations are properly true children of God, and may properly fellowship them as brethren in Christ, notwithstanding the fact that they are still in Babylon, and blind to the harvest message, yet the case seems quite different when we apply it to those who by God's grace have once been delivered out of Babylon, and who return thither "as a dog to his vomit, as a sow that was washed to wallowing again in the mire," of sectarianism and blasphemy against God. I think this is a case such as the Apostle Peter mentions, where "it would have been better for them that they had never known the way or righteousness, than that they should know it and turn again from the holy commandment."—2 Pet. 2:21, 22.

(2) However, on the question of *right*, I suggest that it is all *right* that those who are not appreciative of the light should go into the outer darkness. It is all *right*, because it is the divine arrangement, that those who have tasted of the good word of God and the powers of the age to come, and have not appreciated them, should lose them. We are not saying that they lose them forever; that is not for us to decide, but for ourselves we safely can say—

"My soul, be on thy guard:
Ten thousand foes arise.
The hosts of sin are pressing hard
To draw thee from the prize.

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done
Till thou hast gained thy crown."

THE MEMORIAL SUPPER

APRIL 20TH, 1902.

As already announced, the true anniversary date for the commemoration of our Lord's Memorial Supper, according to Jewish Passover. By this the first Friday after the 14th of April 20th, after six o'clock. The fact that Roman Catholics, Episcopalians, and others, will this year celebrate Good Friday as its memorial, nearly three weeks earlier than the true date, has caused confusion of thought to some, who have written inquiring if we had not miscalculated. We answer, No. The discrepancy is the result of a change of method of counting, adopted in the second century for the purpose of avoiding the Jewish Passover. By this the first Friday after the 14th of the Jewish month, Nisan, took the place of the irregular days upon which the 14th of Nisan itself would occur. Later this was confirmed by the Council of Nice,—"which decreed that Easter (Passover) should be celebrated throughout the church after the equinox, on the Friday following the 14th of Nisan." —*McClintock & Strong's Ecclesiastical Encyclopædia.*

We still pursue the earliest method of reckoning, which was long and strenuously defended by the churches of Asia Minor, to whom most of St. Paul's epistles were addressed;—counting Nisan from the Spring equinox, the usual Jewish method, and letting the date fall as it may on any day of the week. Respecting this early observance, the authority quoted above (*McC. & S. E. Encyclopædia*) says:—

"In the earliest ages of the church, the day of our Lord's crucifixion was religiously observed, not independently, but as part of the sacred season of Easter [Passover] which was celebrated by Christians instead of the Jewish Passover, in commemoration at once of the death and resurrection of Christ."

* * *

The meaning of this Memorial Supper and its appropriateness at the time and manner of commemorating our Lord's death has already been presented in these columns. (March 1st, 1898, Dec. 1st, 1901).

We hope that the celebration this year will be quite general among our readers;—not only where there are little groups or churches to assemble themselves, but also where there are only "two or three" to meet in the Lord's name; or where solitary individuals must perforce celebrate alone. We are solicitous because we know that those who observe it in the right spirit will have a special blessing and uplift, and that those who neglect it will miss correspondingly.

The Allegheny church will convene for the celebration at

7:30 p. m., in Bible House Chapel. Friends will be cordially welcomed; but we advise that on such occasions each should so far as possible avoid absence from his usual meeting. If unfermented wine cannot be procured, "fruit of the vine" can be made by stewing raisins. If regular unleavened bread cannot be secured from some Jewish baker or family, biscuit would be the best substitute.

We hope that each little gathering will appoint one of its members to send us a postal card report of the number attending and the interest manifested.

VOL. XXIII ALLEGHENY, PA., APRIL 15, 1902 No. 8

GREAT VOICES IN HEAVEN

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. 11:15. R. V.

We are not surprised that it is difficult for the Lord's people, and impossible for the world, to recognize clearly and distinctly the fulfilment of prophecy at the time of its fulfilment. It has ever been thus. Looking back to the first advent of our Lord, where many prophecies converged and met fulfilment, we notice with what difficulty even the "Israelites indeed" were then enabled to grasp the reality of their fulfilment. We remember how the Lord's brethren and his disciples, although in close contact with the Master, hearing him who "spake as never man spake," and seeing miracles performed such as had never been performed before, were, nevertheless, "slow to believe all the things written [concerning the Messiah] in the law and the prophets"—slow to realize the fulfilment of these predictions. Even John the Baptist, who realized that he had been specially commissioned of God to do the work of a forerunner, to introduce Messiah, and who had been given the token that the one upon whom he should see the dove descend, he might know to be the real Messiah,—after he had borne this witness to Jesus, saying, "Behold the Lamb of God which taketh away the sin of the world"—after all this, was not thoroughly convinced of the fulfilment of either his own prophecies or the prophecies of others; and while languishing in prison sent messengers to our Lord inquiring, "Art thou he that should come, or look we for another?" Jesus offered him no new demonstration, but merely pointed out that the Scriptures were being fulfilled by him day by day,—demonstrating that he was the very Christ.

Indeed, we see clearly that all prophecies were written with the divine intention that they should be so obscured as to be unintelligible except to a particular class for whom their information was intended; and to be made known to these only through the guidance and interpretation of the holy Spirit. It is in perfect accord with this that we find that our Lord's teachings at his first advent were spoken in parables and dark sayings; that hearing, his hearers might not understand—except the few, the "Israelites indeed," the chosen, the elect. To these our Lord so explained his course; saying, "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without [to outsiders] all these things are done in parables [and dark sayings]; . . . . that hearing they may hear and not understand." (Mark 4:11, 12) And these chosen "Israelites indeed" needed special instruction even after his resurrection; for we read that he explained unto them the Scriptures; saying, "Thus it is written and thus it behooved the Son of Man to suffer and to enter into his glory." Similarly it was with difficulty, and only under the guidance of the specially instructed apostles, that the primitive church learned of the partial fulfilment of Joel's prophecy in the Pentecostal blessing; and, later on, were taught respecting the fulfilment of other prophecies through the widening of the message of reconciliation and joint-heirship in the kingdom, so as to include such Gentiles as would come unto the Lord through faith and obedience.

These things being obviously true, we are not to wonder that the fulfilment of prophecies now, in the end of the Gospel age, in its harvest time, should be similarly obscure, and require elucidation, and then be comprehensible only to the true spiritual Israelites, now keenly awake, and seeking to know and to do the Lord's good pleasure. In the *Millennial Dawn* series, we have called attention to many of these prophetic fulfilments now transpiring;—to the end of the 6,000 years of the reign of evil, and to the opening of the seventh thousand, or period of rest and blessing;—to the great antitypical Jubilee, a thousand years long, in whose beginning we are now living, and whose trumpets of Jubilee announcement are now antitypically being blown in the proclamation of the restitution of all things which God hath spoken by the mouths of all the holy prophets (Acts 3:21);—to the "Times of the Gentiles" whose full end will be with a great time of trouble, political, ecclesiastical, social, witnessing the full establishment of Christ's kingdom upon the ruins of present institutions;—to the close of the 2,300 days of Daniel's prophecy, and the cleansing of God's antitypical temple, the true church, from the defilement of the dark ages, as now being due;—to the end of the 1,335 days of Daniel's prophecy which were to bring in the present "harvest" time, which, as foretold, has brought, and is bringing to God's people great joy and blessings through an expanded view of the divine plan of salvation, enabling them to appreciate better the heights and depths and lengths and breadths of the love of God, which manifests itself in the divine plan;—to the completion of the parallels between fleshly Israel, the type, and spiritual Israel, the antitype, by which we see that we are now in the "harvest" of the present age, and can know what to expect in its remaining years if we look back at the closing years of the Jewish harvest, the type. As our Lord Jesus said to some of his faithful ones when explaining the prophecies due at the first advent, so, also, might now be applied, to some of God's people, the Master's words,—"Oh, slow of heart to believe all that the prophets have spoken."

Our text is another prophecy which we believe applies in this harvest time, and which, consequently, has a beginning of its fulfilment now. As already pointed out in these columns, we, in common with almost all expositors, recognize that the seven trumpets of Revelation are symbolical and not literal—indeed that this entire book is a book of symbols, and that so far it has been symbolically fulfilled. Christian people in general understand that five of these trumpets have already "sounded" and are in the past;—we would say six. It is admitted that those that have already "sounded" have not been literal blasts of a bugle on the air, but divine decrees and their fulfilments; and we esteem that it is reasonable to expect that the seventh trumpet will be similar in this respect to the preceding six. But literal things are so much more easily received by the natural man that, even though absurd, they commend themselves as instead of the truth,—until our minds are guided of the holy spirit into the proper channel by "comparing spiritual things with spiritual"—by comparing the seventh trumpet with the preceding six trumpets, and not with a natural blast upon the air. So firmly entrenched is the error that many advanced Christians, Bible students and ministers are really expecting some day to hear what is sometimes denominated "Gabriel's horn," shrill enough and loud enough to awaken the dead. It is both proper and necessary that we exercise great patience with Christian brethren, who thus display their infantile development of knowledge in respect to spiritual things, while we point out to them that this seventh trumpet—"The Last Trumpet"—"The Trump of God," is as much symbolic as were its predecessors, and marks a much larger and more important fulfilment than any of them. Its fulfilment extends through a period of 1,000 years; its events mark and coincide with all the various features of the Millennial reign of Christ. Its beginning, we understand, was in 1878, and its termination will be a thousand years future from that date. It will be "sounding" for all that time—during which its events will be in process of accomplishment.

What the events represented by this Seventh Trumpet are, is briefly explained in the verses following our text (17, 18). The first feature of this Trumpet is the announcement of Christ's kingdom in the earth—the assumption of his great office, the beginning of his reign. This, as we have already shown from other Scriptures, was chronologically due to begin in 1878. The results of this assumption of authority by Messiah follow in due course as narrated. (1) "The nations were angry and thy wrath is come." The laying of judgment to the line and justice to the plummet, and the sweeping away of the refuge of lies, an early feature in our Lord's reign, as described in the prophecy of Isaiah (Isa. 28:17), will necessarily result in great commotion in the affairs of the "present evil world;" because its social, financial, political and religious conditions and arrangements will not square with the Lord's line and plummet of righteousness.

And because he will not put a new patch upon an old garment, present institutions in their entirety will be overthrown, as has been predicted, in the "time of trouble such as was not since there was a nation"—no, nor ever shall be afterward. How graphically in a few words is this trouble pointed out,—"The nations were angry, and thy wrath is come."

TIME OF THE DEAD—TO BE JUDGED

Then follows a statement of the object of the establishment of the kingdom upon the ruins of present institutions; namely, because that will be "the time of the dead that they should be judged." The dead—who are they but the whole human family which came under divine sentence of death? "Death has passed upon all men, for that all are sinners." Only those who have heard of and have received Jesus upon divine conditions have life; all the remainder of mankind, from the divine standpoint, are dead—under sentence of death, and rapidly hastening to the tomb. "He that hath the Son, hath life; he that hath not the Son of God, hath not life."—John 5:12.

But are the dead to be judged? If they have not already been judged, why should they be dead? Is not death the penalty of sin, the sentence, the result of a judgment? Truly so; but a redemption has taken place. All became involved in sin and its penalty, death, through one man's disobedience (Adam's), and even so through the obedience of one (Jesus) justification to life has passed upon all the condemned,—the dead world. As a result of the atonement the whole world of dead humanity is to have an opportunity of hearing the voice of the Son of Man (his commands), and of obeying, and of thus being judged by his words, to be either worthy or unworthy of everlasting life. They cannot be judged without his words, and the vast majority,—"dead in trespasses and sins," blinded and deafened by the adversary, through sin,—have not thus far been enabled to hear their Redeemer's wonderful words of life. In the present age only "so many as the Lord your God shall call" have been able to hear with any distinctness; only such, therefore, have had any responsibility for, or been able in any degree to reject, the wonderful words of life, and to bring upon themselves afresh the sentence of death,—the second death. The present age therefore, witnesses the call and the acceptance of only a "little flock" to whom it is the Father's good pleasure to give the kingdom,—to make joint-heirs with Jesus Christ their Lord in the Millennial kingdom. They will be with him in all the work of his one thousands years' reign, for the blessing and uplifting of the dead. The dead world will then have the eyes of its understanding opened and its ears unstopped, and the knowledge of the Lord shall fill the whole earth and reach every member of the dead race, not only those who have not yet gone down into the tomb, but "all the families of the earth;" for, "all that are in the grave shall come forth" for the very pupose of hearing the "wonderful words of life," and of being judged by them. If they shall accept them heartily they shall, by restitution processes, be brought fully up to life conditions; such as Adam possessed before sin and death took hold upon him; if they shall reject them and cling to sin and injustice, they shall be adjudged worthy of the second death and be "destroyed from amongst the people"—Acts 3:23.

What is here termed "the time of the dead that they should be judged," is elsewhere termed the "day of judgment," of which the Apostle declares, "A day with the Lord is as a thousand years"—with men. We remember that the inspired declaration respecting this day of judgment is—"God hath appointed a day [the Millennial day—the thousand years of Christ's reign], in which he will judge the world [dead in trespasses and sins, but redeemed by the precious blood] in righteousness [that is with a just trial or judgment] by that man whom he hath ordained"—the Christ, Head and body.—Acts 17:31.

What a glorious judgment day that will be, and how miserably false have been our conceptions of it in the past—how foolish, how ridiculous, how dishonoring to God and repulsive to justice, wisdom and love divine! Yes, this is an object worthy of the Millennial kingdom;—it is emphatically "the time of the dead [world] that they should be judged," that they should have their trial for life or for death everlasting,—their share of the great ransom. Then will not be the time for the judgment of the church, for that takes place in the present age; as it is written, "Judgment must begin at the house of God"; as it is written again, "When we are judged of the Lord, we are chastened, that we should not be condemned [judged] with the world"—in the coming Millennial age of judgment or trial.

ALL REWARDS AND PUNISHMENTS UNDER SEVENTH TRUMPET

After having thus summarized the work of the Millennial age to be a work of judgment, beginning with a national judgment and wrath upon the nations in the establishment of God's kingdom, and gradually accomplishing for every member of the race of Adam an individual judgment, the declaration proceeds to give certain particulars; saying,—it is the time "That thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that corrupt the earth." Here the entire work of the Millennial age, all the events covered by this seventh symbolic trumpet, are enumerated, the prophets, the ancient worthies, and the teachers or exponents of the Lord's words, of this Gospel age, together with all the saints, all the faithful in Christ Jesus, all the holy ones, are to be rewarded early in this Millennial day: their reward is to be amongst the first events under this seventh trumpet. Subsequently, all the dead world shall "hear the voice of the Son of God; and they that hear [obey] shall live [attain to full perfection of being, life everlasting];" thus will be fulfilled the rewarding of "them that fear God's name, small and great." They that reverence God will reverence his laws, and come into full and hearty obedience to the same; and to all such the Lord will be pleased to give the great reward of life eternal.

As for the others, such as will refuse to hear the voice of the Son of Man, such as will neglect, when they hear them, the wonderful words of life, such as will prefer injustice, inequity, even when they know thoroughly the good from the evil,—what of these? These are corrupt, and their influence will be corrupting, defiling; and hence the divine decree is that they shall be destroyed in the second death. And all this rewarding and judging and cleansing of the earth from every defilement, bringing it back to its primitive holiness, perfect harmony with God—all this will be accomplished under the sounding of the seventh trumpet—by the time Immanuel's reign of righteousness shall have accomplished its intended work; for, "he must reign until he hath put all enemies under his feet";—until he shall have rescued from condemnation and death, and brought back into harmony with the Almighty, every member of the human family desiring such reconciliation with God and found to be a lover of righteousness and a hater of iniquity.

WHOSE ARE THE GREAT VOICES?

If now we have gotten a glimpse of the purport of the Seventh Trumpet, and are no longer expecting its fulfilment as a voice upon the air, but in the glorious events of the Kingdom, what shall we say respecting the "great voices" which, at its very beginning, are to announce that the time has come for the establishment of the kingdom? We answer that we are not to expect them to be angelic shoutings in the sky, nor mutterings of thunder. We are to remember that the voices are symbolic as well as the trumpets, and in this direction we look for the fulfilment of this declaration which must be due at about the present time, if we are correct in our understanding of the prophetic teachings, to the effect that the kingdom power of Messiah was assumed in 1878, and that the King has since been ordering the events which will shortly bring about the great time of trouble, the angry nations, and the wrath of God manifesting itself in their destruction, as nations and institutions—not as people, though, undoubtedly, many human lives will be sacrificed in that trouble.

As we examine some of the parallels given to illustrate the work of this Gospel age, especially the work of this "harvest" in the close of the age, we learn that like as the Lord and his followers at the first advent did a reaping work in the harvest of the Jewish age, separating the "wheat" from the "chaff"—gathering the wheat into the garner of the higher spirit dispensation, and leaving the chaff to be consumed with the fire of trouble which came upon the Jewish nation utterly destroying its polity,—so likewise will it be in the harvesting of this Gospel age, in the separating here of the "wheat" from the "tares;" in the gathering the wheat to the garner of the heavenly kingdom and the abandonment of the tares to the burning time of trouble which will destroy the present institutions of the angry nations. As the reapers, who in the Jewish harvest gathered the wheat into the garner, were the Lord's faithful servants (men in the flesh), so the reapers in this present harvest will be the Lord's faithful servants (men in the flesh), under the guidance and instruction of his Word.

Similarly we find that the Lord's people living at the present time are again referred to by the Lord in figurative language, when he declares that he will send forth his mes-

sengers with the sound of the great trumpet [the Seventh Trumpet] and shall gather together his elect unto him, from the four winds of heaven. This work we understand to be now in progress; each one who receives a knowledge of present truth is not only made glad and strengthened, refreshed individually, but is also put into service forthwith and permitted in a special sense to be a co-worker with his Lord in the harvest work,—the gathering unto the Lord of all the ripe wheat of this present time. According to the parable the wheat and the tares were to grow together until the harvest;—there was to be no general gathering or separating before the harvest; and so we see that in all denominations, wheat and tares are to be found very generally commingled. But now the harvest time has come, and the harvest truth, as a sickle, is to separate and gather the wheat, that it may all be safely garnered. The wheat is not to be gathered into another new sect, or denomination, with another new sectarian name, but is to be gathered to the Lord,—"Gather my saints together unto me; those who have made a covenant with me by sacrifice." (Psa. 50:5) This work is going onward gradually, steadily; more and more the Lord's true people are coming to a knowledge of his true plan and getting free from the ignorance and superstition and blindness of the dark ages, superinduced by the great adversary, Satan. Gradually these faithful ones are being individually ripened, perfected and made meet for the kingdom, and passing into it, they shall be "changed in a moment, in the twinkling of an eye"—the moment of death.

As in these various parables and figures, representing the end of this age, the living members of the church are evidently the active agents in the Lord's service—as we do not see angels going about through the world binding the tares with literal cords into literal bundles, and gathering the wheat into a literal barn,—neither do we see the angels flying through the heavens [symbolic of the religious institutions of the present time]; so we are not to expect that the voices under the Seventh Trumpet, proclaiming the kingdom, will be any more than human voices and human agents. Nor should we expect them to be other than the voices of those who have some measure of light in respect to the times in which we are now living, the harvest time, the time of the establishment of the kingdom. Those who utter these voices declaring that the "kingdom [dominion] of this world, has become the kingdom of our Lord, and of his Christ" must of necessity be such as have first learned this fact from some quarter.

There are some of God's people in all parts of the world (and their number is increasing daily) who do realize fully and thoroughly these very things, and who are doing all in their power to gather together, unto the Lord, all who are his consecrated ones;—seeking to separate the wheat from the tares and to prepare them for the garner, the kingdom; and to these we must look expecting to hear from them the "great voices" announcing the kingdom.

We might say that the volumes of *Millennial Dawn* have to some extent been such voices, announcing the kingdom, and giving the reasons for believing that it began to be established in 1878; that it will reach full establishment in *October, 1914; and that ultimately it shall bless all the families of the earth. These voices have been circulated here and there throughout the whole civilized world, not by worldy agents, not through book-sellers, but by those who have themselves been blessed by the light, and who desire to render a service to the Lord and to the truth, and to lay down their lives for the brethren by taking to them the glorious and encouraging message now due to the Lord's people. These voices have been uttered, and to some extent heard, in the symbolic heavens, the nominal church; yet they do not seem to fulfill all that is implied by the great voices of our text;—we note other voices, all however, from the—

"HERALD OF CHRIST'S PRESENCE"

For some three years past a "volunteer work" has been steadily progressing amongst the brethren—the work of rendering assistance to the members of the household of faith still in Babylon, still in darkness respecting the Lord, his true character, his true plan, and respecting the nearness of his Kingdom. This consists generally in the circulation of printed matter, not far from the exits of the various churches of all denominations, especially in the United States, Canada and Great Britain. Their services are all rendered freely "as unto the Lord"—time, energy, carfare, etc., are gladly sacrificed in the service of the truth and of the brethren; and, additionally, contributions are sent in from which the "ammunition" is provided,—the tracts, booklets, papers, etc., for free distribution. These "Voices," uttered for the past three years, have been "great voices" in the sense of being widespread and in the sense of exercising considerable influence—they have been heard by many. But although they have been tending in the direction of the announcement mentioned in our text, they have not, up to the present time, made a distinct annunciation of the important matter mentioned in our text; namely, that the kingdom time has come; that the King is present and has assumed the authority; and that his work is henceforth to be accounted the chief factor in connection with all of earth's affairs;—as leading up to the great disintegration of present institutions in the approaching time of trouble which shall make his people willing to hear his voice—when many nations and people shall say, "let us go up to the mountain [kingdom] of the Lord's house; he will teach us of his ways and we shall walk in his paths"—when he "will turn to the people a pure language [a pure word of instruction which they can understand—in contrast with the present mysticism and confusion] that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9.

The volunteer matter prepared for this present year (the issues of our journal for February 15 and March 15) had already been prepared, and contracts had already been made for a million copies of these issues, in equal parts, for this volunteer season, which will begin immediately after the Memorial—April 27th—before we thought of how wonderfully this year's distribution will agree with the declaration of out text. The matter was called to our attention by one of the brethren of the office force. Here will be a million voices proclaiming throughout the nominal church (symbolic heavens) the great message of this present time; namely, the second presence of our Lord as the reaper of the harvest of the Gospel age, gathering the wheat into the "garner" and destroying the tares (as tares—not as human beings) and establishing his glorious kingdom upon a firm foundation of righteousness and equity, for the blessing of every creature redeemed by his own precious blood. These voices summarize in a brief way some of the testimonies of the Scripture respecting the presence of Christ, its time, its order of events, and his final manifestation in the glory of kingdom power. We have no assurance that the "heavens" will hear, or respond to the message, and glorify God on this behalf; indeed we can only expect that at most only a remnant will be counted worthy to understand respecting the great work of God now in progress—just as only a few in the end of the Jewish age were found worthy to understand and appreciate the truths concerning their harvest time.

THE PRIVILEGE OF THE SERVICE

Referring to the reapers of the Jewish harvest, his faithful disciples, our Lord said, "He that reapeth receiveth wages and gathereth fruit unto eternal life." The same words are evidently applicable in this present harvest: it is a privilege to serve our Lord at any time and in any manner, but a special privilege came to the faithful in the end of the Jewish age; and similarly a special privilege of service has come to God's people now, in the end of the Gospel age. The message may indeed be resented, and those who promulgate it may be spoken evil of and persecuted, as were the apostles and faithful brethren in the past; but what of this? Shall we not like them and like our Lord "learn obedience" by the things which we may suffer for the truth's sake? Shall not we also learn to "rejoice in tribulation" and to "count it all joy" when our names are cast out as evil, and when all manner of evil is said against us falsely for Christ's sake? Yea, verily! We do rejoice, and we will rejoice yet more, in the great privilege granted us of being co-laborers together with God in this grandest and most momentous day the world has ever known.

The number of those engaging in this volunteer service is quite considerable—especially in some localities where the love, the zeal for the Lord, and for the truth, abounds greatly. (Those who cannot thus engage can find other opportunities tho none better, except, perhaps, the colporteur work.) In Washington, Toronto and Boston, are found three of the most energetic companies, probably 70 per cent of whom are so full of zeal as to be able so to arrange their affairs as to participate in this service of the truth. It is not surprising to know also that nowhere does the love of the Lord, and interest in his cause more abound than among the brethren of these three cities. The friends participating gratefully acknowledge that they have received blessings far more than compensating them for every trial and every sacrifice involved. Yes, indeed "He that reapeth receiveth wages," daily, hourly;—his service brings its rich recompense; he realizes that God is accepting his imperfect work through Jesus, and that thus he is confirming and establishing his faith and demonstrating the honesty of his consecration to the Lord, the reward of which God has promised shall be life everlasting through Jesus Christ our Lord.

* See leading article in issue of November 1, 1914.

We hope, dear brethren and sisters, that in view, of what we saw in our issue of December 1, 1901, respecting the "Three Signs" and respecting our share in the making of those signs; and in view also of what we saw respecting our privilege as reapers in the harvest, gathering the "wheat"; and what we saw respecting the gathering together of the elect unto the Lord; and what we see in this article respecting the "great voices" which are to declare the dominion of this world transferred to the Lord; and that now he is a King among the nations; and that it is our privilege to be engaged in the work of sounding forth the announcement in the "heavens";—in view of all these things we trust that fresh zeal, fresh energy, fresh courage, will be the portion of each of the Lord's consecrated ones, so that this year more than ever we may show forth the praises of him who hath called us out of darkness into his marvelous light.

Should all the Lord's people, who enjoy this light of present truth, become thoroughly awake to their privileges, it would probably require two million papers to supply their requirements during the coming season, and if this quantity should be called for, we believe that the Lord would, in due time, enable us to meet the requirements. Let us each resolve that others may do as seems proper to them; but that we will exercise our God-given judgments and opportunities in the service of the truth—as the feet members of the body of Christ "saying unto Zion,—Thy God reigneth"—the reign of the anointed one has commenced.

1902 VOLUNTEER WORK AND AMMUNITION ORDERS, 1902

Let each little group elect as its captain for this "volunteer" service the brother manifesting the greatest executive skill and judgment. Ascertain how many "volunteers" you can secure. Meet weekly for conference, prayer and encouragement. Estimate the quantity of papers necessary to serve the attendants at all the churches you can serve, and order from us at once *one-half* of these. Order the remaining half one month before you will be ready to use them.

The object in having the two different papers for this year is, to avoid sending duplicates into the homes—because members of the same family usually leave church together. We will send the papers of equal parts in each bundle; but when you open the bundles, please, first thing, separate the two kinds and then combine them so that each paper of one date will be followed by another of the other date in the entire pile. Then as they are handed out they will go equally and alternately. We have no opportunity for thus mixing them before sending to you. Large orders will be filled in bundles of 800 and 1,600 (half and half, the two dates) and will be shipped by our printers by freight. Use up whatever old "ammunition" you have on hand, but order no more for this service.

WHAT DOTH IT PROFIT?

Mal. 3:14-18.

"What doth it profit me?" I hear a weary pilgrim say,
As he sinks beside his burden upon the "narrow way,"
"What do I gain," he plaintive moans, "in service of my God,
Save weary pain and labor, bearing this heavy load?
For many dreary years I've toiled through sunshine and through rain,
Through chilling winds and wintry blasts, I've suffered keenest pain,
The rocks have cut my weary feet, I've left a bleeding track,
I cannot climb this mountain side, my feet are slipping back.

Why should I suffer day by day, bearing this heavy cross?
Why may I not the 'promise' gain without this pain and loss?
I see so many all around who do not serve the Lord,
Yet they are not thus burdened and their lives hold rich reward;
Their barns are filled with plenty and their vats with wine o'erflow,
While I am made to drink the dregs of bitterness and woe."
And thus he faints upon his way, and darkness fills his heart.
O, foolish one, with "armor" loosed, and pierced by Satan's "dart"—

Dost thou not hear the Master: "The servant's like his Lord,"
O, listen to His message and heed His Holy Word:
"If ye will suffer with me, then with me ye shall reign;
He who would shine in glory, is perfected through pain."
We cannot walk with Christ our Lord and still find flowery ways,
The path that leads to Heavenly heights finds many sunless days;
The "narrow way" to Life Divine, oft leads through shadowland,
Yet the loving Master walks beside, and holds our trembling hand.

The "shield of faith" we must not fail to use as on we go,
For "darts" are flying thick and fast from the Christian's wily foe;
The world has not been "called" to walk upon our "narrow way."
The shallow pleasures they enjoy are only for a day.
O, who would covet their poor joys, or look with envious eye
Upon the flow'rs which deck their path and blossom but to die?
Happy your lot, ye sons of God! O, "Jewels" of the Lord
Press on! Nor faint upon the road that leads to your reward!

The way is weary, yet it ends in life, in bliss, in God!
Press on! Nor longing look ye back o'er the path that ye have trod.
Keep looking upward toward the "Prize," and let its glory wake
Glad "Hallelujahs" to our King, who suffered for our sake;
Who died to give us life, that we might also with Him die,
Then share "His Resurrection" and His glorious throne on high!

—Alice G. James.

NOTING DISPENSATIONAL CHANGES

Acts 11:4-15.—April 27.

"Whosoever believeth in him shall receive remission of sins."—Acts 10:43.

The news of Peter's visit to Cornelius and the baptism of the latter, a Gentile, into the Christian church, created quite a hubbub—not in Jerusalem only, but throughout Judea. Peter may have been called to Jerusalem by the brethren to give some explanation of such an innovation;—or, learning of the commotion, he may have gone voluntarily to explain the situation and to set the minds of the brethren at rest respecting the propriety of his course. He took with him the six of the Joppa brethren who had accompanied him to the house of Cornelius. This was a wise course; Peter recognized that however well satisfied he himself might be respecting the propriety of what he had done, it was but just to the brethren to give as explicit a testimony on the subject as possible—to avoid the least ground for criticism or division of sentiment in the church.

We note the divine providence which guided in this matter —that (1) it was Peter, the eldest, and in some respects the strongest of the apostles who was chosen for this service; and (2) that he was guided in judgment in respect to taking with him six of the prominent Joppa brethren. Thus does the Lord supervise the affairs of his people, while yet leaving the matter without a special direct revelation—teaching them rather by their experiences and his providential leadings. He could have sent an angel to the apostles, at the appointed time, to inform them definitely that the "seventy weeks" of Israel's favor had expired; and that now, in harmony with the divine plan, the Gospel was to be preached not to Jews only, but to people of any or every nation who might be found with "ears to hear"—with hearts to appreciate it. But to have made such a revelation would have had three disadvantages; (1) the church would thus be caused to walk by sight rather than by faith; (2) a precedent would have been established under which at any future time the Lord's people would have been warranted in expecting miraculous instruction, and thus their minds would have been diverted from the Scriptures which God intended should be the light upon our pathway; (3) miraculous instruction is opposed to thought, reflection and examination of underlying principles—so important to the progress of the Lord's people in grace and in knowledge.

We should not be surprised that the apostles would be opposed to Peter's going to the Gentiles with the gospel message; such a course was contrary to all the traditions of their nation for over sixteen centuries—seemingly in contradiction

of many of the statements of the prophets: prudence, therefore, made them beware lest the new light and blessing which they had received should mislead them into too great liberty—into license contrary to the Lord's Word. They probably called to mind that the promises indicated that God's blessings were to come to the world through Israel—"the forces of the Gentiles should come unto thee"—the "sons of strangers shall build up thy walls"—"the nation and kingdom that will not serve thee, shall perish," etc. They may also have recalled our Lord's words at the beginning of his ministry when sending forth the apostles, and subsequently, the "seventy," he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24.

In view of these things the apostles and brethren did only their duty in calling Peter to account—in seeing to it that they took no liberty with the Lord's directions—that they did not attempt to get beyond or to circumvent his arrangements. They did realize that a change of dispensation was upon them, and that in some important sense Israel was rejected by the Lord, so that only the remnant accepting Christ were now in divine favor; but they did not realize fully what this meant, nor see clearly how the Lord's promises centering in Israel were yet to be fulfilled. We can see now, in the light of providential leadings and apostolic teachings, and in the light of prophetic fulfilment, what it was not possible for them to see clearly at that time.

We can see that natural Israel was being rejected,—blinded with a blindness which would last for nearly nineteen centuries. We can see God's purpose to elect, in the interim, the spiritual seed of Abraham; taking, firstly, from the natural Israelites all found worthy; and secondly, completing the election with chosen ones selected from among the Gentiles—possessing the spirit of Abraham, the spirit of faith and obedience. We can see, that this Spiritual Israel was not fully explained through the promises and through the prophets; but that the elect church in the prophecies was counted in the Messianic promises—as members of the body of Messiah of which Jesus is the Head, "God blessed forever." (Rom 9:5) We can see, that not until this body of Messiah shall be complete will the Lord's promises to natural Israel have fulfilment;—then their blindness being turned away (Rom. 11:26-32), they will become the leading nation of earth, representative of the spiritual kingdom of God, the glorified church, the Messianic body: then the forces of the Gentiles will come to them, and all earthly interests will co-operate, and a blessing through Israel shall proceed to all the families of the earth.

THE CHARGES AGAINST PETER

It is rather peculiar, that the charges made against Peter were not that he had recognized Cornelius as a Christian and baptized him and his household, but that he had gone into their house and had eaten bread with them—proceedings which were contrary to Jewish custom entirely—the recognition of the Gentiles as being on an equality with the Jews—a matter which had been settled to the contrary with them, from time immemorial. Singularly, too, the Apostle Peter in his defense entirely ignored their charges and proceeded to acquit himself as though they had charged him in the way we would have expected—with receiving a Gentile into Christian brotherhood. Yet Peter's course was just the proper one, and, undoubtedly, he was guided thereto. There is a lesson in this for the Lord's people to the effect that it is always better to discuss fundamental principles and divine laws than to dispute over traditions of men and mere technical observances, customs, etc. When Peter got the fundamental features straight before the minds of all, the question of social customs was settled; whereas, if he had discussed the proprieties of the social custom, the larger question would still have been unsettled.

Peter's simple, humble, unvarnished explanation was a rehearsal of the facts in the case. He considered that the evidence which had convinced him that he was right, would similarly convince the others; and he was correct in this. He might on the contrary have "stood on his dignity" and have insisted that what he did was none of the business of the others—that he was an apostle and the eldest of them, and specially guided of the Lord; and that the Lord had even declared in advance that he should have and use the keys of the kingdom, and that as he had used the first of these in announcing the divine favor on the day of Pentecost, so now he had used the other in opening the door of favor to the Gentiles. Such a course while it would have had a great deal of truth in it, would have been an unwise one to say the least;—the humbler, kinder, more brotherly course he did take speaks well to us of his heart condition, his humility, his love to the brethren, his desire to make matters so simple, so clear, so explicit, that none could have any occasion for stumbling over his action. Had he been arrogantly disposed, a great breach in the church might have resulted;—but no; the Lord was at the helm, and had Peter been out of proper condition of heart would not have used him, but some humbler brother for this service. There is a good lesson in this for us all—especially for such as are chosen leaders of the various little companies of the Lord's people: the lesson, is humility, brotherly kindness, love. Any appearance of haughtiness, anything dictatorial in manner or tone would be unbecoming in any of the Lord's people, but especially so in any seeking to serve him: leaders manifesting a haughty spirit should be considered, in that respect and degree, unsuited to the position they fill,—while those who manifest the humbler manner and spirit of Peter on this occasion, should be proportionately the more esteemed by all.

Peter rehearsed his experiences, the Lord's leadings, going into the smallest details, so that the brethren might have the benefit of the situation as fully as though they had been in his stead; and to their credit, the record says, that, when they had heard the particulars, so far from further murmuring against Peter or finding fault with his course, they glorified God. This shows us clearly that their opposition to the extension of the gospel favor was not the result of any narrowness or meanness of heart; but was the result of conscientious conviction respecting the divine program. They were gradually learning the lesson that a new dispensation was being ushered in, by divine providence, and their entire anxiety was that they might run no faster than the Lord's spirit, through his Word and providences, would direct them—glad, however, to note the leadings and to receive the lessons and to act accordingly.

Similarly, we today are living in a time of changing dispensations; similarly, the Lord's providence is now guiding his people to a clearer appreciation of his plan—to a discernment of certain changes of dispensation now in progress: First, that as in the end of the Jewish age the nominal systems of fleshly Israel were rejected of the Lord, and ignored, so now the nominal systems of spiritual Israel are rejected of the Lord, and all "Israelites indeed" are being gathered out of them. Second, as it was a difficult matter for the Jews to realize that divine favor would extend beyond their nation to the Gentiles, so now it is a difficult matter for Christian people to comprehend that divine favor does not end with the election of the Christian church; but that, on the contrary, the blessing of all the families of the earth must there begin; and that the new dispensation, the Millennium, in which this favor to the world is to be bestowed by the church, is nigh, even at the door. As Peter was patient in his explanation of the Lord's providence and leadings in respect to the greater lengths and breadths of divine favor, so now it behooves all of the Lord's people to be very patient, very gentle, and as wise as serpents in presenting to their fellow Christians, true Israelites, the evidence which the Lord's providence has furnished to us, in respect to the world-wide blessings and their nearness. Our Lord's words are applicable, "Be ye wise as serpents, harmless as doves."—Matt. 10:16.

Peter explained to his hearers the simple Gospel message which he had presented to the Gentiles, and which they had so gladly received; that it was in no sense a perversion of the message preached to the Jews, and in no degree were any of the Gospel's conditions modified to win Gentile approval; it was the same gospel that had blessed them which now refreshed and blessed the Gentiles. He told them of his surprise when the Lord manifested his favor toward the Gentiles by bestowing some of the gifts of the holy spirit upon them—similar to those bestowed upon the Jewish believers at Pentecost and subsequently transmitted through the apostles. He declares that this manifestation of divine favor called to his mind the words of the Lord, "John indeed baptized with water; but ye shall be baptized with the holy spirit." (Acts 1:5) By this he understood clearly that the holy spirit baptism was of much greater importance than water baptism; and he understood, further, that only the "*you*" class would be baptized with the holy spirit; and hence he could not logically ignore the fact that the Gentiles having received the same spirit must be in the Lord's estimation reckoned as members of the same body of Christ, and eligible to baptism, etc. He concluded his argument with a question which must have appealed to all of his hearers; "Who was I that I should withstand God?"

The whole company agreed, that Peter would have had no right to withstand the will of the Lord; but that every propriety called upon him to conform his teachings and his conduct to the Lord's arrangements; and so under this wise presentation the entire company came into full harmony of heart and mind, on an important subject which, had it not

been properly handled, might have meant rending and discord in the early church, and have made two or more factions of those who were at heart desirous of being right and in accord with the Lord's will. Let us each and all resolve to follow Peter's example in every such matter, and thus to study the welfare, the best interest, the peace, of Zion.

The decision of the conference was, that the evidence educed by Peter was unquestionable, that a new step in the divine plan had been taken, and that henceforth God had granted to the Gentiles as well as to the Jews the privilege of "repentance unto life." Very properly none of them thought of calling into question God's right, God's privilege in this matter of granting repentance unto life. These faithful brethren were not disposed to run into either of two extremes common to some today—they neither claimed that God was bound to give his favors only to Israel, nor on the other hand did they claim that he was bound to make a free offer of repentance unto life to everybody alike. Some today go to even a greater extreme than this, claiming not only an opportunity for repentance unto life to all, but that God must eventually and everlastingly save all—grant all everlasting life. Let all the Lord's people beware that they do not attempt to dictate to the Almighty; that they recognize him as a sovereign, and seek to know his will, and not to dictate according to their wills.

The brethren evidently drew the lesson which the Lord wished them to draw; namely, that God was thenceforth willing to grant forgiveness of sins to Gentiles as well as Jews who would repent and seek to be in harmony with him. There is no suggestion in this of coercion nor acceptance upon any other condition than repentance and pardon of sins; and this implies faith in the Lord Jesus and in his work as the ransom for sinners, and turning to God with full sincerity of heart, to know and, as far as possible, to do those things which would please him. This is still the position of the Lord's people and must be to the end of the age; it is the established principle underlying all of the Lord's dealings and promises.

Our Golden Text is in full accord with this. The remission of sins, typically, year by year, was Israel's favor only, for centuries; and when the real sacrifice for sin had been offered, the privilege of repentance unto remission of sins, tho confined for a time (three and a half years) to the Jews was thereafter thrown open to all alike—"He that hath an *ear* let him hear" the message. There is no other means of approach to God than through the remission, the covering of our sins; and there is no other means of covering than through faith in the precious blood of Christ. "No man cometh unto the Father but by me." "There is none other name under heaven given among men whereby we must be saved." All suggestions therefore of salvation without a belief in Jesus,—all suggestions of salvation of the heathen in ignorance, all suggestions of there being no necessity for a knowledge of the historic Christ,—all suggestions that a recognition of the Christ spirit of righteousness is sufficient,—all suggestions of harmony with God through any other than the one, appointed, "Mediator of the New Covenant,"—receive a thorough condemnation in the words of this text. The entire plan of God sets forth and honors not only divine justice, wisdom, love, and power, but it likewise sets forth and honors the Lord Jesus as the only way by which access may be had to the Father, and by which everlasting life may be attained by any. In view of these limitations, how comforting are the assurances of the Scriptures, that for the vast majority of our race the time of knowledge and, hence, the time of probation for everlasting life is future; during the Millennium. In that, their "due time," all the deaf ears shall be unstopped and all shall hear the voice of the Son of Man (and his bride, glorified) directing the right ways of the Lord;—"and they that hear [obey] shall live."—It is a further cause of joy that this blessing and opportunity for resurrection to perfection, under the judgments of such gracious judges, is to extend also to "all that are in their graves."—John 5:25, 28; 1 Tim. 2:6.

"THE DISCIPLES WERE FIRST CALLED CHRISTIANS AT ANTIOCH"

Acts 11:9-30.—May 4.

"The hand of the Lord was with them; and a great number believed and turned unto the Lord."

Antioch, at the time of our lesson, was the third city in the world in rank of commercial importance and population, the latter being estimated at 500,000. Its situation was about 300 miles north from Jerusalem,—a long distance in those days of foot and camel and sailboat traveling. It is noted as being the first city outside of Palestine in which a Christian church assembly was formed; and indeed, we might say that as Jerusalem was the center of influence in Palestine, so Antioch became a center of influence as respected the gospel amongst the Gentiles. It seems that the start of the work of the Lord at Antioch, the little spark of light and truth which started that important work, resulted from the persecution at the time of Stephen's death. Some of those forced out of Jerusalem by the persecution settled in Antioch, and, of course, they could not live and walk in the light of the Gospel without letting the light shine out for others. This at first was done only toward those who were of the Jewish faith, for in a large commercial city such as Antioch there were sure to be large numbers of Jews. We know not how many of these were reached with the Gospel; but it was confined to them, surely, until the end of Israel's seventy symbolical weeks—until A. D. 37. At the same time that the Lord was sending Philip to the Samaritans and to the Ethiopian eunuch, and opening the door to the Gentiles through the Apostle Peter, he was ready to open the door to the Gentiles everywhere; and under the leading of divine providence some of the Christian Hebrews got the proper thought at the proper time,—that a Gentile who would receive the Lord Jesus, and conform his life to his teachings, could be classed as a disciple equally as tho he had been born a Jew. The work thus started amongst the Gentiles at Antioch spread considerably, the Gentiles seeming to take more notice of it than had the Jews to whom the gospel was first preached, and, as our Golden Text assures us, large numbers believed. There is a lesson here, to the effect that while the Lord made clear to the apostles first the matter of receiving the Gentiles into the church, he, nevertheless, did not confine his message to them, but was willing to use any convenient disciple no matter how humble, as a mouthpiece for the truth, and was pleased to bless the consecrated ambassadors and their service. So today let each and all of the Lord's people be alert to notice opportunities for service, and let those who occupy a position as teachers in the church emulate the example of the apostles, who manifested no spirit of jealousy in respect to this broadening of the work—rejoicing, rather, at the spread of the good news by whatever instrumentality the Lord might be pleased to use. This is the true spirit of discipleship, the spirit of humility. It is in accord with the Apostle's words, "In honoring preferring one another;" "Rejoice not in iniquity, but rejoice in the truth."

The news of the Gospel going to the Gentiles at Antioch, and that large numbers were turning to the Lord, reached the church at Jerusalem—the head-center of the Christian work, so to speak. The apostles and all of the brethren had already been prepared by the Lord's manifest dealing in the case of Cornelius, and this, undoubtedly, would take away from their surprise and largely correct any prejudice on the subject of the Gentiles as fellow-heirs of the promises which had previously pertained to them alone. Nevertheless, we note that the record does not say that this news caused rejoicing in the Jerusalem church. We may infer, therefore, that they heard with some considerable trepidation that large numbers of the Gentiles were attaching themselves to the faith, and may have reasoned that this would have an injurious effect upon the cause they loved to serve—inasmuch as the Jews would say, Yes, your message is good enough for the barbarians or the Gentiles; it takes hold of the non-religious; but it attracts very few of the deeply pious of God's chosen people, to whom belong the promises and the covenants of the Lord, etc. It would appear, then, that the original motive in sending Barnabas to Antioch (visiting other intermediate churches en route) was that he might see and judge of the true condition of things, and give some report as to whether the new converts were worthy in their lives and characters to be recognized as fellow-heirs with the saints. Barnabas, when he had come, took note of "the *grace of God*," manifested amongst the believers at Antioch—it must have been manifested not only in their faith in the Lord as their Redeemer and Master, but also in their conduct as disciples or followers of Jesus. It is written, "He that hath this hope in him purifieth himself even as he is pure," and we may suppose that Barnabas quickly discerned the cleansing and sanctifying power of the truth amongst these believers at Antioch, and thus realized that the cause, instead of being hindered by such accessions, would be honored. We read that he was glad; and we may assume, altho it is not stated, that he promptly made a report to the brethren at Jerusalem, and that they were glad also. A good man, out of the good treasure of his heart, is always made glad by evidences of God's grace operating in himself and in others. It is one evi-

dence of the possession of the holy spirit, and that in good measure, when we rejoice in all good things—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." —Phil. 4:8.

The apostles evidently made an excellent choice when they sent Barnabas. We remember that he was a Levite by birth, and this, unquestionably, would make him very careful of every Jewish interest connected with the faith, and, undoubtedly, he was well learned in the law. We remember, too, that he was a native of Cyprus, an island in the Mediterranean Sea, near Antioch. Born thus at a distance from Jerusalem, amongst Gentiles, he was probably a broadminded man, as well as familiar with the dialect of the people of Antioch, and added to these good reasons for sending him, was a fourth; namely, his beautiful character, his helpfulness as a brother and a teacher in the church. We remember that he sold a part of his property in the interest of the poor in Jerusalem. We remember, too, that he received the name Barnabas as a title of love and respect in the church, which thus designated him "a son of consolation," a "helper." The fact that this good man was glad, is an assurance to us that the conditions he found in the Antioch church were good conditions, for a good man "rejoiceth not in iniquity, but rejoiceth in the truth."

Barnabas at once overflowed toward the Antioch brethren, and in the same comforting and helpful manner as at Jerusalem he *exhorted* them all. The Greek word here is from the same root as his name, and signifies comfort, stimulation, assistance. No doubt he saw various things needing to be corrected; but instead of beginning with fault-finding, instead of lacerating their feelings and chiding them, he began, properly, by acknowledgment of what he saw in them as a cause for rejoicing. His comforting message was to the effect that they should cleave unto the Lord with purpose of heart. The word "cleave" here in the Greek signifies to glue, to adhere. He wished the dear brethren, new in the truth, to see to it that their hearts were firmly united unto the Lord, that their minds were fully made up, that their consecration to him was complete. This was the matter of first importance. Later on he might show them kindly, gently, certain weaknesses of the flesh to which they were addicted; or their hearts being more firmly united to the Lord they might very speedily see these inconsistencies of themselves, without a word being said. The point we would impress is that it was not a restraining of the flesh, nor a perfecting of it, that was sought, but a much deeper work of grace than this; a purity of heart, of intention, a heart-adhesion to the Lord. We today cannot do better than follow this same course in our endeavors to do good unto others as we would have opportunity. The brethren needed strengthening rather than tearing. They needed building up in the most holy faith and love. They needed encouraging in heart-adhesion to the Lord, and that criticisms of the flesh come in afterward gradually and very carefully and kindly. There were three elements co-operating which made Barnabas so suitable a person for this service, and the same three elements in any of us today will surely make us able ministers of the truth. Those elements are stated here; viz., "He was a good man [moral, upright, reverential] full of the holy Spirit [he had not received the grace of God in vain; it was in him a living power, the new mind guiding and controlling in all of his affairs] and of faith." However good a man may be, and however much of the Lord's character and spirit he may have, faith is essential. "Without faith it is impossible to please God." Let us strive to have all of these qualifications in our ministry, that we may be true sons of consolation, helpful in the Lord's service, and to his people wherever we may be. No wonder we read that as a result of his labors at Antioch much people was added unto the Lord!

The last we heard of Saul of Tarsus (Acts 9:30) was that after the opening of the eyes of his understanding, after he became the disciple of the Lord Jesus, and had preached in Damascus, and then in Jerusalem, his life being endangered the brethren sent him down to Caesarea, and then probably by ship to his native city, Tarsus. We are not informed regarding the nature of his work in his home city, but can readily suppose that one of his character and disposition would not long remain idle. And if the sphere of outward activities was a narrow one we may be sure that his mind was active in the study of the divine plan, and that his great heart was active too, in comprehending the divine grace and considering ways of service. He was in Tarsus while Barnabas was at Antioch, and the latter now had in mind the talents, the force, the logic, of Brother Saul, whom he had met in Jerusalem, and he concluded that Tarsus being not very far from Antioch he would look him up, interest him in the service of the Antioch church, etc. He probably remembered that Saul's ideas were extremely broad in respect to the gospel—too broad, perhaps, for the brethren at Jerusalem to fully appreciate him when he was amongst them. But by this time all the brethren, and especially large-hearted Barnabas, had come to see the divine plan in a broader light—more nearly as Saul of Tarsus had comprehended it. Barnabas concluded that the conditions at Antioch were just such as would deeply interest Saul, and that the brethren there would be greatly profited by his assistance. He found him; he brought him to the church at Antioch, where his influence was no doubt great for the good of all. We rejoice in noting the heart nobility of Barnabas. Many Christian men of smaller caliber would have reasoned themselves into a different course, and a wrong one; saying, As it is, I am the chief one amongst the brethren here, having had larger opportunities than the others, and having had close contact with the apostles at Jerusalem; but if I bring Saul into our midst his superior abilities as a logician, as an expounder of the Scriptures, will cast me quite into the shade, etc. Brethren who reason thus are misguided by their own selfishness. They forget that the Lord's work is in his own hands, and with such a spirit they could neither please him nor be prospered in his service, and that the reactionary effect upon their own hearts would be a serious one. All of the Lord's people should be noble and unselfish; and the closer any of us approximate this character the more will we be loved of the Lord, the more will we be loved of the brethren, and the more useful will be our sphere of influence for righteousness, for truth, for the Lord.

DISCIPLES WERE FIRST CALLED CHRISTIANS

It is noteworthy that our Lord never gave any name to his people; he called them disciples, which signifies pupils, learners. The apostles have applied to the church various terms, "church of the living God;" "church of God;" "church of Christ;" "the church;" but gradually the name "Christians," identifying God's people with their Redeemer and leader, came to be the general name throughout the world. It is a pity that any have thought it necessary to adopt any other names than these, common to the entire church of Christ, or to use these names in a sectarian manner. Evidently the name Christian should represent one who trusts in Christ as the Messiah —one, therefore, who trusts in him also as the Redeemer, and who accepts all the fundamental doctrines of the Scriptures, based, as they are, upon these two declarations—(1) that men were sinners, needing to be redeemed before they could be acceptable to God, and that they were redeemed by the precious blood of Christ; (2) that they have accepted the name of their Redeemer, and are seeking to walk in his footsteps. There was a start toward sectarianism in the early church, some saying, I am a Christian, but of the order of Paul; others, I am a Christian, but of the order of Apollos; others, I am a Christian, but of the order of Peter, etc., But the Apostle promptly rebuked this spirit, assuring them that the relationship in Christ was all that was necessary; that neither Peter nor Paul had redeemed them, and that neither, therefore, could occupy the place of a head to the church. The Apostle, furthermore, calls our attention to the fact that such a spirit on their part was an evidence of that much of carnality still remaining; that much of a worldly partisan spirit contrary to the thought and teaching of the holy spirit. It is to be regretted that ever since the Reformation times this spirit has prevailed to a large extent, some taking the name of Luther, others of Wesley, others of Calvin, others non-personal, but nevertheless, sectarian or party names, as Methodist, Presbyterian, Congregational, Baptist, etc. We are not claiming that those who do these things are wholly carnal, without the Lord's spirit, but we do claim with the Apostle that a disposition to such a partisanship is contrary to the spirit of the Lord, and to that extent is carnal, fleshly, and should be overcome by all who would be recognized of the Lord as overcomers.

Let no one misunderstand us to advocate one sect or party as instead of many. On the contrary, we know that if there must be sects there is an advantage in having many, as they serve to keep each other within more reasonable bounds, serving to some extent to hinder gross arrogance and persecution. What we ought to have is one church, one household of faith, accepting the plain fundamentals of Scripture, and with limitations as to acceptance of more or less conjectural views outside of those fundamentals—all fraternizing, fellowshipping each other, and all known as Christians, and thus separated from all who deny the atonement, from all who deny the results of the atonement in the resurrection, and from all who deny the propriety of a newness of life in the present time. In this view of the matter each individual Christian would have an independence as respected his own thought,

aside from fundamentals which are clearly stated in the Scriptures.

BENEVOLENCE A FEATURE OF PIETY

In view of the fact that the condition of the Antioch church made Barnabas glad, and in view of the instruction and assistance rendered it by Paul and Barnabas, we are not surprised that it was a living church instead of a dead one, and we are not surprised that, an opportunity offering through a famine especially affecting the vicinity of Jerusalem, this congregation of believers at Antioch was prompt to make up a relief fund and send it to the church at Jerusalem, as an expression of its love and sympathy and oneness of spirit. It is more blessed to give than to receive, not only as respects the sentiment of the matter, but the results are still more blessed. No doubt the contributions sent were a comfort and a help to the Jerusalem brethren, but the blessing to the givers we may be sure was far greater. The Lord would reward them, and that in proportion as they had given, at some sacrifice as respects earthly things, luxuries, etc.

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
All thy handful still renew;
Scanty fare for one will often
Make a royal feast for two."

We do not mean to say that this principle could be worked out now, under present conditions, with the nominal church full of "tares," and thoroughly soaked in false doctrines. What we do mean to say is that had it not been for the sectarian spirit which early crept into the church after the death of the apostles, there would not have been the present numbers of tares, professed Christians, nor the same amount of false doctrine discounting the true. Ambition for numbers and for influence led to the formulation of doctrines which attracted the tares into the church. Without these false ambitions, and with the fundamentals of the ransom and full restitution clearly recognized by all, the nominal church today would be amazingly smaller than it is, but it would be comparatively pure, and it would be at one with itself, and there would be no desire for any other name than that of the one Lord and Head.

The question then may arise, In view of this what should we do? Should we join with those who are trying to form a federation of all the churches? We answer, No, for two reasons: First, because common sense tells us that such a union as is proposed is not along the principles which the Lord laid down, but is merely a human expedient. (Second) The Lord's Word shows us an illustration in the harvest time, and that it is not the time for organizing, etc., but a time for reaping, separating, threshing, winnowing, and gathering into the barn of the true wheat—the time also in which the tares will be bundled for the day of burning or great time of trouble with which this age shall close.

Our proper course is to separate ourselves from all the Babylonian systems and to "stand fast in the liberty wherewith Christ has made free," and to own no other name than his, and to accept no other standards than those of his Word. Our duty, after coming ourselves into this position, is to help others into the same liberty, and to avoid putting restraints upon the brethren, or making tests of any kind, except such as are fundamental—faith in the ransom and full consecration to the Lord, which would include an honest desire to know the meaning of his Word. There can be no danger amongst such as are taking this position, and where only this class is recognized as the church, and where this liberty wherewith Christ has made us free is strictly observed.

LETTER OF INTEREST

Dear Brother Russell:—

Having just finished carefully reading the recent "*Watch Tower*," and with profit comparing spiritual things in them with the spiritual things contained in the Book (1 Cor. 2:13); and having found much food, both milk and meat (Heb. 5:12-14), I discovered among the papers in the hotel in Mt. Jewett, the March, 1902, number of "*World Wide Missions*," a twenty page monthly, now in its fourteenth year, and which from its attractive appearance bade fair to furnish an appetizing dessert to the full meal just partaken. But I studied its aggressive frontispiece and turned its pages in disappointment. At her bare cupboard Mother Hubbard's poor dog was equally fortunate; no food was there, not even a discussion of the Sunday School lesson.

What it did contain was five portraits of as many Reverend gentlemen, and two groups of missionary subjects; ninety-four articles of various lengths concerning meetings, work, services, revivals, conferences, discipline, rum and opium, church erection, impecunious missions, money, Buddhist opposition, addresses, colleges, health and food, Epworth League, charcoal, one short poem, New England, China and war, travels, Africa, Europe, Mexico, Korea, Porto Rico, Chicago, self-denial, charity, mission-giving, benevolence and six complimentary notices and six personals; it believes they are just on the eve of success in China, and that by proper effort the world will be evangelized during the twentieth century. There was much regarding persons and things, in which the first person, singular and plural, predominated; and finally, six and one-half of its twenty pages were devoted to thirty-eight miscellaneous and illy selected advertisements.

The brethren who edit the paper seem full of zeal; but, alas! it does not appear to be according to knowledge (Rom. 10:2). There was not a single Scripture reference, nor did I notice any Scripture quotations. They were very anxious to prevent the use of profanity, liquor, opium and tobacco, but the coarser sins are not mentioned, while the more refined, as envy, lust, gossip, are overlooked. Meekness is mentioned approvingly, as an adjunct to benovolence, and for the benefit of the missions' coffers; but love, joy, peace (Gal. 5:22, 23) receive little attention. "Zions Watch Tower," on the contrary, contains of Scripture references nearly a thousand a year, and of quotations several times as many.

But if we are more favored by the light now due and shining upon us from the pages of the Bible, the "Dawns" and the "Towers," we have nothing of which to boast, nothing that we have not received (1 Cor. 4:7); and we may well remember with fear that our duties and obligations increase as we advance from opportunity to knowledge, and from knowledge to still farther opportunity. Will you not pray for me, dear brother, as I do daily for you, that this wonderful glorious opportunity and light may not have come to us in vain.

With Christian love, Your fellow-servant,

Wm. M. Wright,—*Pennsylvania.*

AN INTERESTING QUESTION ANSWERED

LIFTING THE CURSE

Question.—When and how is the Adamic sentence lifted from the human race—the church and the world?

Answer.—This subject has been treated at length in *Dawn* Vol. V., and also in our issue of August 1, 1901. For these reasons our answer here will be brief, for so large a question.

(1) The legal condemnation of the race has rested upon the world since Adam's disobedience, and this has led to the actual sufferings and dying of mankind. There is a difference, however, between the legal and actual "curse." The legal curse or sentence went into force against Adam immediately after he had sinned, but the effects of that legal sentence in pain and suffering came on him and his posterity gradually, and are still with them. Similarly, there will be a difference between the cancellation of the legal sentence and the rescue of man from the difficulties which came upon him as the result of the legal sentence.

(2) The work of Christ, the work of the atonement, embraces both of these features—man's release from the legal sentence of the divine law, and subsequently his release from the actual pains and weaknesses which came upon him as a result of that divine sentence. Our Lord's death was a full offset to the sentence against Adam, and could have been so applied at once, had this been the divine arrangement. If so applied it would have canceled at once the legal sentence against man, but it would have done nothing in the way of recovering him from his fallen and dead condition—that work of restitution is separate and apart from his redemption or purchase from the curse or legal condemnation of the law.

(3) Instead of applying his death at once, as a full cancellation of the legal penalty against the race, the teachings of the Scriptures give us the thought that our Lord Jesus presented the whole matter of his death sacrifice on man's behalf before the Father, and that it became a credit on his account, but that it was not yet applied to the world. The next

step in the divine program was the arrangement for the justification of the Gospel church—not actually, but by faith, reckonedly. So many as believed, so many as accepted Jesus, were reckonedly justified—reckonedly had the legal curse lifted from them, tho they were actually allowed to remain under the weaknesses and difficulties resulting from that curse. To such of these, reckonedly justified ones, as made full consecration of themselves to the Lord, the privilege was granted of walking by faith in the footsteps of Jesus, and being conformed to his sacrificial death;—the promised reward for this being a share in the Lord's glory, honor and immortality. But not until the last member of this elect body of Christ shall have been accepted as faithful will this Gospel age of sacrifice terminate.

(4) As the Apostle explains, the Lord is reckoning that the various members of the body of Christ are filling up a measure of the afflictions of Christ (they are joined with him in the atonement sacrifice; not that their sacrifice could have been acceptable with God at all without that of their Lord Jesus, but that they are acceptable to God through and under the merit of his sacrifice). "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, *acceptable to God,* your reasonable service." (Rom. 12:1) When the church's sacrifice is complete the whole work of suffering for sin ends, and forthwith the church will be received to conditions of glory with her Lord, in the first resurrection, as he was received by the Father from the dead after he had finished his sacrifice. Then, according to the Scriptures, the Lord will appropriate on behalf of the whole human family *so much of the merit of his own sacrifice,* and of the entire sacrifice of the church, as Justice could demand, and Justice will be fully satisfied of all its legal claims against mankind.

(5) As a result of such a legal satisfaction of the claims of Justice, early in the Millennial day, there will be no hindrance whatever to prevent the institution of the restitution arrangements which God has provided in Christ and the church, and of which all the holy prophets have spoken since the world began.—Acts 3:19-23.

(6) Thus seen, the curse or condemnation for Adam's sin will be no more—as a legal sentence against mankind from thenceforth forever. Full atonement will have been made and accepted, for the sins of the whole world.* But this will not mean that the effects of the curse will then instantly disappear; just as if a man imprisoned for crime by an earthly court lost his hair, his sight, his hearing, and in general his entire health, while serving out the imprisonment; if he were then pardoned and set free the pardon would not restore to him his hair, his sight, his hearing, all his health. These must be sought for in some other direction. Justice is not responsible for their loss, and has nothing to do with their restoration. The freed man must look for some good physician. Just so with the race and its release from the sentence—from the condemnation to death. It must also look to the "Good Physician." And this is just what God is providing for the world in the glorified Christ—a wonderful and faithful Prophet, Priest and King—to rule and bless and uplift the redeemed world, or so many of the race as will accept his just and gracious terms.

(7) Here, then, we see the distinctions between Christ, the Redeemer, and Christ, the Life-giver. We were redeemed by the sacrifice of Christ, and through the merits of that sacrifice all will be freed from the condemnation; and then, as the Life-giver, he who previously redeemed will restore as many as will accept his favors, bringing them back to the conditions of perfection from which they fell—back to a condition in harmony with their Creator, and thus back to a condition of at-one-ment with God by the close of the Millennial age.

* See *"Tabernacle Shadows of Better Sacrifices."*

VOL. XXIII ALLEGHENY, PA., MAY 1, 1902 No. 9

YEARLY RECKONINGS—SPIRITUAL ACCOUNTS

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they can not be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered."—Psalm 40:5.

Business men are at great expense to secure accuracy in their accounts. Millions of dollars are spent every year in details of bookkeeping, an important part of which is to enable proprietors to know definitely upon which items of their business there is a profit, and upon which there is a loss,—to the intent that the profitable branches may be increased, and the unprofitable ones corrected. This is admittedly a wise procedure.

If the case be such with those who are seeking temporal wealth and its honors, how much more careful accounting should be attempted in connection with spiritual matters! The Lord's people are not merely seeking for wealth, which will last for a few years, and then must be parted with—at the tomb, if not sooner;—they are seeking for the riches which perish not, and which thieves do not break into and steal. More than this, with the heavenly riches they are assuredly seeking also heavenly honors and glories—even joint-heirship with the King of kings and Lord of lords, in the Millennial Kingdom, and in the glorious opportunities which it will bring in connection with the promised blessing of all the families of the earth.

The general settlement day with the world is at the close of the old year, and the beginning of a new one, but with the church an equally appropriate occasion, or, indeed, a still more appropriate one, comes with the annual remembrancer of our Lord's death as our Passover Lamb—and of our participation with him in his sacrifice; and in the Easter celebration of his resurrection, and of our figurative rising with him to walk in newness of life—in prospect of the actual resurrection in which, if faithful, we shall be changed in a moment, in the twinkling of an eye, to be like our glorious Redeemer, to see him as he is, and to share his glory.

Let us see how our spiritual accounts stand for the year past—since last we broke together the emblems of our Redeemer's sacrifice and of our own participation with him. Let us note whether or not the year's experiences have brought us nearer to the Lord, or have in any measure separated us from the warmth of his love and fellowship, and from fellowship with fellow members of his body. Every year should find us nearer to the Lord, not only in the purposes of our hearts, but in the conduct of our lives,—nearer to the perfect standard. We should be making progress, growing in all the graces of the spirit, and growing also in our knowledge and appreciation of the Lord and of his wonderful plan.

We trust that each reader, as he takes a conscientious view of the situation, whichever way he feels that the balance stands (favorable or unfavorable, as compared with a year ago), can nevertheless thank God that by his grace we are what we are, and where we are;—still *his,* with *hearts* striving for things of the spirit, and not for things of the flesh. If any have slipped to some extent backward, let such thank the Lord that matters are not worse than they are, that they have not wholly let go of his hand, and relinquished their share in the exceeding great and precious promises of his Word. Let them thank God that this day of reckoning and reviewing of accounts finds them desirous of being on the Lord's side, and making a better record during the year before us. Let us look together at our text, and see if we cannot join heartily with the Prophet in the sentiment expressed. He divides the subject into two parts: (1) Thankfulness to God for his wonderful work of grace already done or accomplished; and (2) for his thoughts, his plans, his purposes, toward us, which are not yet accomplished and which we have grasped by his promises, with our arms of faith.

Looking back at the things that God already has done for us, we see that the Prophet has defined some of these, saying, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock and established my goings." (Verse 2) If we can apply this heartily to ourselves, what a cause it is for thankfulness. As we look about us and see the whole world lying in the Wicked One, without God and having no real hope,—merely vague impressions—and when we look back and see how the Lord has delivered us from the horrible pit of condemnation and sin, how he has had mercy upon us and delivered us, and established our feet of faith upon the rock foundation, Christ and his redemptive work, well may we give thanks, and tell his mercies all abroad. Looking back we may see that happy day that fixed our choice upon our Saviour and our God, as being the time from which our goings have been *established,*—our course no longer vacillating. It was there that we obtained a fixed purpose, a ballast which has hindered us from being upset when tossed, hither and thither, by the varying winds of philosophy and human speculation. Praise God for this which he already has

done for us! No wonder, as the Prophet proceeds to say, we realize that "He has put a new song into our mouth,—even praise unto our God." The new song is not one of doubt or of fear, nor concerning anguish of sinners; but a song of God's justice and mercy and love,—reasonable and harmonious in its every cadence. Thank God! It has brought a new life to us; a new pleasure in life, as well as new aspirations and new hopes for others as well as for ourselves. We can never thank the Lord enough for the blessings which we have already received at his hands—for the things which he has already done for us.

And yet the things that we already enjoy of the Lord's favor we are assured are but a foretaste of the blessings yet in reservation for them that love him—blessings which eye hath not seen, nor ear heard, neither hath entered into the heart of man to see or appreciate, but which God hath lovingly declared, and which we grasp by faith, seeing through a glass only obscurely, as yet, the glory, honor and immortality promised to the faithful. What we now have are not realities so much as promises and hopes. Present experiences being but the beginning our comfort, we agree with the Prophet that the number of God's favors cannot be reckoned, computed. We are exceedingly his debtors; we can never discharge the obligation. But then we are his children; he is pleased to *give* us these things, and his request in return is that we shall act toward him in such a manner as will betoken our gratitude, and that we are indeed his offspring, begotten of his Spirit.

Let us proceed in our calculation of present assets, and in our balancing of the year; and let us not be content simply with generalities in the balance. Let us retrospectively scrutinize the privileges and mercies enjoyed during the year, and the use we made of them and the blessings we derived. Let us carefully note which features of our daily course have been most helpful to us, and which have to any extent retarded our spiritual progress, hindered our fellowship with the Lord, prevented our running with patience or with best results the race set before us in the Gospel. These items will necessarily vary with each individual—for no two are alike in temperament or environment. Each in his counting should weigh the advantages derived from fellowship and communion with the Lord in prayer; and should determine whether or not this feature of his spiritual interests could be advantageously expanded during the beginning year.

Each should consider, also, not merely how much time he had spent in *talking* to the Lord, but also how much time he had spent in *listening* to the Lord's voice—in searching the Scriptures; in seeking to know the divine mind, the divine plan, as it pertains to himself individually and to the church and to the world. Included in this matter of listening to the Lord's voice, he should reckon the helps to Bible study provided by the Lord through the brethren, the members of the family, the members of the one body of Christ;—remembering the statement of the Apostle, that God himself had set the various members in the body as it hath pleased him; and that he set these members for the very purpose of blessing one another, edifying the church, building it up in the most holy faith. True, we are to consider that the Apostle were set first, foremost, and hence, that their teachings are paramount; and that all other teachings are to be submitted to the test of harmony with the testimonies of the apostles and the prophets.

If any, on reckoning up, shall find that they have not made such good progress as they had hoped, or perhaps apparently less progress in the narrow way, than some others about them, let them consider to what extent this failure to progress was due to a *failure to use* the divinely appointed means for growth in grace and knowledge and love;—namely, the Word and the brotherhood. If the progress has not been so great as could be hoped, let another point be examined: see whether or not you have been as active as was possible in serving the truth. Consider that you have consecrated your entire life to the Lord, and that by his direction it is to be laid down, sacrificed, yielded up in the interest of his brethren, the church. Consider, count, reckon, whether or not you have been faithful in this matter of laying down your life during the past year—faithful in serving the church, the body of Christ, to the best of your ability. Remember that it is a part of the Lord's provision that he who watereth shall himself be watered; that he who serves the truth to others may appropriate to himself the more abundantly at the Lord's table of grace and truth.

EXAMPLES OF PROPER COUNTING, VALUATION, ETC.

In our counting let us take some hints and suggestions from the inspired apostles; let us note how they counted matters and things—which matters they set down to the profit account, and which to the loss account. Hearken to the Apostle Paul's words: "Neither count I my [earthly] life dear [precious, valuable] unto me." (Acts 20:24) Again, "I count all things [earthly] but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:8) Paul's estimation was not merely that the future glories were worthy of some loss in the present time, but that even the *knowledge* of Christ (including the knowledge of God's grace toward us through him, and the knowledge and consequent opportunities of running the race for the great prize)—was alone worth the price; he estimated that the loss of all things, in order to obtain this *knowledge* (and its opportunities), would be a great bargain. Let us thank God if we have this good asset—a knowledge of Christ,—a knowledge of his character, and a deep appreciation of it, a knowledge of the plan which centers in him—no matter what it has cost us of earthly good; if we have this knowledge, if to us he is precious, we are rich today, thank God! The same Apostle proceeds to say that already he had suffered the loss of all things and did "*count* them but dung," that he might "win Christ, and be found in him"—a member of his body.

A further suggestion as to how to count is found in the Apostle James' words, "Count it all joy, when ye fall into divers temptations, knowing that the trial of your faith worketh patience," etc. (James 1:2) No doubt, as each looks back for a year, we see that there were numerous snares and temptations in our pathway. Over some, no doubt, we gained victories readily; others perhaps we conquered with a severer struggle; and still others perhaps were only partial victories,—they were partially reverses, partially victories for our enemy.

What did these temptations bring us? What has been their value? One value, as the Apostle suggests, is the lesson of forbearance. They proved to us that we are still in the schooling time, in the testing time;—to demonstrate our loyalty to the Lord, and our worthiness, through his merit, to a share in his kingdom. All wish frequently, no doubt, that the testings were all over, and that we were accepted to a place amongst the overcomers; but patience and faith and trust are to do a refining work in our hearts, making us mellow, willing and obedient to the Lord. Let the good work go on. Let us rejoice if our trials have brought us lessons of any kind that are profitable to us,—that have tended to make us stronger in character, more firm for truth and righteousness, more aware of our own weaknesses, and more on guard against the same. Even those conflicts which have resulted in only partial victories have possibly been to our advantage. Surely so, in proportion as we contended *earnestly* against our weaknesses or against the besetments of the adversary. Even on points in which there may have been absolute failure, the result may be a strengthening of character, a crystalization of determination for greater zeal in that direction again; and a humility of heart before the Lord in prayer, which has caused us to remember the throne of grace afresh, and that thither we may flee in every moment of temptation and find the succor which we need.

The Apostle Paul summed up his account and balanced it as follows: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"—the faithful. (Rom. 8:18) In our reckoning, in our account for the year, let us similarly reckon the things which we have suffered, whether they be few or many, small or great—whatever we suffered for Christ's sake, for righteousness' sake, for the truth's sake,—let us rejoice therein, and endeavor for the coming year, to be so much more faithful in all these respects, that it may be our high privilege of suffering something further for the name of Christ, for his cause, and for his brethren,

As we reckon the profit and loss sides of the account for the year, let us be thankful that amongst the shortcomings which all may have to deplore none of *us* find one item of evil which the Apostle mentions; *viz.*, none of *us* "count the blood of the covenant, wherewith we were sanctified, an unholy [ordinary] thing." Thank God, we still appreciate the precious blood of Christ; we will appreciate the fact that we are accepted, not in any merit or worthiness of our own, but in him who loved us and who bought us with his own precious blood. Oh, how much we have to be thankful for in this one feature of our experience, even if, as we look back, we find that there have been vacillations or slips or slidings in the pathway! How much we may thank the Lord, that by his grace we still are what we are, and still have the opportunity of persevering and running with renewed zeal and patience the race set before us,—locking unto Jesus for our example.

HOW THE LORD IS ACCOUNTING RESPECTING US

Finally, in our account of matters, let us take courage from the Lord's statement respecting how he counts things, and let us count accordingly. The Apostle said himself, "I thank Christ Jesus our Lord, who hath enabled me, for that he *counted me faithful*, putting me into the ministry." (1 Tim.

1:12) Ah, yes, what a blessed satisfaction it is to us to know that while the Lord knows of our every word and every deed he is pleased to count us something different, even from our words and our deeds—something better! Our words do not always represent the full sentiments of our hearts; our conduct does not come up to the standard: after the words have been spoken and after the deeds have been done—perhaps to the very best of our ability—we realize that they have come short of the glory of God, and short of our own ideals, desires and efforts. How consoling it is to us, then, to know that our imperfect work shall be acceptable through Christ to God; that the Lord *counts* us according to our intentions, according to our wills. Praise his name! We would have no hope of coming up to any standard of perfection which he would approve, were it not for his gracious arrangement by which our imperfections are covered by our Redeemer's perfection and sacrifice, and our works accepted according to the intentions and desires of our hearts.

The Apostle rejoiced that by the Lord's counting him according to his intentions, and not according to his deeds, he was counted worthy a place in the ministry. Let us similarly rejoice, and let us remember that the word "ministry" signifies service, and the word "minister" signifies servant. Let us remember that all of the royal priesthood, all of the truly consecrated church of God, are ministers, servants of God and of each other. The Lord has put us all into the ministry; and there is a ministry, a service of kindness and of love toward the Lord, in honoring his name and declaring his righteousness; and a ministry toward the brethren, in opening the eyes of their understanding and enabling them to appreciate the lengths and breadths and heights and depths of the Lord's character. A share in this ministry belongs to each one of us, and it is a great privilege. It is a ministry or service which, if neglected, or in proportion as neglected, brings us corresponding loss in spiritual progress and character. Let us count this privilege a valuable asset, to carry over into the new year, to be used with greater diligence than ever in the service of our King.

The Apostle, in writing to the church at Thessalonica (2 Thes. 1:5), says: 'That ye may be *counted* worthy of the kingdom for which ye also suffer." Ah, yes; this is more of the Lord's counting. We are not worthy of the kingdom of God. No human being is worthy; but the Lord purposes to *count* his faithful ones worthy. He will do this through the merit of his own great atonement-sacrifice which permits the acceptance of our wills, our intentions, as instead of the perfect works of righteousness. Thank God for this generous accounting! Let it encourage us, and let us remember the Apostle's statement that those who will be counted of our Lord thus fit for the kingdom, will be such as suffer something for it. Let us then strive in a reasonable, rational manner, according to the divine Word and plan, to suffer for the kingdom's sake.

We are not to seek suffering in a foolish way by doing foolish things. We have no such example in our Lord's case, nor in the case of the apostles. It is not even necessary that we should suffer martyrdom or physical persecution. Possibly the extent of our sufferings may be the wounding of our feelings, when—"The workers of iniquity . . . whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the innocent." (Psa. 64:3) Perhaps our sufferings, even, will be still less than this, as the Apostle explains (Heb. 10:33-35): "Partly whilst ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became *companions of them that were so used.*" Let us resolve to carry this good asset over into the new year, rejoicing that we have been privileged thus far to suffer some little for the Lord's sake and for the sake of the truth, and in companionship with the brethren; heeding the Apostle's words, "Cast not away, therefore, your *confidence*, which hath great recompense of reward." God wishes us to trust him according to his promises, and will reward such faith.

We conclude this exhortation to spiritual accounting by calling attention to the Apostle's words: "We pray always for you—that God would count you worthy of this calling and fulfill all the good pleasure of his goodness, and the work of faith with power." (2 Thess. 1:11) This is our prayer for you, beloved in the Lord; and we trust also that this is your prayer for us. What more could we ask than that the Lord would count us worthy of the great high-calling of this Gospel age—to joint-heirship with his Son in the kingdom? We have his assurance respecting the terms on which he will count us worthy. We realize that the terms are very reasonable indeed, and that what we do sacrifice in conforming to those terms would be really only as loss and dross to us, so long as we were filled with a proper zeal for the Lord and his cause. And now notice the Apostle's words, that these good things which our heavenly Father has called us to receive—to prove ourselves worthy of receiving, according to his gracious terms in Christ—are not things which he offers us grudgingly, but things which he is well pleased to bestow. There was a time, perhaps, with each of us when, under misinterpretations of the Lord's Word, we supposed that coldly and heartlessly, our heavenly Father preferred not to give many blessings, and would give them to but few, and to them in a grudging manner, because impelled thereto by Jesus; and that for the great majority he had determined, before hand, that they should be delivered over to devils for an eternity of misery. Thank God for a clearer opening of the eyes of our understanding, by which now we may know him as our Father, and appreciate to some extent his wonderful plan!

And, as respects our own share, let us settle it in our hearts that these gracious things to which we are called are *"all the good pleasure of his goodness."* Let us start into the new year with good courage, remembering that if God loved us while we were yet sinners, strangers, aliens, foreigners, much more does he now love us since we have come into relationship with him through Jesus Christ our Lord;—since we are seeking to walk, not after the flesh, but after the spirit; since we are seeking to be copies of his dear Son, our Lord; since we have been begotten by his holy Spirit. Truly, faith may confidently exclaim, "All things are ours, for we are Christ's and Christ is God's!"

CONTRASTING EXPERIENCES OF THE SAINTS

ACTS 12:1-9.—MAY 11.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

Herod was a family name. There were several kings over Israel by this name; (1) Herod the Great, who flourished about the time of our Lord's birth, and who murdered the babes of Bethlehem. (2) Herod Archelaus, son and successor to Herod the Great—deposed A. D. 6. (3) Herod Antipas, another son of Herod the Great, the murderer of John the Baptist, who subsequently, with his men of war, set at naught and mocked Jesus, just prior to his crucifixion—deposed A. D. 40. (4) Herod Agrippa I., grandson of Herod the Great, mentioned in the present lesson as the murderer of the Apostle James. (5) Herod Agrippa II., the last of the Herods, before whom the Apostle Paul defended himself.—Acts 26:28.

The Herod of our lesson (Agrippa I.) was given his kingdom by Claudius Cæsar, Emperor of Rome, whom he saved from a violent death. History says of him: "He curried favor with the Jews in every way; he hung in the Temple, as a votive offering, the gold chain which the Emperor Caligula had given him; he lived in Jerusalem, and punctiliously observed the traditions of the fathers, and secured the fervent loyalty of the Pharisees. At the Feast of Tabernacles, A. D. 41, he took the reader's stand and read the whole Book of Deuteronomy aloud, bursting into tears, as if quite overcome, when he reached the words, 'Thou mayest not set a stranger over thee, who is not thy brother.' He feared that because he had Edomite blood in his veins he might incur the hatred his grandfather, Herod the Great, had borne, and took his way to gain the political favor of the Jews, who cried out, 'Do not weep, Agrippa; thou art our brother.'" Within a month after the events of this lesson he was a corpse. His tragic end at Cæsarea, whither he had gone to a magnificent festival, in honor of Claudius Cæsar, is thus summed up by Geike, from Josephus' account:—

"A vast multitude assembled to see the festival and games, and before these the king, in all the pride of high state, appeared in robes inwrought with silver threads. The time chosen was daybreak, so that the kindling sun shining on his grand mantle lighted it into dazzling splendor. Presently some of his flatterers, always at hand beside a king, raised the cry, echoing a reminiscence of the days of Caligula, 'Deign to be gracious to us, thou divine one! Hitherto we have honored thee as a man; henceforth we own thee as more than mortal!' Instead of rebuking such lying servility he drank in this adulation with high pleasure. Next moment a great pain racked his bowels. Conscience-stricken at this blasphemous folly, the poor wretch felt that the wrath of God had struck him down, and the cry arose from him in his agony, 'See, your god must now give up life and hasten into the arms of corruption!' In the Acts (12:23) we are told that he 'was eaten of worms.'"

Knowing thus much about the man, Herod, enables us to

understand why he made his attack upon the church. Although not a descendant of Jacob, but of Esau, he had espoused the religion prevalent in his kingdom, and was seeking favor with the Jews by his zeal for Judaism,—which meant, of course, his zeal and energy correspondingly against Christianity. As we have already seen, the Jews had begun a work of persecution against the church, but were hindered by their own troubles with Caligula Cæsar; but the latter was now dead, and the persecuting tendencies of misconducted fervor could again be exercised. The Lord, of course, was not subject to these conditions, and could have miraculously prevented the persecutions recorded. But, as the lesson shows, he permitted the evil to triumph in part and restrained it in part.

The Apostle James, whose death is here recorded, in few words was as a matter of fact one of the most noble and notable of the apostles. He was one of the three who usually accompanied our Lord in the most confidential capacity;—with his brother John, and Peter, he was with the Lord in the Mount of Transfiguration. In the same company he was present at the awakening of Jairus' daughter. In the same company he was one of the inner circle of the Lord's friends in the trying hour in the Garden of Gethsemane. It was he and his brother whom our Lord surnamed Boanerges—"sons of thunder"—probably because of their eloquence and forcefulness of speech. It was he and his brother whose mother entreated the Lord that they might sit "the one on his right hand and the other on his left, in the kingdom," and who, when questioned by our Lord, declared their willingness to share in his work and suffering, even unto death. They were both faithful, James being amongst the earliest of the martyrs for the cause, and John living to a life of old age,—being probably the last survivor of the apostles. Although the record of James' ministry is brief in the extreme, it contains nothing that gives the slightest suggestion of anything except zeal and faithfulness to the Lord and to his cause. This James, who died early in the Christian era, should not be confounded with the other James, the author of the Epistle of James—known as "James the Less," the son of Alpheus (Cleopas—Mark 3:18)—husband of Mary, supposed to have been second cousin to our Lord, and for this reason, according to Jewish custom, styled "the Lord's brother."—Gal. 1:19.

When Herod saw what satisfaction it gave his subjects, and especially their leaders, the Pharisees, that he should thus persecute the Christians, he proceeded to take Peter also. The implication is that James and Peter were two of the foremost amongst the apostles in the church at this time. The expression, "When he had apprehended him," implies that some delay occurred between the order for his arrest and the time of his imprisonment. He was delivered to four quaternions of soldiers. A quaternion consisted of four soldiers to guard a prisoner, two of them being chained to him, one on each side, by the wrists; the other two doing sentinel duty, one at the door of the cell and the other in an outer court. The four quaternions were in the nature of relief guards, so that each quaternion would have charge of the Apostle for six hours of the twenty-four.

It was at the season of Easter, or, more properly, the Passover—"the days of unleavened bread." The time of his arrest was too close to this religious festival to make it proper for such a public execution as Herod had determined upon. He would reserve his show of zeal for the Jews' religion until this festival was at an end. Meantime, the infant church at Jerusalem was evidently sadly perplexed by the trend of affairs—at a loss to know how to interpret the Lord's providences. Doubtless they held their memorial of the Redeemer's death at this time, as we now do, and their hearts were sadly stricken with a realization of the fact that the Lord's faithful must all drink of his cup—of ignominy and death. Although a considerable number of Jews had accepted Jesus, as we saw in a previous lesson, apparently the majority of the believers were scattered abroad, but few of them residing in Jerusalem. These few it seems met in little groups, in private houses, for prayer and praise, for study of the Lord's Word and for building one another up in the most holy faith; and such a meeting was in progress during this eventful Passover week. We are informed that the burden of their prayer was for Peter.

Well instructed by the apostles, we may be sure that they strove not to ask amiss; and that they copied the Master's petition, at least in so far as the expression, "Nevertheless, not my will, but thine, be done." We have no record that the church met in prayer for James, tho quite possibly it did; neither are we bound to suppose that if they had not met and prayed for Peter, Herod would have succeeded in killing him also. It is sufficient for us that we remember that God has plans of his own, irrespective of the plans and prayers of his people, and that all of his good purposes will be accomplished; but it is well that we should note also his good pleasure that his people should come so fully into accord with him and his plans that they would neither be surprised nor disappointed in their fulfilment.

Probably James' death was accomplished suddenly, while, as we have seen, Peter was held over in bonds. This gave the church time to consider how much she had already lost, and how much she might lose further were not the Lord to interpose for her protection. No doubt they reasoned that they had already sustained a great loss; and no doubt Peter's life and his service seemed much more precious to them since the loss of James. In any event, the Lord's people were getting a blessing through their experiences and through their prayers. Peter also was getting a valuable experience; and doubtless the Lord was overruling in the matter so that a great blessing and stimulus to the faith of all would ensue through Peter's release.

Peter, his heart filled with the peace of God which passeth all understanding, was enabled to sleep peacefully in the prison, notwithstanding the unfavorable conditions in which he was placed, and his expectancy that on the morrow he would be called before the king and publicly executed. What a blessing is this rest of heart, this ability to entrust to the Lord all of life's affairs! It is written, "He giveth his beloved sleep." (Psa. 127:2) We cannot say that the Lord's people are never troubled with insomnia, sleeplessness, but we can say that many, previously troubled with the cares of this life, exciting to nervousness, have by the Lord's grace been enabled so to cast all their care upon him that it has in great measure controlled their nerves and brought back to them the ability to enjoy sweet refreshing rest in sleep. Nothing is more favorable to this place of heart than a *full consecration* to the Lord—"all to his wisdom resigned;" it entitles to a *full confidence* in the divine promises,—through faith in the divine wisdom, love and power, which has guaranteed that all things shall work together for good to those who love God, who are called according to his purpose.

Peter was aroused from his sleep, loosed from his chains, bidden to arise and fasten the girdle usually relaxed in slumber, to put on his sandals,—wrap himself in his outer cloak and follow the messenger, the light of whose glory filled the prison cell. The doors opened before them; they passed the sentinel unobserved, and Peter was led from the castle of Antonia into the city proper. There the heavenly messenger left him. There is a simplicity to this narrative which, even on the surface, commends it as truthful. Were it a fiction, doubtless the author would have stated matters altogether differently. He would have represented the angel as doing homage to the Apostle, or delivering to him some complimentary message from the Lord, or lifting him up or putting on his sandals and fastening him for him, or assisting in girding him or putting on his mantle. He would have had him give Peter certain directions at the time of leaving, etc. But this simple account merely represents the angel as doing for Peter what he could not do for himself, and no more, and leaving him without a word as soon as he had brought him properly into the city.

The record shows that Peter was so surprised with what had transpired that he for a time fancied himself in a dream, in a trance,—expecting that he would awaken shortly to realize himself still bound; but the cool morning air, between three and six o'clock, and being left alone, brought him to his senses and convinced him that he was actually at liberty. He knew well the usual meeting place, and thither he bent his steps. It was the home of Mary, mother of John Mark—cousin of Barnabas, (so "sister's son" should read in Col. 4:10) John was his Hebrew name and Marcus his Latin name. It was this Mark who was the Evangelist, the author of the Book of Mark,—the same who accompanied Barnabas and Paul on their first missionary journey.

Altho the hour was an unusual one, the inmates of the house were awake, the prayer-meeting was still going on at the very time when the Lord was answering the petition. Peter's knock on the outer door was responded to by the little maid-servant of the family, Rhoda (Rose), who, child-like, discerning the voice of Peter (for it was customary to make inquiries before opening the door) was so surprised and delighted that she neglected to open the door before running back to give word to the assembled disciples.

The fact that the praying ones were amazed, astonished, and could scarcely believe it was Peter who had come, does not prove that they had not faith in their own prayers. Rather, we may say that their faith in prayer was well attested by their continuance in it all night, and to such an hour in the morning, and that they were not asleep at the time Peter knocked; but, knowing something regarding the prison and the appointment of four quaternions of soldiers, they would reasonably expect that whatever answer might come to their

prayers would not be a release of Peter under such circumstances, but might rather be some interference at the time of of the trial, something to change the mind of the king, who would be the judge in this case, and thus to bring about Peter's release. But "God works in a mysterious way his wonders to perform," and not infrequently his ways are not as our ways, and sometimes we learn valuable lessons under just such circumstances. Doubtless the faith of some was shaken considerably by the death of the Apostle James; doubtless they queried concerning the lack of the manifestation of divine favor and interference for the protection of the Apostle and for his preservation as a helper in the church. But if they were thus tempted and tried, and their faith sorely tested for a while, they had now, in Peter's experience, a valuable lesson on the other side—an illustration of God's power to intervene when he will and how he will on his people's behalf.

Here again, in this contrast between the experiences of James and those of Peter, we have something that would be entirely contrary to the manner or thought of a forger attempting to write such an account from his imagination. It would not occur to him to have so marked a manifestation of divine providential care in the case of Peter, and to leave James' case with apparently no evidences of divine protection. And this calls to our mind the fact that divine providence seems frequently to operate along these lines—contrasting between the experiences of different members of the body of Christ, and sometimes instituting contrasts in our own individual experiences as Christians. In some of life's events we can see the Lord's protecting and guiding care most markedly, while in others it would seem absolutely lacking. The lesson it should bring to us is one of full faith in the Lord, and of full submission to all his providences. Indeed, we are to note that in the majority of cases our experiences are far more like that of James than like this experience of Peter's. The miracles which we can trace in our own experience are certainly few and far between. Whatever we have had, or whatever the apostles or others have had in this direction, which serves to demonstrate to us God's supervision of his own affairs, is evidently intended to give us strength and courage, whereby we can walk fearlessly and courageously in the dark, for, as the Apostle says, under divine providence we generally are called upon to "walk by faith, not by sight."—2 Cor. 5:7.

"IT IS HIS ANGEL!"

"Are they [angels] not all ministering spirits sent forth to minister for them [unto those] who shall be heirs of salvation?" (Heb. 1:10) Knowing the Apostle Peter to be one of the heirs of salvation, and never for a moment considering the possibility of his escape from prison, the brethren queried if their visitor might not be Peter's angel as his representative, come in answer to their prayers, to give them consolation. Soon, however, they realized that it was Peter himself, and afterward learned of his miraculous deliverance by the angel.

Verse 17 implies that when the brethren realized that it was actually Peter who stood before them they were excited with joy, and would probably have created quite a commotion had not the Apostle beckoned to them with his hand that they should be quiet. Then calmly explaining to them his providential deliverance, and sending a message to James ("the Less") "the Lord's brother" or second cousin and to all the brethren, he at once left the place—left Jerusalem. When Peter and John were delivered from prison it was by the Lord's instruction that they went back to the Temple and continued to proclaim; but now, in the absence of any instruction from the Lord to the contrary, the Apostle wisely understood by his proper course, in co-operation with the Lord's providences, was that he should flee, that he should not put himself unnecessarily into danger, nor attempt to wage a warfare with the representative of the Roman government, trusting to further miraculous deliverances.

We know some who would have been inclined, in Peter's place, to have made a great hurrah about the escape, and to have boasted that prison-walls and Roman soldiers were powerless against the Lord; and who, perhaps, would have gone the length of daring the king to arrest them again. But we believe such a course would not have been the will of the Lord, and that Peter evidently took the proper course. This suggestion may be valuable to some of the Lord's people. This is the time in which "the prince of this world" is permitted to maintain his general control; and we are to expect miraculous deliverances to be the exception rather than the rule, and are to act accordingly;—so far as lieth in us, preserving the peace, living peaceably with all men. Peter's conduct in not daring the king was not a manifestation of lack of confidence in divine power, but it was in obedience to the Master's words, "When they shall persecute you in one city flee ye to another." The persecution had reached him personally; he had been delivered from it, and now was his time to flee to another place, where doubtless, the Lord had other work for him to do. Let us be prompt in following a similar course in proportion as our circumstances correspond. When the persecution gets too severe, cry to the Lord for help, and if he opens a door of deliverance flee to another place or condition, where, with equal boldness and courage and faith you will, as before, lift high the royal banner.

OUR GOLDEN TEXT

It is comparatively easy for us to associate our Golden Text with Peter and his deliverance, and with ourselves in instances of peculiar assistance from the Lord in our affairs, temporal or spiritual; but it is much more difficult for us to associate it with the experiences of the Apostle James and with our own experiences, in which disasters, difficulties and fiery trials are permitted to come upon us. Such experiences are doubtless sent of the Lord for the development and testing of our faith. The Lord's providential care was none the less in the case of James, and we may be sure that nothing happened to him contrary to divine intention and permission; and so with ourselves; we may be sure, not only that the Lord knoweth them that are his, but sure also that "Precious in the sight of the Lord is the death of his saints," and that he "will not suffer us to be tempted above that we are able, but will with the temptation provide also a way of escape." In James' case the "escape" was final and decisive; in Peter's it was temporary.

Our trials and difficulties are not, therefore, to be esteemed as the results of divine carelessness in respect to our interests, but as the outworkings of divine providence for our good. Those who are able to view the matter from this standpoint are thus enabled to learn some of the very best and most helpful of life's lessons, and are thereby prepared for the glorious things coming; whereas those who allow faith to falter in times of trial, and who will walk with the Lord and have confidence in him only when they are the recipients of miraculous favors, are correspondingly weak, and correspondingly unprepared for the kingdom. And as these lessons are necessary to the individual, so they are necessary also to the church as a whole, as in the case of James and the church in our lesson. So far as James was concerned, it could matter little to him which way the Lord effected his "escape" if, in the Lord's wisdom, he had finished his course, perfected his character and stood the test. As for the church, it could learn an important lesson; viz., that God, while pleased to use the Apostles and various agencies in the prosecution of his work, was not at all dependent upon them, but that one or all of them could be dropped out, and yet the Lord be thoroughly competent to manage his own work and to accomplish all the gracious promises of his Word.

THE EARLY CHRISTIAN MISSIONARIES

ACTS 13:1-12.—MAY 18, 1902.

"Go ye therefore, and teach all nations."—Matt. 28:19.

Our Golden Text is aptly illustrated in this lesson. Our Lord's commission* was not, as some have supposed, a command to convert the world, nor is there any suggestion anywhere in the Scriptures that the preaching of the gospel was with such an end in view. Quite to the contrary, every intimation of our Lord's parables illustrating the subject, and all of the words of the apostles, were to the effect that at the end of the age, at the second coming of Christ, he would not find faith predominating in the earth; he would not find God's will done on earth as in heaven; but he would find merely a little flock, selected from the world through the preaching of the truth. These would be made meet to be the bride, the Lamb's wife, and joint-heir with him in the glorious kingdom then to be established for the purpose of binding Satan, restraining evil, and causing truth and righteousness to fill the earth and bless all the nations.—Luke 18:8; 12:32; Rev. 20:1-3.

The commission meant merely—You are no longer restricted to the Jews in preaching this Gospel of the kingdom; you may now deliver it to all the world, every nation, so that "he that hath an ear" may hear—to the intent that a little flock, the elect, spiritual Israel, a royal priesthood, a holy na-

* The word "therefore" in this text, is omitted by the oldest Greek MS., the Sinaitic, and also by the Alexandrine.

tion, a peculiar people, may be *selected* from all nations for future service in the kingdom. In accord with this, our Lord's instruction, as related by Luke, says, "Repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem." (Luke 24:27) And again, as recorded in Acts 1:8, he said, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." The apostles evidently did not at first comprehend the scope of the Master's commission. They were ready enough to begin at Jerusalem; ready also, as we have seen, to extend the work throughout Judea; ready also when the Lord's providence so led, to preach to the Samaritans; but it required very special instructions for Peter to preach to the Gentiles also. As the Gospel was not intended to convert all of the Jews, but only to take from them a remnant while the rest were left blinded for a time, so, likewise it was intended to take from amongst the Gentiles also only a remnant, so that the entire company of the elect of this age is properly termed "a little flock," to whom it is the Father's good pleasure to give the kingdom,—which kingdom, it is also the Father's good pleasure, shall bless all the families of the earth.

Antioch was the first church of believers, so far as we know, outside of Palestine—the first church amongst the Gentiles. Its members were probably chiefly Jews, and these chiefly foreign born. The Jews residing abroad doubtless appreciated the fact that amongst their Gentile neighbors were some of noble character, not less worthy of divine favor than were the Jews; and these doubtless would, on this account, the more quickly fall into line with the Lord's instruction and leading respecting the gospel—that it was thenceforth not for Jews exclusively, but for people of all nationalities who were in heart-readiness to receive it.

A previous lesson showed us Barnabas and Paul meeting with the brethren at Antioch, for a considerable time, in the worship of the Lord and in the study of his Word. The result of these studies was to develop the church as a whole, and to bring it to the point of considering and praying about means for the service of the truth—the spread of the Gospel. There were a number of prophets (public orators) and teachers in the church, and evidently they began to think of how they might be used to the glory of God and to the blessing of others, as they themselves had been blessed by the truth. This is always the case with those who receive the truth into good and honest hearts. Properly enough, they desire to feed thereon themselves and to grow strong in the Lord, but just so surely as the truth is received, with its spirit, it gives a strength and a desire to use that strength. This is as true today as it was then: the consecration which the truth brings is identical with our begetting of the spirit; and the energy for service corresponds to the quickening of the spirit.

We see a distinction drawn in our lesson between prophets and teachers. The Greek word rendered "prophet" signifies a "forth-teller." It might be understood to mean one who tells in advance, or foretells, or prophesies coming events; but in its general use in the New Testament the word seems to indicate one who tells forth, in the sense of proclaiming, giving public utterance to, or standing up before the people in declaration of the Lord's message. The distinction between prophets and teachers, as here used, seems to be that the former were persons of natural talent and ability for teaching the truth in a public manner, in orderly discourse, etc., while the teachers would be those possessing talent as instructors, but not necessarily in a public, or oratorical manner. The same distinctions are true today amongst the Lord's people; comparatively few have the qualifications for public speaking—for presenting an address in an orderly manner, that will be truly helpful to the hearers. Some others, who have not ability as public discoursers, have talent for presenting the truth in a less public manner, as in Bible studies, etc.

It is for the Lord to supply the talents as he may deem best, and it is for each individual and the church as a whole to utilize the talents of which they find themselves possessed. Little companies of the Lord's people are not to determine that they must have public preaching, and then endeavor to have it, good or bad. Rather, they are to seek to know the mind of the Lord on the subject, and to have such meetings as the Lord's providence may make possible and proper. If there be one or two or more brethren in the congregation who have the ability to teach—to conduct the services of the church, and to draw out the brethren in questions and answers as a Bible class, in a Bible study, giving their own opinions with the others, the church should seek to use such brethren in its services as they may consent. And if there be in the number one or more with talent for a public or connected presentation, in the nature of a discourse, let them also, if they will, be put into service. The object of the church should, in every case, be to develop, to use, to exercise, *all* of its different members: each according to his ability and development, spiritual and natural.

It would be specially unfortunate if any companies of the Lord's people whom he had brought into the light of present truth should become ensnared with the wrong views and wrong practices of the nominal church systems, so as to consider public preaching (prophesying) the only proper and satisfactory service. Rather, let us remember to look for the various members whom the Lord shall set in the body and endeavor to use all of them. (1 Cor. 12) We will find that he sets many more teachers than prophets, orators; and we will find that our blessing, as little companies of his people, will be greater in proportion as we note the Lord's providences and fall in line with them. We trust that the new Bibles will prove very helpful in this respect—in enabling many to teach—to lead meetings—to draw out the thoughts of the brethren—to present before their minds the Word of the Lord and the true understanding of the same. The Topical Index will be found very helpful too, we trust.

The church at Antioch evidently had an oversupply of teachers, as compared to its own requirements; but having the proper spirit in the matter, desiring to accomplish as large results in the Lord's service as possible, the brethren had no thought of crushing out or holding down any who manifested ability for the Lord's service. On the contrary, they began to look about them for larger fields of usefulness. They were uncertain regarding the course they should pursue, and hence looked to the Lord as the real Head and guide in the church's affairs. They served and they fasted, and we may be sure that they prayed also; and as a result they came to the conclusion to send forth two of their number—Barnabas and Paul—as representatives of the whole in mission work. We are not informed in what manner the Lord directed them to this. It is possible that it was after the same manner that we today, under similar circumstances, considering such a case, would say—We believe, after studying the Scriptures and praying, and seeking to know the mind of the Lord, that it would be his will that such ones of our number should go out for a public service of the truth. We believe that we are guided to this conclusion, not by any wrong spirit of pride or fond ambition to have the name of sending out missionaries, nor with any mercenary motive,—but that we are actuated by the spirit of the truth, the spirit of Christ, the holy Spirit, in this determination,—that our motives are sincere. We believe that we have the Lord's mind on the subject; we believe that it is the Lord's will that we as a congregation should send forth these two as representatives of our number, to carry the light to others.

In this manner, or in some manner, the conviction came strongly to the entire church at Antioch that this was its duty and its privilege. It is worthy of note, too, that it sought out its very best for this service—thus letting the spirit of self-sacrifice prevail. They still had Simeon Niger and Lucius and Menaen, talented brethren, and the latter one of considerable worldly standing and influence, tho evidently an aged man—foster-brother to Herod Antipas. But none of these remaining were the equals of Paul and Barnabas. This liberal disposition on the part of the church is worthy of praise, and we are sure brought to it a large measure of the Lord's blessing. Not that we should be reckless of the interests of the home congregation in serving others, so as to leave ourselves destitute; but in making our sacrifices to the Lord and his service we are to seek to give the best we have. No doubt the Lord blessed the church correspondingly, and made up to them the loss sustained in the giving of these two brethren to the mission work. No doubt the other members of the congregation were all the more energized, stimulated, brought forward in activity, and made the more useful.

The proper course decided upon, the congregation fasted and prayed and laid their hands on Paul and Barnabas, and sent them on their missionary tour with their blessing and God-speed. In our practical time some of us may be inclined to pay too little heed to incidentals of this kind; there might be today too much disposition amongst us to take a vote on what we believed to be the Lord's will, and to shake hands with the brethren, and say "Goodbye," without the fasting and praying and imposition of hands. We would be inclined to ask, What good would these things do? What purpose would they serve? They would do good to all; they would serve to impress upon all—the missionaries starting and the brethren remaining—the importance of the Lord's service, and the fact that those who remained were having a share with those who went. The laying on of hands would probably be done by the congregation, through the other representatives or

Elders. But this proceeding did not signify, as is generally understood today, an "Ordination;" for the Apostle Paul and Barnabas had been recognized in the church at Antioch for a considerable time as amongst their principal prophets and teachers. It would not signify authority to preach, as Ordination sometimes means today amongst Christians of various sects and parties. It simply meant that—We, the congregation, by this laying on of hands of our representative elders, are sending forth these two men, Paul and Barnabas, on a missionary tour; and that they go, not only as the representatives of the Lord, and as representatives of themselves, but also as representatives of the church of the Lord at Antioch, and as such we hold ourselves responsible for their *maintenance*. We will supply them the needful assistance, and thus will be co-laborers with them,—sharers in their labors, sympathizers with them in their difficulties and trials, helpers of them in their necessities, and partakers with them also in whatever results shall come to the Lord's praise through their efforts. Accordingly, we find that after this missionary tour the two brethren returned to Antioch, and made report. It would appear that subsequently the Apostle Paul, at least, travelled without any such dependence upon the church at Antioch,—without any such praying and laying on of hands, and without any subsequent reports of results of labors,—tho still in love and in sympathy with them, so far as we may judge.

The nature of the praying offered in connection with the sending forth of the missionaries we can readily imagine;—they were, doubtless, prayers for the Lord's blessing upon them, for their guidance, for their support and strengthening, and that their journey might be profitable and to the Lord's praise. But why the fasting? says one. What advantage could accrue from fasting at such a time? We answer that the Lord and the apostles and prophets have all set us an example in the matter of fasting. It is claimed, no doubt with truth, that many people overeat; and that restraints in the matter of diet would be profitable to them physically and mentally and morally, without any reference whatever to its being a sacrifice or oblation unto the Lord. No doubt this is true, yet it is for each person to decide for himself as to what would be the proper amount and kind of food for him—best calculated to help him in spiritual matters, that his time and talent and influence may count as largely as possible for the Lord's praise and for his own spiritual progress. We remind our readers again that there are other appetites besides those for food and drink which may properly be considered in connection with this matter of fasting—all the various desires of the flesh need restraining, and such self-restraint and the bringing of our minds, our thoughts, our words, our conduct and our food under such restraints as will be most beneficial to us as new creatures in Christ, is the very essence and spirit of true fasting, and such fasting will surely bring a blessing and permit a closer approach to the Lord and a keener realization of his love and favor.

Luke, the narrator, keeps prominently before us the fact that these two missionaries were not sent forth regardless of the Lord's will, but by the holy spirit—however the Lord's mind may have been ascertained. We believe that it was ascertained by a vote of the church; that the church, having come into the attitude of harmony with God, through prayer, fasting, consecration, etc., was possessed of the holy Spirit, and that to such a degree that their action woulid properly be considered the action of the holy spirit through them.

The missionaries went from Antioch, a distance of eighteen miles, to the seaport town of Seleucia, where they took ship for the nearest large city in the Island of Cyprus. It was probably as good a place to begin as any, and had the advantage of being the home country of Barnabas, who would be familiar with the dialect of the people, their customs, etc.

John Mark, the writer of the Gospel by Mark, cousin of Barnabas, and son of one of the Marys at Jerusalem (Acts 12:12, 25), is noted as being their minister, attendant servant, and this, together with the fact that he was not sent out by the church as a missionary with the others, shows us clearly that while all brethren are to be very highly esteemed as brethren this does not signify that they have all one office or one work. It is the same lesson which the apostle inculcates in 1 Cor. 12, saying, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." The eye serves the hand in some respects; the hand serves the eye in other respects; the foot serves both in still other respects, and both hand and eye serve the foot. The lesson here is that each of us should seek to find the position in which the Lord is pleased to have us and to use us, and finding this we are to exercise ourselves therein as best we are able;—continuing, if the will of God be such, to abide in that condition and service forever, and thankful for the privilege of serving the body of Christ in any capacity. In the Lord's providence, however, those who serve faithfully in the humbler positions of service are very apt to be advanced to some still greater and more important service. Nevertheless, it is not for us to cultivate ambitions, with their accompanying spirit of envy; but to say rather,

"Content whatever lot I see
Since 'tis my God that leadeth me."

If the Lord opens before us more important doors of service, and we are sure that the opening is of him, we are to go forward rejoicing in his service in any capacity, and confident of a blessing in return.

Altho these brethren, Paul and Barnabas, fully appreciated the fact that Gentiles might now have access to the blessings of the Gospel, nevertheless, in every place they entered into the synagogues of the Jews; because the Jews who already believed Moses and the prophets, and who already expected Messiah, would necessarily be in a much better attitude of mind to receive their message, than would be the Gentiles, who had no knowledge of such matters, and who, therefore, would have to approach the subject more gradually, and would require more instruction. Indeed, we may suppose that the larger proportion of converts made between the time of our Lord's resurrection and the fall of Jerusalem, A. D. 70, were made amongst the Jews, and that comparatively few Gentiles accepted Christ up to that time. Even tho the door was open for them, still we are to remember that only those who had the hearing ear could hear the message; that only those with the anointed sight could see and appreciate the open door.

Similarly, now, in the end of this Gospel age, the work is chiefly with Christians—it is a harvest work. As Paul and Barnabas went chiefly to the synagogues, so we today are to go chiefly to the churches. As they found in the synagogues a few ready to receive their message, so we today find a few in the churches who are prepared to receive the truth as it is now shining in the Lord's Word. The majority, now as then, are deeply immersed in formalism, and draw nigh to the Lord with their lips when their hearts are far from him, set upon the cares of this life, or filled with endeavors to attain riches, or fame or something. We today are at a disadvantage in that the sects of Christendom and their synagogues are determinedly shut against the Gospel of the kingdom; whereas, in the apostle's day there was access and an opportunity, at least, for the presentation of the truth. Now, even our attempt to speak to the sheep, through the printed page, on the outside of their synagogues would be resisted;—if the laws of the world would permit it there would be no opportunity for even handing a tract or a paper to our dear brethren, whom we long to help into the glorious light of present truth, which has done so much for us.

The missionary tour consumed probably considerable time, as the three went from village to village, preaching Christ, until they reached the city of Paphos, at the far end of the island. We are not to suppose they made many converts. What they did do was to witness to the truth;—here and there finding an "Israelite indeed" who would have an "ear" and receive a blessing. At Paphos they found Sergius Paulus, a man of good judgment, the governor of the Island, procurator or representative of the Roman Senate. He had a hearing ear even before the apostles got there, and the Adversary, noting this, was at work upon him through on of his servants, Elymas, a sorcerer or magician, who had already ingratiated himself with the proconsul and gained considerable influence, and was esteemed his friend. We are not to wonder that a man of sound judgment, as the proconsul is represented to have been, should be so interested in the magician and his doings. We are to remember, on the contrary, that similarly there are some men of ability today who are to some extent under the influence of the same adversary and his bewitching agents—spirit mediums. Besides, the magicians in olden times were a compound or mixture of scientists and miracle workers, and usually very bright men.

When the proconsul heard something respecting the teachings of Paul and Barnabas he sent for them, desiring to know more. Then came a conflict between the powers of light and the powers of darkness, between the truth and the error. There is no harmony between the two, there can be no partnership; they are opponents at every point; and so in this case, as soon as the magician discovered that the proconsul was coming under the influence of the truth, he used his every power to dissuade him, to turn him from the doctrines—doubtless by misrepresentation, which is one of the adversary's most common

methods; perhaps also by slander, back-biting, evil speaking, which are works of the flesh and of the devil, but never works of the Lord or prompted by his spirit.

This furnished the occasion for a remarkable manifestation of divine power through the Apostle Paul, who denounced the magician, and pronounced upon him, in the name of the Lord, a curse, that is, a blight—blindness for a time. We are not to understand that such power and authority belong to us, or the Lord's people in general; nor did it belong even to Barnabas. Paul was chosen of the Lord to be an apostle—to take the place of Judas—and the power of discerning spirits and of restraining them was accordingly his. It was appropriate that some such manifestation of divine power should be given at the beginning of this age, not only for the establishment of the truth then, and thus the establishment of the believers of that time, but also for the establishment and information of all the household of faith from then until now.

The Apostle upbraided the magician by a plain statement of his case—that he was full of cunning and deceit and villainy; that the spirit operating in him was not the spirit of God but the spirit of the adversary of God, and that therefore he was an enemy of all that was right and true, and seeking to pervert the right ways of the Lord; and that as a punishment the hand of the Lord (not the hand of Paul)—the judgment of the Lord—was upon him; and that he would become so blind that he could not even see the light of the sun for a time. The blindness came upon him gradually, first a mistiness, which subsequently settled into complete darkness.

We are not to think of the apostle as pronouncing this sentence in any harsh attitude of mind. We believe, on he contrary, that he was full of sympathetic interest and kindly desire for the wrong doer, hoping that the result of his experiences would be profitable to him. Doubtless Paul remembered his own case, and what blessing had come to him when he was smitten with blindness, and doubtless he hoped for the magician a similar recognition of the Lord and similarly the opening of the eyes of his understanding, as well as of his natural eyes.

This manifestation of the Lord's power was convincing to the deputy (proconsul)—not that this incident converted him, but that having already heard the teachings, and being in the process of comparing these, in his judgment contrasting them with his previous views, and with the presentation of Elymas, he was enabled, by this incident, to reach the right conclusion; and to decide his matters on the Lord's side.

It would be difficult to find an exact parallel to this in our experiences. The nearest approach probably would be when the truth comes in conflict with the error, when the sword of the spirit, wielded by some of the Lord's simple followers, proves mighty in the overthrow of error; when the light of present truth, and the clearness with which it is presented, and the beauty in which it can be seen and appreciated, is contrasted with the error, the result is either that the truth is seen in its beauty, or the erring one opposing it becomes more densely blinded than before. But only for a season, let us hope; the time is near at hand when the great Deliverer, in his Millennial kingdom, shall not only restrain the great adversary, but spoil all of his house, overthrowing all the works of evil, and opening the blinded eyes and permitting all to see out of the obscurity of sin and darkness and misconception and prejudice.

"THY WILL BE DONE!"

My Lord, thy will not mine be done:
Whatever path thy love shall choose for me,
Through desert sands, or if beside the sea,—
Thy will be done!

Oh, may thy will in me be done!
Should "harvest" labor be for me thy will,
Or if I may but suffer and be still,—
Thy will be done!

My Father, let thy will be done:
If *sweet* the Cup thou pourest for me to drink,
I'll praise thee; but, if *bitter*, I'll not shrink,—
Thy will be done!

Forever may thy will be done:
I would not choose, I leave it all with thee,—
The pilgrimage, if short or long it be,—
Thy will be done!

—G. W. Seibert.

Vol. XXIII ALLEGHENY, PA., MAY 15, 1902 No. 10

VIEWS FROM THE WATCH TOWER

SCIENCE FALSELY SO CALLED

We are glad to note that the *Richmond Christian Advocate* is not yet ready to repudiate God's Word and accept the theory of evolution.

We agree that scientists who deal in millions and billions of years evidently forget the meaning of the word "science." We clip from its issue of March 6 the following:—

"THE ORIGIN OF MAN

"We had hoped that after the repeated failures to find the missing link in the chain of evolution the advocates of that theory would be less bold and positive in their assertions. True science is always cautious in its statements. Its teachings are supposed to be based on determinate and well-ascertained facts. Otherwise it ceases to be science and becomes mere speculation. These remarks have been suggested by the following extract from the Chicago Inter-Ocean:

"'The International Congress of Zoology, in session at Cambridge, England, during the current week, was remarkable for a fascinating paper by Professor Haeckel on the world's present knowledge of the descent of man. He did not hesitate to declare that science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life during a period estimated at 1,000,000,000 years. This knowledge, which must now be accepted as the crowning achievement of science during the nineteenth century, was won through recent discoveries of fossil remains in Java, Madagascar, and Australia and is made still more complete evidence by available proof of discoveries wherewith Darwin's name is most commonly associated.'

"Professor Haeckel is known to be a Darwin of the Darwinites. Indeed, in some of his views upon his pet theory he has gone far beyond Darwin himself. Why does he seek for proofs of the doctrine of evolution in such remote and widely-separated regions as Java, Madagascar, and Australia, instead of the original centers of population? Besides, Professor Haeckel must have known that the evidences he adduces from certain fossil remains in Madagascar and Australia have been demonstrated to be utterly unreliable. What particular find he refers to in Java we do not know; but take it for granted that it is worthless as the rest. The fact is, the evolutionists have been so pushed to find that 'missing link,' without which their whole system falls to the ground as incomplete and insupportable, that they have been ready to snatch at anything which would seem in the remotest manner to connect—the broken series.

"The Professor evidently intends to allow himself ample time to work out his progressive developments from a protoplasm to an ape, and from an ape to a man. He assumes a round billion of years. We say assumes it, for every one must see that it is sheer assumption. Why not say five billions instead? There is no geological table by which he could fix the time at one billion of years. When science thus goes out of the domain of exact truth, we have a right to question its statements and its calculations. We don't know where Professor Haeckel got his arithmetic, and he does not know himself. When he declares, and does not 'hesitate' to declare, that 'science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life during a period estimated at one billion of years,' we demand proof; but the proof is not forthcoming. The declaration is about as satisfactory and sensible as the silly reply that Aaron made to Moses when the latter questioned him about the golden calf. He said: 'I cast the gold in the fire, and there came out this calf.' So the evolutionists would have us believe that all these wonderful things in nature just 'came out' of themselves entirely apart from divine agency.

"Which is the more rational theory, that all things were made by Him 'who is before all things and by whom all things consist,' or that things just evolved of their own free

will and accord? Which is worthier of our credence, that 'God made man in His own image and after His own likeness,' or that man developed out of an animal of the Simian species?

"Evolutionists admit that man is the final product of the series. If so, why is it that the fossil remains of the animal connecting man with his ancestral ape cannot be found? It would be the latest fossil, and should be most easily found. O, where is the living link, if the fossil cannot be found? Echo answers, Where?"

WHO IS ON THE LORD'S SIDE?

The Presbyterian, of Philadelphia, attacks the Evolution and Higher Criticism errors of our time in good style, as follows:—

"There has arisen a class of preachers, who are proclaiming a social gospel, a scientific gospel, a literary gospel, a reformatory gospel. The cry appears to be, Anything to get rid of the Old Gospel, which 'the orthodox religion' upholds and preaches. All kinds of political reforms are initiated; critical theories in theology are ventilated; the newest industrial formations are given currency; and the thought and effort are centered upon the material, intellectual, and moral improvement of earth. It is no wonder that in the enthusiasm kindled over these and other efforts for human amelioration, there is considerable diversion from 'the orthodox religion;' but it has a staying and conquering power, and it will always have myriads in this and the oncoming ages to heed its teachings as a message from God and His Son, Jesus Christ. It would be a magnificent thing if all would turn away from the siren voices which lure away from the Old Gospel of salvation through personal repentance of sin, faith in Christ as the only Redeemer of mankind, and holy living, or through a renovated soul and life by the transforming grace of the Holy Ghost; but where any prefer to pass it by as of no account at such a time as this, the responsibility rests with them, not with those who press it upon the mind and heart of old and young. A conceited age may think it has a different message than that which the Son of God has given it, but the Christian religion, which has done so much for all classes and conditions in the past, will ever vindicate its right to exist, and will work out the purposes for which God gave it until latest periods."

REJECTED FOR UNBELIEF

The *New York Times* tells (April 15) of an examination of a theological student, Mr. Noll, before a Presbytery, as follows:—

He was being examined on a chapter from the Epistle of St. Paul to the Romans, where the Apostle speaks about Adam. The examiner asked Mr. Noll what he thought about Adam, and he said he did not think Adam was a historical character, but rather a myth. The ministers, or at least many of the older ones, began to move uneasily in their seats.

"What!" said one of them, "Then you must have come to the conclusion that St. Paul did not know what he was talking about."

It was here the trouble began, but this was not the only point of doctrine on which the candidate had shown himself "unsound." When he was examined on the fifty-third chapter of Isaiah he boldly asserted that the prophetic sayings there referred to the Hebrew people, not to Christ, as a majority of the ministers would have it.

He was rejected by a majority vote after considerable discussion; but the account says further that the Rev. Dr. Gregg of the Lafayette Avenue Presbyterian church was a visitor at the meeting, and remarked: "This young man would have been received with a hurrah in the Brooklyn Presbytery. We do things differently there."

How evident it is to every observing mind that "the faith once delivered unto the saints" is becoming more and more scarce in Babylon;—and properly it is becoming more and more precious to those who have it to the extent that they are able to "give to them that ask it a reason for the hope that is within them." Harken to the inspired advice, "Watch ye, stand fast in the faith, quit you like men, be strong!"—1 Cor. 16:13.

"THE EXTINCTION OF ADAM"

Exchanges of April 29th report the matter further as follows:—

"The Elizabeth, N. J., Presbytery yesterday granted a license to preach to one of the applicants who had expressed his disbelief in the story of Adam and Eve, although he still adhered to his conviction that the story was merely 'allegorical.' He will be ordained for foreign mission duty.

"With the sanction of so eminent a religious body to sustain us we may now all freely admit that we no longer consider Adam and Eve our first parents, but regard them as wholly mythical personages. This will be a sad loss to literature and art, but it will relieve the human race from a sense of long standing injustice."

AGNOSTICISM IN JEWISH PULPITS, TOO

Baltimore, Md., April 13.—Rabbi Emil G. Hirsch, of Chicago, delivered a lecture at the Har Sinai Temple here today, which took the breath of most of his listeners, despite the fact that it is the most liberal congregation in the city. In his sermon Dr. Hirsch said:

"Think of God as you may, so long as you have the proper conception of man you are in harmony with Judaism. Even if Moses never existed, if the ten commandments did not come from Sinai—and I don't believe they did—Judaism still lives.

"The Bible is literature; it is mythology. It did not come from heaven in a mechanical way. A new Bible has come forth, strangely different from what our fathers loved. The old idea is a God who holds in one hand a club and in the other a stick of candy. This God was man. He has been dethroned. Our soul needs a God who is superior to man."

Yes, truly a great falling away from the faith is in progress amongst all nationalities—especially among the "wise" and "learned." This poor Rabbi is no more to be blamed than Christian ministers who are taking the same position. No wonder, then, that leading ministers join in dedicating Jewish synagogues and Rabbis in dedicating Christian churches. It is only a "ceremony" anyway—to impress and please the common people.

Evidently, however, the secret of nearly all the rebellion against the Bible is the result of a lack of knowledge of God and his plan and his Book. How thankful we should be for the opening of the eyes of our understanding, which alone keeps us firm and secure when all around is shaking! Well did the Lord foretell the blindness coming upon the "learned" and worldly-wise and of the blinded followers of the blind leaders. "My people are destroyed [dumbfounded] for lack of knowledge."—Hos. 4:6; Isa. 29:14.

THE MEANING OF EUROPE'S GREAT ARMIES

The brother who sends the below clipping remarks: "How truly this bears out the statements of *Millennial Dawn*, vol. IV., respecting the "Lord's great army!"

If you look at the map of Europe you will see in Russia a Czar with a million armed men that he can use as he pleases. A million rifles, or five million, if reserves are called upon, the Czar can aim this way or that as a child aims its bow and arrow. In Germany a vigorous young man, controlled partially by custom, common sense and the fear of the Social-Democratic party, has another million of armed men to play with. In Italy, in Austria, in Spain, you find monarchical figureheads directing huge bodies of armed men. If you look superficially at these great armies, you will say that they are a permanent menace to liberty. You will say to yourself: "How can kings be destroyed when such power is in their control?"

As a matter of fact, the greatest *DANGER TO KINGS* lies in the work that is done by these great standing armies. Apparently, they mean security for the monarchical idea. In reality, they mean education of the people, the spreading of radicalism, and rebellion against the claims of birth and money.

The German army system captures the yellow-haired peasant of Wurtemburg. He is dull of speech, slow in thought, kind-hearted, simple, reconciled to his own inferiority, ready to pull off his felt hat at the sight of livery worn by the servant of the great. This peasant is taken to Berlin or Frankfort. If he is slow at drill he is slapped in the face kicked, ridiculed. He is compelled to hold himself for hours in a certain rigid position. He learns that he is entirely at the mercy of a whippersnapper in a lieutenant's uniform. He bitterly hates his own degradation and those responsible for it. During his hours of rest he meets and talks with another soldier, perhaps the orderly on duty at the officer's casino, who drags the lieutenant to a narrow lounge behind the curtains when the lieutenant is too drunk to stand up. Or he meets the young soldier from the city, the intelligent Jew with five hundred years of independent thinking behind him, or the non-commissioned officer, who sticks in the army because he takes pleasure in making socialists out of country recruits.

That humble peasant arrived from Wurtemburg believing himself of less importance than the dog of a country nobleman, and looking upon the German Emperor as the abstract equal and the concrete superior of Providence itself. At the end of his five years the German peasant is transformed sometimes into a man of force, oftener into one with a supply

of revolutionary catch phrases that make him dangerous because he has not brains enough to assimilate them.

Millions of such simple-minded peasants are changing into radicals and socialists all over Europe. The far-reaching arm of enforced military service leaves no quiet, peaceful, title-fearing corner in any of the empires. Every young man as he reaches maturity has the veneration for rank kicked out of him, and the knowledge of *HOW TO FIGHT* kicked into him. This is a serious thing for the kings. It means their ultimate undoing.

Already they are finding this out in Belgium, where the King is afraid of his own troops, knowing that their sympathies are with the striking men and women in the streets, and not with him, or his preposterous pretensions, or his spending of public money on ballet dancers in the Paris opera. —*N. Y. Journal.*

THE GOSPEL OF FORGIVENESS OF SINS

ACTS 13:43-52.—MAY 25.

"Through this man [Jesus] is preached unto you the forgiveness of sins."—Acts 13:38.

Paul and his company, passing through the Island of Cyprus to the city of Paphos, at its southern end, did not tarry there. Its climate is miasmatic, and this is presumed to have been the reason for a hasty departure for the high lands of Asia Minor—Galatia, etc. The Apostle is presumed to have referred to his own semi-invalid condition at this time when later, in writing the Epistle to the Galatians, he said, "Through infirmity of the flesh I preached the Gospel to you at first." (Gal. 4:13, 14) Galatia was the name of a district or state in which were located a number of cities and churches mentioned in the account of Paul's missionary tours —Iconium, Lystra, Derbe, and Antioch on the borders of Galatia, in the state of Pisidia. The Antioch of this lesson should not be confounded with the larger city, Antioch of Syria.

In our last lesson we noticed Mark as the companion and servant of the two missionaries, but he discontinued his service at Paphos and returned to Jerusalem; hardships or discouragements or home-sickness, we know not what, evidently, for the time quenched his zeal as a servant of the Lord and of the truth,—assuredly much to Mark's disadvantage. Whatever the cause, evidently the Apostle Paul considered it quite insufficient; so that on another occasion, when Barnabas suggested Mark's accompanying them similarly, the Apostle declined—which he evidently would not have done had Mark's desertion been fully justified by considerations of health or necessity. It was a labor of love, however; no salaries were attached, and if Mark chose to discontinue his sacrifice it was his own business, and he was the loser.

So it is today, the Lord leaves his people free from restraints; free from threats; free from compulsion; to the intent that they may present their bodies living sacrifices day by day. Now, as then, whoever grows cold may discontinue his sacrificing, but himself will be the loser. We want to keep distinctly before our minds that while God condemns sin, and while his people have no liberty in this respect, but are obligated to do their best to withstand sin, it is different in the matter of sacrifice. The Lord is calling for free-will offerings, and whatever is not given with a hearty good-will, yea, with an earnest desire, with zeal, may as well be kept; —but the rewards promised to those who imitate the spirit of the Master and his devotion will be lost also.

There is an element of encouragement, however, in Mark's experience. Later on he evidently became quite a thorough and devoted soldier of the cross, was again accepted to the Lord's service, and we find that the Apostle Paul made acknowledgment of appreciation of his faithfulness. (Col. 4:10; 2 Tim. 4:11) Mark's recovery of lost ground and his reinstatement by the Lord in his service should be an encouragement for any who similarly have grown cold and lax as respects their devotion and sacrifice, and who have been consequently dropped out of active service of the truth. The Lord is very merciful to us in our weaknesses and imperfections, and as he restored Mark, undoubtedly he is willing also to restore all who will similarly learn a lesson from their failures, and who earnestly desire and strive for reinstatement and the privileges of service.

The first stop made in Asia Minor was at Antioch of Pisidia. The usual custom was followed, of going first to the Jews—to their synagogue. The missionaries were recognized as strangers and also as men of talent, and after the regular services of the synagogue had been introduced by the reading of the usual lesson from the Law, they were invited to address the assembled people—Jews by birth, and Jewish proselytes from the Gentiles. The Apostle Paul was the speaker, and made a telling address. He recognized the fact that his hearers had faith in God's promises regarding the coming kingdom: he did not need, therefore, to emphasize the kingdom feature in this discourse. Rather, his hearers needed to see that there could be no kingdom and no permament blessing of all the families of the earth, such as was implied in the promises made to Abraham, unless in some manner divine forgiveness of the world's sins could first be secured.

The trend of his discourse, therefore, was to show how God had established a (typical) kingdom in the past, which had never reached the grand stage essential to the fulfillment of the Abrahamic promises, and that the thing necessary and lacking was a *redemption* of the world and the forgiveness of sins. Then he presented to their attention Jesus as the Messiah,—not merely a crucified Messiah, but also a risen one who, because of his death for the sins of the world, was able to save unto the uttermost all that should come unto God through him. Having put the matter squarely before them, the Apostle, in the words of our Golden Text, offered his hearers forgiveness of sins as the very essence of the Gospel.

Forgiveness of sin is still the essence of the Gospel, altho mankind now, as then, are generally loth to accept it thus,—it disappoints them by condemning them, and showing up the fact that all are sinners;—that there is none righteous, no, not one;—that all need just such a redemption as God has provided in the sacrifice of Christ. It disappoints also in that it shows a necessity for repudiation of sin in the heart, and, so far as possible, resisting it in all the conduct of life. Few are prepared for this—few have an ear to hear this message. The majority are ready to say, Preach unto us smooth things! Praise us for our religious fervor! Point out to us how much superior we are, not only to the heathen world, but to the masses of those who are about us! Tell us that we are God's people, and that he could not get along without us! Do not tell us that we are sinners, and under condemnation as others, and that all who would come unto God through Jesus Christ must come by the same strait and narrow gate of faith, and repudiation of sin, and heart-consecration!

The discourse had its effect,—a two-fold effect. The honest hearted, realizing the truth regarding God's perfection and their own imperfection, realized their need of just such a Savior as the Apostle had preached: these were specially drawn to the missionaries, who, recognizing their right attitude of heart, assured them that they were already in God's grace or favor; and that now the message of salvation through Jesus was an additional unfolding and development of the same favor that had already been extended to the Jews; and that they should continue in the grace of God,—continue to let God lead and guide them in his way,—continue to be the recipients of his mercies and blessings, which now were multiplied to them through Christ Jesus, and the atonement work he had accomplished. Others were much less prepared for the Apostle's words, and rather inclined to be envious of the attention bestowed upon the missionaries and their teachings,—which meant corresponding disregard for the usual leaders of the meeting and for the doctrines previously set forth, which the new views were calculated to supersede entirely.

So we find it today also: the essence of the Gospel preaching of today, as eighteen centuries ago, must be man's sinful and condemned condition, and his need of redemption, reconciliation and recovery from sin and its wages, death. This is the Gospel, which is falling into disuse in the pulpits of churchianity, in response to the itching ears of the majority, the "tares," and their call for the preaching of smooth things.

Additionally, it is proper now to emphasize the Gospel of the kingdom, which the Lord and the apostles made so prominent; and to show that the little flock, the elect to this age, are to constitute the kingdom—which, in the coming age, is to rule and bless the world, by restraining Satan and every evil device, and causing the knowledge of the Lord to abound. Now, as then, the larger unfolding of the truth, the divine plan of salvation, is interesting to some — to the honest-hearted; and repulsive to some—the vain-glorious, the sectarian, the proud, the self-satisfied. Now, as then, when we are appealed to by those who have an ear to hear present truth, they should be encouraged to "*continue* in the grace of God." They should not be told that their ignorance of present truth implies that they have none of the grace of God, but that be-

cause they have received of his grace into good and honest hearts it is the will of God that they should continue therein and grow and increase and abound;—that to this intent he is sending forth present truth to his people in every quarter, that the true wheat may be ripened and gathered to his garner.

News of the new religion—supplemental to the Jewish—spread throughout the little city in which Judaism had evidently gained a good foothold and great respect;—so that the whole city gathered on the next Sabbath to hear the message of the missionaries—probably the majority coming merely out of curiosity, to see the difference between the doctrines of these and of the regular Jewish teachers. "The whole city" may be understood hyperbolically, as signifying a large concourse; or that all classes and conditions of citizens were well represented. The gathering of such a multitude could not be held, probably, in the synagogue, but we may presume, in the yard or court surrounding it, or both. Such attention to two strangers and their new doctrine, which threatened an overthrow of Judaism, naturally awakened a spirit of jealousy in those whose interest was much in forms and ceremonies, honor amongst men and denominational pride, and as a result, they contradicted Paul's statements with blasphemy. Not that they blasphemed God's name, but that they slandered or blasphemed the Apostle and Barnabas—speaking evil of them; we may surmise, misrepresenting their motives, their characters, etc. This is the usual course of those who fight against the truth, and it is so today. The truth cannot be gainsaid; it is irresistible; but it can be misrepresented; it can be denied; the presentations of it can be distorted, and its messengers can be slandered, vilified. The adversary seems to adopt this method on every occasion. It is the method now in vogue. Those who oppose present truth will not dare to meet it openly in public discussion before the people, but they will distort and misrepresent it, and say all manner of evil against its advocates and will persecute those who favor it.

The missionaries were not discouraged by the opposition, but were rather made the more courageous, and brought to the point where they explained to their vilifiers, plainly, the true state of the case: that they were rejecting God's favor, God's plan, against themselves—to their own injury, to their own loss. They pointed out that God, in his mercy, had long favored Israel, and that in sending the message of Messiah to them first he was still favoring them; but that according to his direction it was their duty to proceed, and to tell the Gospel to whoever had ears to hear—to the Jew first, but also to the Gentiles. They pointed out that the lamp of truth which God had now lighted was not to be to the Jews exclusively, as had been his previous favors, but, as the Prophet had already declared, was to be "a light to lighten the Gentiles"—salvation unto the ends of the earth.—Luke 2:32; Isa. 42:6; 52:10.

This feature of the Gospel specially aroused the opposition of such Jews as were in the wrong condition of heart, but was proportionately attractive to the few who were in the right attitude. So it is today: the message which is now due to Christendom is—More Light! It shows that the lamp of God's Word of promise, which at the beginning of this age was permitted to bless both Jews and Gentiles in proportion as the eyes of their understanding were opened to see it, is shortly now to give place to a greater light; that whereas the Word of God has been a lamp to the feet and a lantern to the footsteps of his faithful for over eighteen centuries, God's purpose now, shortly, is that this lamp shall become unnecessary, because "the Sun of Righteousness shall rise," and the whole world shall be flooded with the light of the knowledge of the goodness of God.—Mal. 4:2.

Those of God's people who are in the right attitude of heart will be gladdened by this expansion and unfolding of the truth: no feelings of jealousy will be theirs. But the majority, full of sectarian theories and plans and selfish sentiments, and blinded largely by false theology and by misrepresentations of the Word of God, are violently opposed to any thought of God's general goodness being extended to *every creature*,—not only those who have not yet gone to the prison-house to death, but also to the fifty thousand millions who have already gone down into the silence of death, in ignorance of the only name given under heaven or among men whereby we must be saved. But all the faithful, all the honest-hearted, will ultimately rejoice at the lengths and breadths and heights and depths of God's plan, to be consummated during the Millennium by the glorified Christ, Head and body.

Many of the Gentiles were glad as they heard of God's favor being broader than they had previously supposed—some, we may infer were merely pleased that something had been shown up that was broader than the Jewish teachings, but some others, we are assured, believed in the true sense of the word—accepting Christ as their Redeemer and as their Lawgiver. And so today also we see two classes among those who favor the present truth: some who hail it with joy and gratefully worship and serve the Lord more fervently than ever; and some who are merely glad to find that there is no Scriptural ground for the popular theory of an eternal torment for the vast majority of mankind; but are not specially drawn or constrained by divine love and mercy.

The more the truth spread the more angry became its opponents, the Jewish leaders; and what they could not oppose with argument or logic they did oppose successfully with prejudice and superstition, arousing these baser sentiments by misrepresentation. They secured thus the coöperation of some of the most honorable and notable people of the city, to such an extent that the missionaries were obliged to depart from them. The adversary's methods are the same today in this respect also, that by misrepresentation he secures for his agents, often unwillingly, some who are noble and honorable people. This teaches us two lessons: First, to be careful ourselves—to be on guard against the adversary's methods, if we are honorable and well-intentioned; to see to it that we are not inveigled into opposing the truth while supposing that we are doing God service. It teaches us also to have respect for those who are our opponents, and who give evidence of sincerity, even in their persecution. Some of the best friends of present truth today were once its bitter enemies, revilers and persecutors. We are hoping for many more recruits for the truth from this class of people. Their opposition is the result of misapprehension of the facts; they are blinded by the adversary. Some may not get proper sight of the matter until the kingdom binds Satan and opens their eyes; but others we may hope are the King's own and will be helped in time for them to make their calling and election sure in the kingdom "little flock."

AS MANY AS WERE ORDAINED TO ETERNAL LIFE, BELIEVED

The word "ordained," here, may properly be translated *disposed;* and thus we get the thought that as many of those who heard the Gospel and its offer of everlasting life, and were disposed to accept the terms, became believers—obedient to the faith. So it is still. The truth, wherever it goes, finds some who like it and some who dislike it; some who appreciate the doctrines and rewards which it presents, and some who prefer the pleasures of sin or the affairs and rewards of the world. It is the time for each one who has heard to take his choice. Soon the number of the elect will be complete, and then the work of the elect will begin—the blessing of mankind.

We assume that the expression, "shook off the dust of their feet" is a figurative one, as we would use it today, meaning that we took our departure. Our departure, under such circumstances, would be a witness against those who rejected our message and those who persecuted us—a witness which they would remember in coming time. Yet the departure of the missionaries was not in anger, for we are assured that they were filled with joy and with the holy spirit—rejoicing that they were counted worthy to suffer for Christ's sake, and to have their names cast out as evil;—rejoicing also that they had, by the Lord's grace, accomplished something in the service. The expression, however, included more than merely the missionaries: it included those who remained as well as those who went. All were rejoicing. The truth and its spirit are constant causes for joy of heart to those who have them. On the contrary, the persecuting spirit, the jealous spirit, is always the unhappy one. Let us see that our rejoicing is of the same kind—in the Lord, in the truth, in the service, notwithstanding persecutions, trials and difficulties.

GOOD FRIDAY AND THE MASS

In our issue of February 15 we referred to Good Friday as representing to Roman Catholics the "great *Mass* day." One of our readers, formerly a Roman Catholic, calls our attention to the fact that on this one day the Mass service is less used than on any other day of all the year, and wants to have our explanation. We reply that the word Mass signifies "oblation," "offering"; and that the Roman Catholic church does specially set apart Good Friday as the day of all the year for celebrating the great "oblation," "offering" or "Mass" which our Lord Jesus gave for us at Calvary. How-

ever, it is customary among Catholics to reserve this word Mass as the special name for what they term "the unbloody sacrifice," which their priests perform repeatedly, daily, for the cancellation of sins of the people.

The original bloody "offering," "oblation" or Mass at Calvary, Catholics recognize as the basis of atonement—canceling *original sin* and making possible the sinner's acceptance with God. "The sacrifice of the Mass" offered by priests, *repeats* the original "oblation," Mass or "offering," for divine appeasement, in connection with subsequent, personal sins. We quote from Deharbe's Roman Catholic Catechism, pages 263, 265, 288, as follows:—

"The Sacrifice of the Mass was instituted by Jesus Christ, when at the Last Supper he offered himself up under the appearances of bread and wine to his heavenly Father, and commanded his Apostles thenceforth to celebrate this his sacrifice.

"The Mass is the perpetual Sacrifice of the New Law, in which Christ our Lord offers himself, by the hands of the priest, in an *unbloody* manner, under the appearance of bread and wine to his heavenly Father, *as* he once offered himself on the cross in a bloody manner. The sacrifice of the Mass is *essentially the same* Sacrifice as that of the cross; the only difference is in the *manner* of offering. Because, in both it is the same High Priest who offers, and the same Victim who is offered—namely, Jesus Christ our Lord; and because in the Sacrifice of the Mass the *oblation* [synonym for Mass] which Christ made of himself on the cross, for us, to the Father, is commemorated and *continued*. . . . . By it we obtain from the divine mercy, (1) Graces of contrition and repentance for the forgiveness of sins; and (2) Remission of temporal punishment deserved for sins. . . . . The temporal punishment due to our sins is that punishment which we have to suffer here on earth or in Purgatory."

The difference between the Romanist and the Protestant view then is, chiefly, that the latter would claim that there was but one offering "oblation" or "Mass" for the sins of the whole world, and that its sacrifice was finished at Calvary; and that the Lord's Supper merely commemorates this; while the former claim that the sacrificing of the "oblation" "offering" [or Mass] is to be continuously repeated, in an unbloody form.

In the same article Z. W. T., page 64, we say, "Every Roman Catholic who makes the slightest claim to faithfulness to his church is expected to be present and participate in the services of Good Friday, whether he attends Mass at any other time of the year or not." We regret this error. Instead of saying Good Friday we should have said Easter-time—that is, Passover-time—which begins on Palm Sunday and continues two weeks—till Low Sunday. The Council of Lateran (A. D. 1215) commanded that all the "faithful" must receive communion at least once a year, and that within the Easter-time. Altho the distinctions are quite small, and in our opinion nothing of importance is involved, we suggest that any who think otherwise have our full consent to the cutting off of said page 64, so as not to loosen the front page, before handing out any of those papers.

ENDURING HARDNESS AS GOOD SOLDIERS

Acts 14:8-19.—June 1.

"Thou, therefore, endure hardness as a good soldier of Jesus Christ."—2 Tim. 2:3.

Leaving Antioch of Pisidia, Paul and Barnabas went to Iconium, about 100 miles distant. There also they preached the Word faithfully, and there also opposition was aroused and persecution threatened; "and when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully and to stone them, they were aware of it, and fled unto Lystra." They did not allow fear to hinder them from the preaching of the gospel with courage, boldness; neither did they fear threats; but when the persecution took a positive form they delayed no longer, but fled. Why did they not wait, and expect the Lord to grant them some miraculous deliverance? Why did they not challenge their opponents to see whether the power of God or the power of Satan was the stronger? We answer, Because they were better instructed respecting the divine will. They were following the instructions of the Lord. He did not say to them, Be fearful of persecution, withhold your message, and put your light under a bushel; but the reverse. He did not say, Flee in fear, when there is no danger; but he did say, "When they persecute you in one city flee ye to another."

Arriving at Lystra, the preaching of the gospel was begun afresh, as courageously as tho there had been no previous opposition. Amongst the auditors was a cripple, presumably a Jew or a proselyte, who manifested much interest in the Apostle's words. Paul, perceiving this, and that the man had faith, stopped in his preaching and called out to him, "Stand upright on thy feet!"—a thing he had never done. He had the necessary faith and obeyed the Apostle's command: and thus a miracle resulted, evidently to the astonishment of the entire congregation. The effect upon the people was electrical, and they shouted in their own dialect, "The gods have come down to visit us!"

The city of Lystra figured as the scene of a mythological event, the tradition being that Jupiter and Mercury, two of the gods of mythology, having once come to their city in the form of men, had been everywhere refused lodgings until they came to the lowly hut of a poor man who entertained them to the extent of his ability. They rewarded him by turning his hut into a gorgeous temple, and punished the others of the city with a flood. These traditions were very old, but were perpetuated by a statue of Jupiter at the gate of the city, as its protecting god.

It is easy to discern how a comparatively ignorant and superstitious people might jump to the conclusion that the visit of Paul and Barnabas was a repetition of this visit of Jupiter and Mercury, handed down to them through tradition. They called Paul, Mercury, because in their tradition, Mercury was the orator, the speaker; and they called Barnabas, Jupiter, and forthwith the priest of Jupiter prepared to offer a sacrifice of oxen before the statue of Jupiter, at the gate of their city, in honor of the supposed gods present with them as men, in the persons of Barnabas and Paul.

The missionaries were probably preaching, or conversing and explaining quietly, to the more interested ones, when they heard of the commotion in the city, and of the sacrifice which was about to be offered. They did not for a moment think of taking advantage of the superstition of the people to make of themselves some great ones, nor did they attempt to turn the event to a service of the truth by claiming that God was Jupiter, and that Jesus was Mercury, and that they represented them. On the contrary, most earnestly and simply they entreated the people to desist: explaining to them that they were nothing but imperfect men like themselves, "of like passions," and that their mission was the very reverse of what they supposed, and that Jupiter and Mercury and their fabled deeds were only products of imagination, ignorance and superstition. They ran in amongst the people while they, full of excitement, were preparing for the sacrifice, and with difficulty, even then, amid protests of their own nothingness, did they restrain the people from sacrificing in their honor. Noble men they were, and their faithfulness to the Lord and to the truth attested the wisdom of the divine choice in sending them on this missionary errand.

We may draw a lesson from the incident, helpful to all of the Lord's people who are to any extent his ambassadors, representatives, teachers of the truth. The truth itself, especially in the light of our day, is so wonderful, so brilliant, that it naturally reflects some of its brilliancy upon those who represent it, causing men to marvel, and to say, as of old, "Whence hath this man this wisdom?" In some instances it might lead to an undue deference, to an ascription of undue honor, and to a subserviency which would not be proper for the Lord's ambassadors to receive, and which they should as promptly and as thoroughly repudiate and refuse as did Paul and Barnabas refuse the honors which the Lystrians were about to bestow upon them. From the worldly standpoint this would be an unwise course. Those who will accept flattery and adulation and honor more than is due, are likely to be prospered in this course to some extent by the adversary, and apt to find that the worldly spirit likes to worship worldly heroes, Jupiters, Elijahs, etc. The only wise course for the Lord's servants is, therefore, the one followed by these missionaries of our lesson—to repudiate the entire matter; to confess that they are men of like passions with others; to hold up the light of God's Word, and behind it to hide and ignore themselves entirely. Not alone will this be profitable as respects the finding and development of the true children of God whom he is now gathering out of the world, but it will be profitable also for the Lord's ambassadors; for in this way they will grow in the Lord's grace and likeness; of which humility was a prominent trait. Thus they will best abide in his love, and ultimately attain to the still

greater exaltation which God has promised to all of his children who are faithful and humble under present conditions.

The Apostle, in pointing out to the Lystrians that their ideas were vanities, well knew that this could not bring him the favor of his hearers; for it is not human nature to appreciate being told of our follies. To have worked his way into their good graces he would have needed to tell them a lie—that they were very wise, and that their course was a very proper one, etc. He, therefore, in his endeavor to be candid, and to serve the truth, risked their disappointment and displeasure; and he was undoubtedly keen enough to know this in advance, and what result to expect. Nevertheless, as God's mouthpiece, he shunned not to declare the whole message, whatever its results might be as regarded himself and his work. Here are good lessons for all of the Lord's people. It requires comparatively little courage to be a soldier of the cross and faithful to the truth amongst those of like precious faith and obedience; but it requires great courage to resist improper honor of men when we know in advance that this resistance will not only deprive us of their honor and friendship, but make us ignoble in their sight, and turn them into enemies. True soldiers of the cross still have the same trial, and it still requires hardness—a hardening campaign of experience in the Lord's service—to endure these things and come off joyful in the Lord. The babes in Christ, the weak, the untried, those who have not passed through trials and experiences and development of character, are not hardened, and could not stand such experiences. Hence it is that the apostle advises the church that even proper exaltation to a service in the church should not be accorded to a novice, lest he should be puffed up and thus be injured himself, as well as become injurious to others. (1 Tim. 3:6) It requires time and seasoning to know how to either rightly accept and appreciate the honors of the brethren or others along proper lines, or to decline honors and dignities along improper lines.

The Apostle pointed out to his hearers that in times past God had been permitting all the nations to walk in their own ways. He had interfered particularly in the affairs of only the one nation, Israel; all the others had been permitted to take their own course, except in so far as they might be crossing some feature of the divine plan. Thus the Prophet expressed the matter to Israel, "You only have I known of all the families of the earth." (Amos 3:2) The reference to "time past," implies the change of dispensation which had just occurred in connection with the death of Jesus and the cutting off of Israel from any special favor, and the throwing open of the gospel call to all who had ears to hear;—to the Jew first and also to the Greek. Now God was sending a message of instruction to all the nations, that they should turn from such vanities and should recognize the only living and true God, and his Son who had redeemed the world, and whom he had ordained should in due time become its King and ruler, to put down sin and death, and bless with his reign of righteousness all the families of the earth. The Apostle points out that altho God had left the nations without the instructions of the Law Covenant and the Prophecies, he had given them some indications of his care in making provision for their necessities,—causing the sun to shine and the rain to fall upon the just and the unjust, upon the evil and the good.

The sudden change of public sentiment, the result of the Apostle's explanations and plain statements of the truth, led the Lystrians to look at the missionaries with very different eyes, now that they were, according to their own declarations, common men like themselves. We may even suppose that they felt rather mean about their own superstition, which had so quickly aroused them to do reverence to men who repudiated it and acknowledged their unworthiness of it. It was while the populace was in this spirit that certain Jews from Antioch and Iconium came thither, explaining to them that the missionaries were impostors, working upon the credulity of the people, "turning the world upside down," raising questions about theology, and disturbing the minds of the people. The populace was ready for just such leading in the reverse direction, and disposed to feel somehow that if these men were not really Jupiter and Mercury they were pretenders and falsifiers who had deceived them and should be put to death. As a result, Paul was stoned, and dragged outside the city, and left for dead.

How erratic is the natural mind, in its condition of ignorance and superstition! How easily the priest of Jupiter could lead the ignorant in one wrong course, to make gods of men,—and how readily he could lead them again in an opposite direction! But altho the greatest of all the apostles, and one of the most remarkable orators and logicians the world has ever known, was in their midst, how few, comparatively, he could and did influence in the right direction—for the truth and for righteousness, in obedience to God. The world is in many respects the same world that it was then, altho civilization and general intelligence have done considerable to lift it out of that abject benightedness which leads to idol worship—altho Mohammedanism, Confucianism, churchianity and a certain kind of Christianity, have put a veneer of respectability and reason and common sense upon the world, yet under this veneer the masses are still in a very unsatisfactory condition—disposed to be humbugged; disposed to appreciate those who would be boastful and pretend to be great; disposed to worship that which demands worship, rather than that which is worthy of it; disposed to misunderstand God and his plan, and to consider these from a devilish standpoint, rather than to appreciate the lengths and breadths and heights and depths of the love of God,—rather than to understand that as the heavens are higher than the earth, so are God's ways higher than man's ways, and God's plans than man's conceptions.

But God was not through with the Apostle Paul; he was not stoned because of God's indifference, nor because of his lack of power to protect his servant. On the contrary, quite probably the Lord was teaching the Apostle some great lesson, valuable both to himself and to the church, for whom he was a general minister,—and to whom even today he ministers in the matter of these experiences. Quite probably the Apostle, while being stoned, remembered afresh the death of Stephen, to which he had consented; and quite probably, too, the result was a fresh realization of his own unworthiness to be so prominent a representative of the Lord and of his truth,—a humbling of his heart before the Lord, profitable to him and to the church also.

Had the incident of the sacrificing not been thus followed by some trying experiences, who knows but that the Apostle might have felt a little of self-gratulation, such as would be natural to any man who, having honors thrust upon him, had voluntarily renounced them. He might have been disposed to glory in the strength of character; but his experiences led him in an opposite direction—as he himself subsequently wrote, "I will glory in tribulation." All of the Lord's faithful ones can learn good lessons here; can learn to trust to the Lord's providences in all of their affairs;—not only in those which seem to go favorably, but in those also which apparently are working disadvantage and disaster. The Lord said concerning Paul, when declaring that he was a chosen vessel for his service, "I will show him how great things he must suffer for my name's sake." From this lesson we may draw the inference that when the Lord's servants are permitted to suffer for his name's sake (not for wrong-doing, not for anger, malice, hatred, strife, evil-speaking, etc., but for his sake) it is an attestation of the Lord's favor, in the acceptance of his sacrifice—as in the type, Abel's sacrifice was accepted with fire.

As the disciples stood about the prostrate form of Paul, supposing, as the others had, that he was dead, he rose up and returned to the city. We are not to suppose that all of the citizens joined in the mob which stoned him, tho we are to suppose that there must have been a general sympathy on the part of the majority, else such mob violence would not have been possible. It is quite probable, therefore, that the Apostle's return to the city was in a very quiet manner, so as not to unduly re-arouse the passions of the mob. The spirit of bravado which impels some people seems to have been absent in the case of these missionaries. They had the true courage and endured hardness as good soldiers in the way which the Lord approved; but we never see them tantalizing the people by boastful manner or words. They, and not others who misinterpret the divine will by an opposite course, should be our patterns, our examples, in such matters.

Their entire public preaching at Lystra was at an end, and the next day the missionaries went to Derbe, a distance of thirty-five miles—which implies that the Lord wrought a wonderful miracle in Paul, in that, after receiving so severe treatment, a stoning unto apparent death, he was able on the next day to continue his journey. The Lord sometimes works marvelously for his people, as in this instance; at other times he leaves them to the general vicissitudes of life as other men.

We are not informed that the Apostle made special prayer for his recovery, but are reminded of Timothy, who was one of the converts at Lystra, and to whom the Apostle, years afterward, wrote in his epistle that he should use some natural means "for his stomach's sake and his often infirmities"—without a suggestion of miraculous intervention, other than whatever the Lord might be pleased to give voluntarily without special request. And so it should be with us. We should

use natural means for the reasonable care of our health or for recovery from sickness; not denying or ignoring the divine power, but accepting the divine providence in all of our affairs: rejoicing if, in the Lord's providence, our health and strength and opportunities for service are preserved to us; rejoicing also if they suffer impairment, especially if the impairment come in connection with the service of the truth; rejoicing, if the will of God be such, if we are quickly and miraculously healed, and rejoicing equally if, in the Lord's providence, we use natural means for the alleviation of our often infirmities, as the Apostle directed in the case of Timothy. The child of God, is to recognize that all of his affairs are in the Lord's hands and under his direction. In the meantime he is to seek to use his every talent and opportunity to the best of his judgment, according to the spirit of a sound mind, remembering that the Lord's will concerning us is that we should learn not to walk by sight, finding everything going favorable to us, but that we should learn rather to walk by faith, tho this necessitates that at times things should go unfavorably and that we should be without any special manifestations of divine protection or relief.

No particulars are given regarding the ministry of the truth at Derbe. We may presume that it was without special incident. Having gone thus far, instead of proceeding and returning homeward by the nearer route, via Tarsus, Paul's home city, the missionaries determined to retrace their steps, —their motive in so doing apparently being their realization that the little groups of believers at Lystra, Iconium and Antioch in Pisidia would by this time need some encouragement and establishment in the truth;—that because of the fierce opposition in these places there would probably be more or less contention and trouble, and questions arising which the new converts would not be competent to solve.

This was pastoral work; and in the homeward journey there is no intimation that the missionaries attempted further missionary work. They had no expectation whatever of converting all the people at these cities; they understood the plan of God too well to have any such expectations as modern mission workers seem to have. They knew very well that the mission of the gospel was, not to convert the world, but to choose or select out of the world a special people. (Acts 15:14) They had witnessed the truth to these people, and had confidence that the Lord was behind them, and that such as had the hearing ear and the understanding heart (the only one, therefore, worthy of the truth) had already been reached by them, or would be reached through those who had already been enlightened. They accordingly contented themselves with the work of upbuilding the little flock,—encouraging them to make their calling and election sure to a place in the Millennial kingdom which, in God's due time, in the age to come, shall be glorified, empowered, and then be used of the Lord in the world's blessing, the world's conversion, the world's uplift.

The brethren of these various places were, doubtless, surprised that if the Gospel was of God its servants, its ministers, should be so at the mercy of the forces of evil; and this may have tended to shake their confidence considerably, because the natural expectation would be that God would protect his servants. The Apostle explained this to the believers—that tribulations are necessary for the perfecting of the saints, for the trial of faith, for the testing and the preparation of those who would be joint-heirs with Christ in the kingdom; and that after the permission of evil shall thus have served its purpose during this gospel age—the purpose of keeping the little flock separate from the world and polishing and refining of them for the kingdom—then the time will come when Satan shall be bound,—when the righteous shall be persecuted no more, but reign as joint-heirs in Christ's kingdom.

Concerning the return of the apostles to these cities where they had previously been persecuted, an able writer suggests: "Precautions of secrecy they doubtless took, and cheerfully faced the degrading necessity of guarded movements, and of entering cities perhaps in disguise, perhaps only at late nightfall and early dawn. The Christians had early to learn those secret trysts and midnight gatherings and private watchwords by which alone they could elude the fury of their enemies." The missionaries returned, without further incident, to the church whose special representatives on this journey they had been, and made their report to the church at Antioch in Syria.

THE MEMORIAL SUPPER CELEBRATED

The memorial celebration appears to have been quite general this year. More and more it comes to be a distinguishing sign of those who trust in the *ransom;*—as was evidently the divine intention. And why not? Why should those who "count the blood of the Covenant common [ordinary]" specially celebrate its shedding? Why should those who believe that our Lord was *sinful flesh* expect any greater results from his death than from the death of other men of the sinner race—knowing that divine justice cannot look upon any sin with allowance? Why, either, should those who deny that our Lord was "made flesh," and who, on the contrary, claim that he was a spirit being who merely used the flesh as a cloak, who deny that the spirit being died, and claim that only the "cloak of flesh" died,—why should they feel any special interest in commemorating such a farcical proceeding as the crucifixion of the "cloak"?—Why should they attribute any merit to that, or anticipate any virtue from it?

Only those who see, as we do, that our Lord was wholly and solely for the time "the man Christ Jesus who gave himself a ransom for all, to be testified in due time," and who realize that he was not as other men, not contaminated with sin and the sinner race, but "holy, harmless, undefiled, separate from sinners," can see how he could be, and as the Scriptures declare was, a *ransom*-sacrifice, a corresponding price for the sins of the whole world;—that as the world was in Adam when he sinned and shared his sentence, so Adam being *redeemed,*—bought back from under the curse by Jesus, his substitute—the benefits of that atonement must extend beyond Adam to all his posterity; insuring to all a possibility of return to divine favor under the Millennial kingdom soon to be established for that purpose, by the Redeemer.

In this doctrine of the *ransom* we have the firm foundation of all our hopes. (1) Its necessity lay in God's justice and unchangeableness.

(2) It evidenced his love toward those he had justly sentenced to death: so that, if ever tempted to doubt the Lord's love and care for us as his people, we can with the Apostle go back to the *ransom* and reason ourselves right again, saying, If God so loved us as to give his Son for us while we were yet sinners, *much more* will he love us and grant us all things needful,—now that we are justified by faith in his blood; yea, and begotten and sanctified by the holy spirit.

(3) As its merits have already led to the call and acceptance of the "elect," it implies that ultimately all of the dead world shall be awakened, granted hearing ears and thus the opportunity of coming back into harmony with their Creator, during the Millennium of his grace;—"the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-23.

(4) Naturally enough those who do not believe in the *ransom* do not believe in the promised *restitution* either. The ransom of something lost, forfeited, implies that it was valuable, and the promise of its restitution signifies the same; and both these words ransom and restitution contradict and are in violent conflict with all evolutionary ideas—respecting Adam's original imperfection—that he was so low that he could not fall and did not fall and did not need to be redeemed from a fall, and that restitution to his original condition would be a sad calamity instead of a blessing.

To those who appreciate the divine plan of the ages the *ransom* and its memorial are sure to become more and more precious as the few remaining years of their pilgrimage roll around: each year will see them the more zealous to "do this" in remembrance of the death of the Lamb of God which taketh away the sins of the world;—which is the propitiation (satisfaction) for our sins (the church's), and not for ours only but also for the sins of the *whole world.*—1 Cor, 5:7; 11:23-26; Jno. 1:29; 1 Jno. 2:2.

The occasion was surely a very enjoyable one to all who participated in a right spirit. It could not be otherwise. If any true believer sought a blessing in commemorating, and failed to obtain it, let him inquire within, and find that it was because he had not first "purged out the old leaven;"—because envy, malice, hatred, evil-speaking or evil-surmising—works of the flesh and the devil—still had a place in his heart, which should, instead, have been filled with the Lord's spirit of love,—gentleness, meekness, patience, brotherly-kindness;—the love which is not puffed up, envieth not, thinketh no evil and is full of mercy and good works. If any find themselves to have missed the real *communion*, by reason of such "defilements" let them purge their hearts with the water of truth, the Word of God, and let them celebrate four weeks later—on May 18th, as was arranged for the typical Israelite who

because of defilements was hindered from keeping the feast at its appointed season.—Num. 9:10, 11.

The occasion was a very enjoyable one in Allegheny;—solemnity commingled with joy as we thought of our dear Redeemer's sufferings and ignominous death on our behalf; yet rejoiced in its blessed results already experienced by us and in prospect for the world. In few and simple words we recounted the meaning of the ordinance—in type and antitype. We viewed the unleavened bread, which symbolized to us our Lord's humanity, given as our ransom, that we by partaking of his merits might have justification and life imputed to us by the Father,—so fully as to permit us to be reckoned in with our Lord as members of the *one loaf*, the one body, and to be broken with him, sharing his sacrifice that in due time we may participate in the feeding of the whole world with this bread of life. We considered "the cup" similarly, as our Lord's consecrated blood (sacrificed life) sealing the New Covenant for the world of mankind. We partook of it thus, and also as joint-participators with him—pledged to be dead with him that we may also live and reign with him.—1 Cor. 10:16, 17; Rom. 6:8.

About 335 were present at the Memorial service, and fully 300 of the number partook of the emblems with every evidence of intelligent sincerity;—witnessing to each other our faith in the Lord and his work for us, and our devotion to him and his even unto death, at any sacrifice;—his grace assisting, according to his promise. Endeavoring to preserve the blessed communion with our Lord we consented to forego usual greetings and conversation at the end of the service, and after singing, "What a friend we have in Jesus" we went silently to our homes,—full of holy joy and thankfulness. Twelve, prevented by illness, from being with us, were served subsequently by friends on their way home.

THE CELEBRATION ELSEWHERE AS REPORTED

Some of the reports expected are a little slow in reaching us, but those received are encouraging. We give you a very few of these for your joy and encouragement,—believing that like ourself our readers generally esteem the interest manifested at the Memorial season a good index to the spiritual health of the church.

The fellow-members of the Lord's body everywhere were remembered in prayers by the Allegheny congregation; and letters received show that this appreciation of the oneness and fellowship of the church was general. One hundred and seventy-five reports received up to this writing, show an average participation of twenty-seven. The average last year was twelve and the previous year ten. This is very encouraging, to us all, surely. The general tone of the reports too indicates fervency of spirit.

THE NEW BIBLES THOROUGHLY APPRECIATED

Although we have not yet been able to fill all the orders for the new Bibles—sending them out as rapidly as the binders can furnish them—nevertheless, we have heard from quite a number who have received them that they give great satisfaction.

We felt sure in advance that all the dear friends of the truth would appreciate having just such a copy of our Father's Word, and are glad that we were not mistaken. The publishers were astounded when they learned that the edition of 5,000 had been nearly all subscribed for in advance. It is now the turn of those who receive them to feel amazed that so splendid a book could be produced for the money. We are glad indeed to know of your appreciation of our efforts in your behalf; and now we trust that a systematic use of the New Bible will be instituted as quickly as possible amongst the friends.

We trust that all of you will promptly acquaint yourselves with the various new features of this new Bible; and for a complete explanation we refer you to a description which follows its title page, under the heading, "Special Features of This Edition—Berean Bible Study Helps."—Therein we offer some suggestions respecting Bible-study meetings. The regular leaders everywhere will have no difficulty in understanding the suggestions, and we believe that they will be found so helpful that speedily such meetings will be a part of the regular order amongst the friends in general. Indeed where there is no experienced leader, there should be no difficulty in conducting not only an interesting but a profitable and instructive service. If you cannot have a large meeting, remember the Lord's special promise to the twos and threes gathering in his name—claim the promise by fulfilling your part of it. "Forget not the assembling of yourselves together," as the Lord, through the Apostle enjoins,—and "so much the more as you see the day approaching."—Heb. 10:25.

The custom of the nominal church systems, to have one member of the congregation do all the preaching, all the teaching, is one that has done much injury, in that it has given rise to a division of the church into classes—clergy and laity;—additionally it has laid too much work upon the few called the clergy to permit of their attention to things of this present life, providing things honest in the sight of all men; and by taking away from the majority of the Lord's people their responsibility and share in the ministry it has deprived them of a great blessing, and hindered their growth in grace and their development as servants of the truth.

We are not opposing the preaching of the gospel by those who have the talent for it; but our thought is that the Lord never intended the meetings of his pople to be all of the preaching kind. It was not so in the early church as the Apostle explains. (1 Cor.. 12:1; 1 Thess. 5:11) An effort should be made to develop whatever talent there is in any little company—to incite and draw out thought and expression respecting the divine plan as presented in the Word. Let those who have ability to preach do so in moderation; let them also help others to various shares in the service of the truth. As each seeks to grow in grace and to assist others, the Lord will open further and wider doors of opportunity—perhaps in near-by towns or in other quarters of the same city. The harvest is great and the laborers are few, and it should be the constant effort of all who are faithful to the Lord and to the cause, not only to serve one another, but to help one another into the service. We pray the Lord that the new Bible may be greatly blessed of him in this way—in helping many to engage in the ministry of the truth as leaders of Berean Bible classes.

WE ARE NOT COMPLAINING, BUT—

As the Editor goes from place to place holding "One Day Conventions," he finds that about one-half of those who greet him heartily are not *Watch Tower* subscribers;—many of them coming long distances, at considerable expense. There is encouragement as well as discouragement in this: it is encouraging to know that the 13,500 names on our lists are by no means all of those deeply interested in present truth. The discouragement comes with the thought that these dear friends surely need the twice-a-month visits of the *Watch Tower* to encourage and assist them in this evil day; and yet, that all we have done, or seem able to do, avails little in the matter of getting and keeping their names on our list.

(1) We have offered *credit* on subscriptions as long and as often as desired, with the privilege of writing us at any future time requesting the cancelation of the debt. (2) We have offered the *Watch Tower* free to those requesting it, and saying that their circumstances do not justify their sending the money. (3) We have asked all the dear friends who do get the *Tower*, and who believe that it would benefit others, to draw it to their attention and get their subscription—cash or credit.

We felt specially hopeful of the last of these recommendations in connection with the others; but only a few, comparatively, seem to have noticed the request or put forth any successful effort. What more can we do, to secure the other 13,500 interested friends for our list—for their spiritual upbuilding? We have well-nigh exhausted our ingenuity. No; we will not resort to "Premiums";—we should feel ashamed to offer our readers "premiums" for subscriptions. The Lord's approval and the privilege of helping to wash fellow-members of the "feet" class is premium enough, surely. We appeal to all who desire a service to the Lord and to the brethren to put forth another effort to gather to our lists all who are interested in present truth in any degree—either for a cash subscription or on either of the terms mentioned above.

This is not a matter of personal, financial profit; for the *Tower* now belongs to the Society, and hence if more money were received than would meet the cost of publication, it would be spent in sending out God's light and truth to reach others as it reached you. Our whole concern is that what is being published may reach as many eyes and hearts as possible to encourage and bless them.

VIEWS FROM THE WATCH TOWER

"MAKING VOID THE WORD OF GOD BY YOUR TRADITIONS" —MARK 7:13

Comparatively few of the "common people" of Christendom realize how thoroughly the Word of God has *already* been rejected by the leading Doctors of theology. When, over twenty years ago, we pointed out from the Word of God that all classes of Christendom were about to be tested on the fundamentals of Christian faith, and that according to Psalm 91, a thousand would fall into unbelief to one who would stand *faithful*, some mocked—considering that no more absurd proposition could possibly be made. Apply this rule now to the 300,000,000 of Christendom and the number to stand would be 30,000.

In our last issue we noted that some candidates for ministerial office in the Presbyterian church had publicly disowned belief in Adam and Eve as the first parents of our race—considering that portion of the Scripture mythical, unreal, untrue; and how the Elizabeth (N. J.), Presbytery finally passed such an one,—who purposes to become a missionary. Since then the subject has been considerably discussed in the secular and religious press, and so far as we have noted, generally in sympathy with the *unbeliever;*—generally in condemnation of those who called in question the unbeliever's right to acceptance as "orthodox." This is truly a peculiar world: any one who believes in the second coming of our Lord to be the King of earth, as foretold in the Scriptures scores of times, is "off-color," "tainted" or "non-orthodox," according to the bias of his critics. The man who denies eternal torment as both unreasonable and unscriptural, and who calls for proof texts from the Bible (not parable and symbolic statements, but literal), or who denies that the Bible offers immortality in any sense or condition to the wicked, and asks for proof texts,—is denounced as a "heretic," as is also the man who declares that he believes in the Father and in the Son and in the holy Spirit, and that these are *at one*, or in full harmony, but who denies that it can be true that they are *one in person*, or that the Scriptures so state, and invites proof texts. On the other hand, whoever professes to believe these things which the Bible does not teach, and which reason repudiates, and who denies the Bible record of creation, accepting instead the unscriptural theory of evolution,—that man is promptly labeled orthodox, and any unwilling to so concede are promptly denounced as unenlightened fossils. Surely this is what the Lord referred to as putting light for darkness and darkness for light—calling evil good, and good evil.—Isa. 5:20.

The following is from the comment of the New York *Independent*, one of the leading "orthodox" religious journals of the world:—

"We venture to say that there is not a competent educated professor of biology or geology in the obscurest Presbyterian college in the United States who believes that the Adam and Eve of Genesis were historical characters. One would have to rake all our colleges and universities with a fine-toothed comb to find such a teacher, and very few they would be. The belief, in scientific circles, of such an Adam and Eve is dead, and is no longer considered or discussed. Of course, the doctrine of a literal Adam lingers in popular belief, just as once did the belief in the world made in six literal days; but it is held by those who got their education a generation or two ago, or who never got any education at all. *The older men in the presbyteries, especially those who have, for one reason or another, dropped out of the educative stress of pastoral life, have not learned what the colleges now teach; and it is they that oppose their large ignorance to modern knowledge.*"

What plainer statement of present conditions could we ask and from what higher authority could it come? Notice again the last sentence, which we have italicized: only old fogies—country preachers and the unlearned—any longer believe the Bible to be God's revelation. To the "cultured" it is a book of fairy tales mixed with pessimistic nonsense of weeping prophets who never dreamed of the grand time coming when the trust-giants shall hold full sway and bring in the Millennium of wealth and aristocracy. Not knowing so much as these modern teachers, "higher critics," the prophets dreamed and wrote of a second coming of Christ, and of the establishment of a kingdom of God under the whole heavens;—of a lifting up of the poor and the needy and a humbling of the great;—of a laying of righteousness to the line and justice to the plummet. Well, we prefer to be with the Lord and the Apostles: we prefer to believe "all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

The editor of the (New York) *Mail and Express*, not being a trained theologian and Doctor of Divinity, shows his "backwoods" ideas on the subject as follows:—

"It is one thing to say that the story of Adam and Eve is a myth, and quite another to say that it is false. Embodied in the Scriptural account in the first chapter of Genesis is the most profound bit of wisdom, the most searching dip into the springs of human action in the face of the great mystery of life and divinity that surrounds us, the most vivid revelation of the power of God and the helplessness, yet hopefulness of life, that all the world's literature has brought down to us. It is fundamental in many ways. That the guardians of religious doctrine should seek to hold neophytes to a belief in it is not to be wondered at.

"A myth is but old, old speech. All things are spoken in some shape before they are written. The myth is the spoken, elder Scripture. Not all myths are entitled to become Scripture; but this one was so entitled—and it is true. If anything possesses authority in this doubting age, this record does. There may be more wisdom in the act of simple dominies who require rigid adherence to its letter than in the proceedings of those who treat it with flippant doubt."

This learned editor, in his anxiety to "straddle" the subject and to please both parties, has used the word *myth* in an unusual and unauthorized manner, which merely shows that he and others are well *shaken* in their credence of the Bible, though not yet ready to abandon it completely. We quote the Standard Dictionary's definition of this use of the word *myth*, as follows:—

"A fictitious or conjectural narrative presented as historical, but without any basis of fact; hence, an imaginary or fictitious person, object, or event; as Santa Claus is a myth.

"The difference between *legend* and *myth* is now well known. . . . The *myth* is purely the work of imagination, the *legend* has a nucleus of fact."

"*Synonyms, Antonyms and Prepositions*," says:—

"A *legend* may be true, but can not be historically verified; a *myth* has been received as true at some time, but is now known to be false."

How long will it require for people to learn that the Bible is so thoroughly one, and its story one, that a repudiation of one part means the repudiation of the whole? For instance, some may reason that the truth or falsity of the story of Adam and Eve and their original perfection in their Eden home, has no bearing upon the general plan of salvation presented in the Scriptures; but in this they greatly err. If there was no *fall* from holiness and perfection, there could be no need of a Redeemer to *ransom* him and his posterity from such a condemnation; and the promised blessing of a restitution of man to Adam's primeval estate would be an absurdity.

But let the good work go on. For, as the Apostle said in his day,—"There must be heresies also among you, that they which are approved may be made manifest." (1 Cor. 11:19) Much more is this the case now: the "harvest" time of separating wheat from tares having come this seems to be the Lord's method of hastening it in its due season. "None of the wicked will understand, but the wise shall understand." (Dan. 12:10) The wise toward God, counted fools by the wisdom of this world, will begin to open their eyes to the true situation as this breach grows wider. They will begin to "inquire for the old paths," and then will be in the right condition to hear and heed the true Shepherd's voice and to comprehend with all saints the divine plan of the ages. These ("not many") are hungry for it now, but are deterred by the misrepresentations of the shepherds of Babylon whom they trust too implicitly,—taking their word without proving it by the Word of the Lord.

RUSSIAN SOLDIERS REFUSE TO SHOOT AT MOB

The following quotation from the London *Pall Mall Gazette*, indicates that already the great "European public school" (the standing army), is learning its lesson and getting ready for the coming conflict:—

"During the demonstration in the Hazan Square, in St. Petersburg, a detachment of infantry was called upon to fire upon the crowd. The men thrice refused to obey, and were marched back to barracks, no inquiry being subsequently held. Similar incidents have occurred elsewhere. With universal service, the army is only the people in uniform. Any popular feeling must, sooner or later, touch the army, and if the soldiers cannot be depended upon to shoot, the game of absolutism is up."

THE NEXT GREAT RELIGIOUS AWAKENING

The Rev. Dr. John Watson ("Ian Maclaren"), in a recent widely quoted sermon at the London Wesleyan Mission's anniversary, noted the fact that in late years great spiritual revivals have been lacking in England and that the present temper of mind is not prepared for such revivals. He went on to say that he believed we are on the eve of a great revival, but that it will be primarily a social revival, inspired by the religious spirit. What if God be calling on men, he asked, not to build more churches, but to secure better and purer homes for His people? To cleanse communities of liquor saloons and haunts of vice? To see that every man for whom Christ died should have a fair chance to do honest work with honest pay, and to have a home where he can live in decency with wife and children? May not these be the most efficient means to bring men into conscious fellowship with God?

The Rev. Dr. Josiah Strong, of New York, takes the same position in his new book, "The Next Great Awakening." All great religious revivals in the past, declares Dr. Strong, have come as the result of "the preaching of a neglected Scriptural truth which was precisely adapted to the peculiar needs of the times." Wesley and Whitefield, in an age in which religion seemed to be given over to outward and formal observances, preached the need of "conversion," the conscious beginning of a new spiritual life. Charles G. Finney, at a time when "the divine sovereignty of God was held in such a way as to destroy all appreciation of human freedom," thundered forth "the neglected truth of man's free-agency and guilt, and the retribution due to sin." Moody, following close upon the Civil War, when "millions of hearts were longing for consolation," preached "the love of God." And now, declares Dr. Strong, the church is on the verge of a new spiritual awakening:

"It is quite obvious that the great questions peculiar to our times are social. The industrial revolution has produced a social revolution; we have passed, within three generations, from an individualistic to a social or collective type of civilization. Relations which a hundred years ago were few and simple are now becoming many and complex. New questions concerning rights and duties are being asked. Society is gaining self-consciousness, which marks one of the most important steps in the progress of the race. We are beginning to see that society lives one vast life, of which every man is a part. We are gaining what Walter Besant calls 'the sense of humanity.' We are discovering that life is something larger and farther related than we had thought; and with this perception of wider and multiplied relations comes a new sense of social obligations. That is, a social conscience is growing, though as yet it is uninstructed.

"The wonderful increase of wealth and of knowledge during the past century has served to create a new discontent and to kindle a new hope. It has transferred the golden age of the world from the past to the future; and this golden age, yet to come, constitutes a new social ideal.

"The social ideal of Jesus is precisely what is needed to inform and spiritualize and perfect this new social ideal, and the social laws of Jesus are precisely what is needed to educate the new social conscience."

Dr. Strong interprets the "social laws of Jesus" under three main heads, as follows:

(1) The Law of Service. Our substance, our time, our powers, our opportunities are all entrusted to us for service. Life itself is a sacred trust, and the whole life of every disciple of Christ is to be spent, like that of his master, in the service of the kingdom, and in hastening its full coming in the earth.

(2) The Law of Sacrifice. The spirit of sacrifice gives all, and longs for more to fill the measure of the world's sore need. It is the high prerogative of conscious and intelligent man to offer conscious and intelligent sacrifice. He receives according to his need that he may give according to his ability; receives food that he may give strength, receives knowledge that he may give it forth as power.

(3) The Law of Love. This is the supreme social law, the great organizing, integrating power, precisely as its opposite, selfishness, is the great disorganizing, disintegrating, anti-social power. Disinterested love is divine; it is the love that God is, and makes possible Christian service and Christian sacrifice.

Dr. Strong proceeds to asks whether either church or society is making any serious attempt to realize these fundamental Christian laws, and he answers in the negative. "To be enthusiastic about the church in its present condition," he says, quoting the words of Professor Bruce, "is impossible." The church has become "a very respectable institution which must be 'sustained.'" It is doing "much to conserve the heritage of the past, but not much to mold the future." Dr. Strong continues:—

"Let us suppose a church somewhere, whose members have such an enthusiasm for humanity that when they lie awake nights they are planning, not how to make money, but how to make *men*. Their supreme desire is to help the world in general and their own community in particular. They are striving daily to remove every moral and physical evil; trying to give every child who comes into the world the best possible chance; longing and working and praying and spending themselves and their substance to save men from sin and ignorance and suffering. Let us suppose the whole church is co-operating to this end. What a transformation such a church would work in any community! How it would 'reach the masses'! How it would grow! How it would be talked about and written up! Men would make pilgrimages to study its workings and its success. Yet such a church ought not to be in the least degree peculiar. This is simply the picture of a church whose membership is imbued with the social ideal of Jesus, and has taken seriously his social laws of service, sacrifice, and love; and this picture ought to be the likeness of every Christian church in every community. If it were, how many hours would it be before the kingdom would come with blessed fulness?"—*Digest.*

INEFFECTUAL LABORS AMONG NAVAJO INDIANS

A Christian minister and his wife who left a Colorado pastorate six and a half years ago to do what they could to civilize and Christianize the Navajo Indians, gives the following report:

"We cannot either civilize or Christianize this tribe of Indians. We are not sure we can accomplish that for a single one of them. We cannot overcome the barriers of ignorance, superstition, barbarian language and physical contour of the country, that in every way prevents practical and effective evangelistic work. We cannot go beyond individual and domestic adaptabilities and limitations, which in so many ways determine our place and our calling.

"What we can do is to wait on God by prayer, believe his Word, follow him wholly, and try at least to prepare the way of the Lord in the hearts of the children, that he entrusts to our care. Perhaps, after a while we can have access to some of the older ones, through the children, or the children may be able to do it, when they have themselves learned the Gospel, and we have passed on to our reward.

"Will not our friends all pray often, that the Word of the Lord may have free course and God be glorified among this poor heathen people? And the work that we do, be wholly unto his pleasing, and the accomplishment of his will?

"We are not so much concerned over the question as to what good we can accomplish here, as we are about our own conformity to God's purposes and methods of work for us, and our appointed part in the fulfilment of his Word. It is his 'counsel that shall stand.' (Isa. 46:11) He 'has spoken, and he will bring things to pass; He has purposed and he will do it.' If, therefore, we can only know, morning by morning, our place and work and really be co-laborers with him in the fulfilment of his purpose; and if we will honestly and loyally 'walk as Jesus walked,' intent only on pleasing our Father, we shall feel that we have at least approximated the fulfilment of our calling, though to human sight it may seem that we have spent all our strength for nought, and all our labor has been vain."

* * *

We heartily sympathize with these dear fellow-servants in their disappointment, but believe that their efforts and labors have not been in vain;—that they themselves have been blessed, because they self-sacrificingly have sought to do the Lord's will—to be co-laborers with him. We trust that they and others like them may soon learn "the way of the Lord more perfectly";—may soon learn of the divine plan of the ages. Then they will see that the poor Indians are in no danger of eternal torment; but will in God's "due time" (during the Millennium—1 Tim. 2:6) be brought to a knowledge of the truth in a way they cannot bring it to them now. The same great plan of the ages will show them that our Lord Jesus and his apostles did not carry the gospel to the most degraded nations, but to the most intelligent people they could find. And that the gospel is intended now only to select an "elect" or bride class as their Master's joint-heirs in the coming kingdom—who, jointly with their Lord, shall "bless all the families of the earth." But their labor, honestly though not wisely spent, shall not be in vain in the Lord. He is speaking now to all such, and they will hear and will know the great Shepherd's voice.

ROME'S POSITION IN THE COMING CONFLICT

In accord with the Pope's recent Encyclicals, Roman Catholic newspapers and clergy are seeking to unify all Roman Catholic societies, and to put them on more of a political basis; and are correspondingly opposing Labor societies and especially Socialism. The object evidently is to make every Catholic vote here count for the interests of Rome, as in Europe—only more so, on account of our more liberal laws. A prominent Roman Catholic bishop recently expressed in public the conviction that ere long Catholics will be in practical control of the United States government. Nor was this an idle boast. If the Romanist vote can be controlled solidly by their clerics they could ask almost anything they please of politicians and be sure of getting it,—from one party if refused by another.

We are not to forget either that the Scriptures clearly show that church influence (Protestantism co-operating with Catholicism) is soon to gain control of Christendom and rule the world with an iron hand. The combining of the Catholics may soon lead to semi-political combinations amongst Protestants—Good Citizenship Leagues, etc., for which Christian Endeavor, Epworth League and similar societies, are preparations. All this is in full accord with the desire now so prevalent to have a church trust or combine for the "control" of the world's spiritual interests. All this, as our constant readers well know, we consider part of the *evil* which the Lord is permitting, and which will result in the complete collapse of present institutions in anarchy;—preparatory to the establishment of the kingdom of heaven.

BISHOP QUIGLEY ON SOCIALISM

As indicating the line of battle outlined, we quote from Bishop Quigley's address as printed in the *Catholic Union and Times*, Buffalo, N. Y., as follows:—

"As a political party Social-Democracy is a recent importation from continental Europe. Here, as there, its avowed object is the creation of a new order of things totally destructive of the existing social, political, and economic conditions under which we live. The attainment of this new order of things is to be effected by political agitation in the main, but revolutionary and violent methods are freely urged by its leading advocates as soon as the masses shall be sufficiently organized to cope with the powers of capital and class.

"Everywhere this movement is characterized by unbelief, hostility to religion, and above all, uncompromising and bitter hatred and denunciation of the Catholic church. Its official programs, the platforms of its party conventions, the public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. . . .

"Social-Democracy denies the existence of God, the immortality of the soul, eternal punishment, the right of private ownership, the rightful existence of our present social organization, and the independence of the church as a society complete in itself and founded by God. Therefore no Catholic can become a Social-Democrat. Therefore no Catholic can become a member of a Social-Democratic organization or subscribe for or in any way contribute to the support of a Social-Democratic newspaper organ."

THE REPLY OF SOCIAL-DEMOCRACY

Under the caption,—"Shall the Church Rule the Labor Movement?" *The Worker* of New York City says:—

"The bishop's charge is a sweeping one. We now challenge him, as bishop or as honest man, to prove, not the whole, but one-hundredth part of what he has alleged. He can not do it, for it is not true. Our national party platform is printed in this paper; let readers search there for 'hatred, denunciation, and threats' against the Catholic church or any other. We have in our ranks, not only men holding to the beliefs of Protestant churches, but men belonging to the same communion with Bishop Quigley and wearing the same cloth of priesthood. In the Socialist movement we ask no man his creed. We demand only his faithful adherence to the working class in its battle with the forces of capitalism. . . .

"Bishop Quigley, let us advise you to reconsider your action. Your attack is an unprovoked one, for the Socialist party makes no attack upon you or your church or your beliefs. But if you persist in the attack, let us tell you that there is no organization on earth that can fight as we can. Bismarck has measured strength with us, and failed. Russian czars and French dictators have tried to crush our movement, and they have failed. You will not succeed.

"There is nothing more fearful than the fires of religious prejudice and antagonism. We have sought to let them slumber till they should at last die out. Beware how you stir them up. The people of America are patient and good-natured; they endure much. But at heart—Catholic and Protestant and Jew and Atheist alike—they hold dear the principle of religious liberty and the separation of church and state. Once awake them and it will not be well for him who attacks that principle.

"The Democratic party may be afraid of you, bishop. The Republican party may be afraid of you. But the Socialist party is not afraid of you, because it is right, because it stands for all that is best in American history and in the world's history, and because it knows that, the fiercer your attack, the greater forces will you rally to our side."

A PECULIAR ITEM FROM A CATHOLIC JOURNAL

"How can we describe it so as to make it real! Some day this old earth will be perfect. Sin and wrong, passion and conflict, danger and weakness will be driven away, and only the good and the beautiful things will remain. Some day our powers will be unlimited and we can do just what we purely desire. No mistakes then in reaching the highest ideals! No failures in bringing the noblest sound with musician's finger, or the most glorious scenes from artist's brush! No misunderstandings or misconceptions, no criticisms to cut and hurt; for our work will be perfect. Some day our friendships will be rich and lasting and without disappointment, and heart will touch heart with an enduring love."—Rev. F. W. Tomkins.

WHAT HIGHER CRITICISM HAS DONE

A writer in the *Washington Post*, summarizing an article on this subject in the *Outlook*, says, among other things of the higher critics' *useful* (?) work,—

"The divinity of Christ is retained, but in a new sense. He is divine just as all men have that spark of divinity, although not to such a marked degree. His divinity rests not on proof texts of doubtful interpretation, but on the evident manifestation of his whole life.

"The plan of salvation is not founded on a vicarious sacrifice where God bargains to accept the punishment of the innocent for the sins of the guilty. Redemption is the result of repentance, a psychological process thoroughly logical, and in the light of human frailty perfectly adequate.

"Our faith in future life is not less firm, although our conception of immortality is not so clear. The wonders of the hereafter, so vivid to the Indian, who believes in his happy hunting grounds, do not present themselves in a definite form, and this may seem to many a distinct loss. Its compensation is found, however, in the fact that we do not regard the attainment of heaven our only aim in life. Right for right's sake, with the barter element eliminated, cannot be less noble than living up to the best that is in us, with the hope of reward or the fear of punishment continually hanging over us."

* * *

We can see no reason in the world why any infidel or agnostic in the world should object to Higher Criticism; but we do see every reason in the world why true Christians who trust for salvation in "the precious blood of Christ" should disown all fellowship and brotherhood with such unbelief. Yet some good men as well as many others, have fallen into this error: the only safeguard against it to a reasonable mind is the divine plan of the ages. We must do all in our power to get it into the hands and heads and hearts of such before the error catches them; for those who once get the poison of human philosophy into their hearts, and reject the ransom, are, so far as observation goes, beyond help in the present age.

ATTAINING CHRISTIAN LIBERTY

Acts 15:22-33.—June 8, 1902.

"Stand fast, therefore, in the liberty wherewith Christ has made us free."—Gal. 5:1.

Christian liberty is to be sharply differentiated from the liberty of license, lawlessness, anarchy; and this lesson furnishes a good illustration of this fact. To the Jews who had been under the Mosaic ritual and its washings, fastings, feasts, new moons, sabbaths and holy days, Christian liberty meant a release from a considerable measure of these institutions, many of which were typical and educational—suited to the "house of servants," but not appropriate to the "house of sons." To the Gentiles, to whom God had never given the Law, and who were therefore not under any of its provisions or conditions or requirements, but who were under certain superstitions, wrong appetites and customs, Christian liberty

meant the abrogation of all wrong customs and superstitions, and, additionally, the imposing of a law;—not the Mosaic Law and its institutions and ceremonies, however, but "the Perfect Law of Liberty;" the "Law of the spirit of life in Christ Jesus"—restraints of the will of the flesh, under the law of love. (Jas. 1:25; Rom. 8:2) We are not to be surprised that both Jews and Gentiles, coming from opposite directions into the church of Christ and its perfect law of liberty, were somewhat confused and bewildered respecting its requirements and proprieties.

It was nearly twenty years after the day of Pentecost that the conference noted in our lesson took place in Jerusalem. It was held for the purpose of reaching a decision respecting this very subject—the Law of Christ, its bearing upon Gentile converts, and upon Jewish converts—to what extent the Mosaic requirements were abolished as regarded the Jews, and to what extent the Law of Christ put restraints upon the converts from amongst the Gentiles, and to what extent these two classes, previously separated socially and religiously, by the requirements of the Mosaic Law, might now come together with full brotherly fellowship and affinity, without the violation of the consciences of any, and without unnecessary restraint of the liberties of any.

The church at Antioch had become the center of Christianity amongst the Gentiles, and Jews born in Gentile lands. Its Gentile surroundings, no less than its membership, tended to cultivate in it a broad spirit of Christian liberty;—some of its membership, under the influence of brethren who had come from Jerusalem, feared that it had gone too far in the matter of Christian liberty, and held that Gentiles, upon accepting Christ through faith, should likewise accept Judaism and the Mosaic Law, and come as fully under the conditions of these, including circumcision, as though they had been born Jews. Certain brethren who had recently arrived from Jerusalem accentuated these fears, and as a result there was quite a dissension in the Antioch church, amounting, as the Greek word shows, almost to a schism, a split. But the right spirit evidently prevailed; because, instead of splitting over a vexed question, each party respected the conscientious convictions of the other, and it was wisely determined to appeal the matter to the church at Jerusalem for such words of counsel and advice as its leaders, the apostles and elders, should see fit to give. The Antioch brethren evidently had full confidence that God had appointed the apostles, and that their conclusion on the matter would ultimately be the correct one. At the same time, knowing that the brethren at Jerusalem were surrounded by the Judaizing influence, tending rather to narrowness of view as respected the Mosaic customs, they sent their two leading representatives, Paul and Barnabas, to present before the Jerusalem Council the views which seemed to the majority of the church to be the correct ones,—that thus the entire subject might be fully, fairly, thoroughly investigated, and the mind of the Lord determined as accurately as possible.

This was a beautiful spirit—the right spirit; far more commendable in God's sight and in the judgment of sound-minded men than any immoderate course they could have taken. People who take the immoderate course are generally those who do not have sufficient faith in the Lord as the real Head of the church, and in his overruling providence in the affairs of those who are seeking to know and to do his will;—they are generally those who feel too much self-assurance, as did even the meek Moses, when he erred in smiting the rock in the wilderness the second time saying: "Ye rebels, must we fetch you water out of this rock?"—Num. 20:10.

The truth has nothing to lose by fairness, openness, and a reasonable moderation and the turning on of all light obtainable. And while the church at Antioch evidently had great confidence in Paul and Barnabas, they properly also had great confidence and respect for the apostles at Jerusalem, and reasoned that since these men all gave evidence that they were truly the Lord's special servants and mouthpieces, it would be strange indeed if meeting together and hearing all that could be said on both sides of the question, they could not arrive at a unanimous decision respecting the Lord's will, that would assure the church in general. We commend this noble principle which is as applicable now as it was then. Today, however, as we cannot refer questions to the living Apostles, we must refer them to the recorded teaching of our Lord and the apostles,—seeking assistance in this amongst the brethren who appear to have the best knowledge of God's Word and the greatest insight into the divine plan.

EN ROUTE TO THE JEWISH CONFERENCE

The journey from Antioch to Jerusalem brought Paul and Barnabas in contact with many of the household of faith, a few, here and there, in almost every city through which they passed. Of course, the brethren were glad to hear, as these ex-missionaries were glad to tell them, of God's favors upon their missionary labors in Galatia and vicinity; and although the brethren reached were almost exclusively Jewish converts, it is with pleasure we read that the report "caused great joy unto all the brethren." (Acts 15:3) This shows that they had the true Christian spirit—that they had largely, if not completely, lost the Jewish prejudice and jealousy, as concerned the giving of the gospel to the Gentiles. It shows us that with the majority of the previously Jewish brethren the contention for the Mosaic Law and ceremonies implied no opposition to the Gentiles themselves, but merely a confusion of mind concerning the Lord's will on these subjects;—they had not yet discerned the lengths and breadths and heights and depths of the divine plan, as they subsequently learned these, and came to appreciate the perfect Law of Liberty wherewith Christ makes free indeed, in the true sense, all who become truly his.

Arrived at Jerusalem, the representatives of the Antioch congregation were met with a hearty welcome, for such is the significance of the Greek word rendered "received," in verse 4. As they had given to the others en route, so the returned missionaries gave the Jerusalem brethren detailed accounts of the Lord's blessing upon their journey, telling what miracles and wonders he had wrought, that a considerable number had believed, and how loyal, faithful and enduring were some of these newly-found brethren in Christ, who had previously been aliens, strangers, Gentiles.

There is some reason for believing that previous to this Paul and Barnabas and Titus had made a visit to Jerusalem, in which they did not, as now, appear publicly before the congregation to give their testimonies, but had secret conferences with the apostles and chief brethren, Paul explaining to them what he understood to be the perfect Law of Liberty under the New Covenant—the will and plan of God regarding the gospel amongst the Gentiles. It would appear that the apostles had been largely influenced by those presentations, although they had not uttered any public testimony on the subject, nor engaged in any manner in the missionary work amongst the Gentiles. Apparently they had not considered it necessary to stir up the subject to any extent, and thus possibly to breed more or less of strife amongst the Jewish converts. Thus the subject had been left for some years for gradual development and enlargement of heart and mind on the part of the believers. This thought is based upon the Apostle Paul's statement in his letter to the Galatians, on this subject. —Gal. 2.

But now the question of receiving Gentiles, and how they should be treated, and what were their obligations, etc., came up in a natural way, without forcing—rather, it forced itself for decision. The apostles and elders heard the reports of God's blessing upon the Gentiles, and offered no objection, evidently being quite in accord with the matter from the first; but, as was to be expected, there was dissatisfaction amongst brethren who previously had been Pharisees. This sect of the Jews was firmly set, not only for the Law of Moses and all of its ceremonies, but also for many additions and accretions to it; so that they were quite dissatisfied, we remember, with our Lord's observance of the Law, which we know was perfect. These, in all honesty, objected that the missionaries were too lax, too slack in their work, and that all believers should be required to be circumcised and to keep the Mosaic laws respecting fasts, new moons, sabbath days, washings, etc.

Thus the question was brought forward, and a special meeting was appointed, at which the apostles and elders heard all that was to be said on the subject,—and we read that there was "much dispute." We do not want to say a word in favor of disputes, wrangling, etc., amongst the Lord's people. On the contrary, we understand the Scriptures to teach that wranglings in general are improper, out of order, injurious to the interests of the church and of the truth;—because such wranglings and disputes are generally about things to no profit, but to the subverting or unsettling of the believers, and especially of those who are new or weak in the faith. But it is a different matter when the question is an important one, as was this under discussion; and at such a time dispute, in the proper manner, with the spirit of love, with force and yet with kindness, love and gentleness of word and manner, is most appropriate.

We rejoice that there was such a spirit of broadmindedness in the early church as is represented by this statement—we rejoice that when an important subject was to be considered, with a view to knowing the mind of the Lord, that there was fullest liberty granted for as much dispute or debate, in a proper manner, as was necessary to bring the whole subject before those who had it under consideration. There is a difference, however, between disputes and discussions inside the

pale of faith and disputes outside that boundary. As the Apostle says, "He that is weak in the faith receive ye [do not reject him because he has not such full, strong, vigorous faith as we should like to see], but not to doubtful disputations"—do not receive him to dispute his doubts,—what he does not believe. Let him have a full opportunity for hearing the faith discussed; if his doubts do not then disappear probably he himself will disappear,—drop out of the assembly. In harmony with this we are not to recognize disputes respecting the *foundation principles* of the gospel of Christ. The church is composed only of those who recognize the foundation—that Christ died for our sins, for our redemption from sin and from its penalty; and that all who would share his blessing must accept these simple facts of his death for us and his resurrection by the power of God for our ultimate deliverance;—and then in harmony with their desire to be his disciples they must make a consecration of themselves to him, to do his will and to serve his cause. These foundation principles of the church of Christ are not subject to dispute. Those who reject these are not of the church and should not be heard in the church. They are intruders; doubtless wolves in sheep's clothing, of evil and not of good intentions and ultimate results.

But as respects discussions amongst those who are truly the Lord's on any point of importance,—opportunity for freedom of discussion, within reasonable limits, is absolutely necessary to spiritual health and progress. To shut it off means to crush proper activities of thought, and in many instances means to accumulate a force which would ultimately result in an explosion, which would be damaging in some respects at least. Let us remember, in this matter, the Golden Rule; and let us accord to others differing from us the same reasonable liberty, inside the boundaries of foundation principles, that we would like to have them accord to us, if our positions were reversed.

The fact that the question at issue was—the obligation of Gentile converts to the law, is not to be understood as signifying that the law of Moses was recognized as being of binding force upon Jewish converts. All were bound to concede that the Law-Covenant had saved none—that Christ's fulfilment of it brought all under divine grace. It was more a question of usage—the Jews were used to circumcision which preceded the law, used to abstaining from pork, not only merely because the law forbade it, but because aside from the law they considered it unclean. What the Jew did in the exercise of his liberty he thought the Gentile should be forced to do;—a very common error with many. It requires development to learn to use our conscience and liberty and to let others use theirs, even though they differ.

When a fair hearing had been granted to both sides of the question, Peter, one of the leading apostles, and doubtless the eldest, rehearsed his experiences with Cornelius; then Paul and Barnabas were heard, and James closed the discussion. All upheld the teachings and practices of Paul and Barnabas, and cited the leadings of the Lord's spirit, as well as the prophecies of the Old Testament in corroboration of this position which, doubtless, as above suggested, they had held tentatively for some time, though they only now thought it necessary to make a public statement regarding it. The conclusion was satisfactory to the apostles and elders and the whole church; and an answer in harmony with this was sent to the friends at Antioch, Syria, and throughout Silicia—the regions which had been affected by the Judaizing teachers. It is here that the lesson proper begins.

To give weight to the letter, two of the prominent brethren of Jerusalem were sent with Paul and Barnabas and the letter, that they might confirm the letter orally, and thus establish the hearts of those who had been somewhat troubled by the false teachings. The letter first disclaims any authority for those persons who had, however honestly intentioned, taught error with truth, and confused the hearts of the believers on the subject of circumcision and the law. It states also the conclusions of the conference, and commends Barnabas and Paul, calling them "beloved," and noting the fact that they had hazarded their lives in the Lord's cause. The decision rendered is expressed as being the mind of "the holy Spirit and us." We may reasonably presume that the meaning of this is that the church not only found the teachings of the Scripture and the leadings of the divine providence to be in favor of the acceptance of the Gentiles to Christian liberty, without becoming Jews or coming under the Law, but that this finding of the Lord's will was not against the wishes or prejudices of the apostles and elders at Jerusalem;—that it found a ready echo, a hearty response in their hearts.

RECOMMENDATION RESPECTING OUTWARD CONDUCT

God's dealings and instructions commended themselves both to their hearts and to their reasons, and covered four points. (1) Abstaining from meats offered to idols, which might appear to be giving sanction to idol worship. (2) Abstaining from the eating of the blood of animals. (3) Abstaining from eating things that had been strangled, in which the blood would remain, which would imply the eating of blood. (4) The avoidance of fornication.

In considering these rules we are to keep in memory the circumstances and conditions of the times, and the objects sought to be attained. (1) The idol worship which prevailed at that time had connected with it a great deal of sensuality, which would be contrary to the spirit of Christ in every sense of the word. (2) The object was to permit a ground of fellowship and brotherhood between those whose previous experiences and instructions had been lax, and those whose previous instructions had been rigid. And the things here required of the Gentiles were not merely features of the Mosaic Law, for the forbidding of the use of blood, and the explanation that it represented the life, was given long previous to Moses' day—to Noah after the flood, when he and his posterity were granted the privilege of eating meat, because of the changed conditions and the impoverishment of the race, and the need of more stimulating food. The use of blood was still more common then than now, being used not only in blood puddings, but also as a drink mixed with wine, as some today use beef extract blended with wine.

The message was received in faith by all, and caused universal rejoicing in the church. There was a general recognition of the Lord's providential care in the church's affairs, and this faith and confidence in God prepared all parties to receive the message on this subject, which they believed God would assuredly give them, and which they had rightly looked for through the channels which God had previously been using for their blessing and edification. Thus we have a lesson respecting the proper course of the Lord's dear people today,—not to carry disputes, even on important matters (not fundamental) to the length of rupture, division, but, with hearts anxious to know and obey the truth, inquiry should be made of the oracles of God, and the results, after a fair hearing of all the testimony, should be conclusive, satisfactory, and bring consolation—peace and joy—so that the unity of the faith in the bonds of love may continue within the walls of Zion.

The two brethren who came as representatives of the Jerusalem Church were prophets, or public teachers, and, as was intended, they exhorted the church in harmony with the letter they bore, and confirmed and strengthened them. Thus what might have been a serious rupture, resulting in much damage and in many roots of bitterness, antagonisms, etc., became really a means of increased blessing to all connected therewith, because wisely and properly handled. May such occasions be likewise treated by the Lord's people today, and with similar blessed results, under the guidance of the same Lord and Master who more than eighteen centuries ago guided by his Word and spirit.

THE LIBERTY WHEREWITH CHRIST HAS MADE US FREE

Our Golden Text is a precious one. The value of true liberty amongst the Lord's people cannot be overestimated. It becomes a part of their very life. It was because, under a wrong conception of union, this spirit of true liberty was crushed out of the church shortly after the apostles fell asleep in death that the "dark ages" resulted,—with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the sixteenth century was but a reawakening of the spirit of liberty mentioned in our text,—liberty to think inside the foundation lines of the doctrines of Christ;—liberty to believe as much or as little more, in harmony with this, as the mental conditions and circumstances will permit, without being branded as a heretic or persecuted by brethren, either in word or deed.

Strange to say, a peculiar combination—of too much liberty and too little liberty—is creeping over nominal Christendom today. The too little liberty feature objects to any discussion of the doctrines of Christ, and the teachings of the apostles, for fear some differences of opinion should be manifested. This is an endeavor to have an outward "union" without a union of the heart and a union of the head. It is injurious, both to those who hold the error, which cannot be exposed, and injurious also to those who hold the truth and who permit themselves thus to be bound, and hindered from growth in grace and knowledge by the proper exercise of the liberties wherewith Christ has made his people free. The general trend along this line favors the covering over, the concealment, of truths as well as errors, in a wrong assumption that the appearance of union will serve the purpose of real union, and be really effective as respects the prosperity of

the true members of the body of Christ. Such a false union, however, is coming and will be effected, and to such extent cause prosperity in the nominal church, but only for a brief season, when the time of trouble shall overwhelm all.

On the other hand the too great liberty which we see drawing on, is that represented by the teachings of the higher critics and evolutionists. Their teachings are given in quiet, in the theological seminaries, at the fireside, in the daily interchanges, and in the pulpit; and any attempt to contradict these false doctrines is tabooed, as being calculated to stir up strife, and destroy the unity of the church. Thus the too great liberty and the too great bondage are working together in the nominal church systems today, to thoroughly expel and ostracize the truth, and all who love it and wish to stand fast in the liberty wherewith Christ has made them free. It is calculated to install and multiply and qualify and honor the error, which so rapidly is gaining control, altho the control be generally denied. Let all who are the Lord's people, and who have tasted of the liberty wherewith Christ makes free, see to it that they stand fast in that liberty, and as soon as an attempt is made to restrain it, if not sooner, let them get out completely from all the bondages of human systems, that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King.

The question may arise, Does this direction to abstain from meat offered to idols conflict with the Apostle's later teachings addressed to the Corinthians? (1 Cor. 8) We answer, No. The Apostle is not advocating the eating of meat previously offered to idols; but on the contrary, is answering some who so practiced. He is admitting the logic of their argument, that an idol being nothing but so much wood or metal or stone the meat could be neither benefited nor injured by the offering. But he shows that the restriction should be practiced in the interest of some of less logical mind who would be unable to comprehend this and who would thus be led to defile their consciences, and thus into sin;—which might abound more and more, eventually, to their destruction. For the voice of conscience must be obeyed: it is at our peril that it is violated—no matter how erroneous and superstitious may be its standards. Let conscience be educated; but let its ignorance never be violated. Every violation of conscience is so much of character destruction. All need to remember this in respect to their own consciences as well as in dealing with others—especially with children.

ABIDING IN DIVINE LOVE, CONDITIONAL

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."—John 15:10.

Since all mankind are alienated from their Creator through sin and its condemnation, the application of the text by any individual implies that previously he has come to a knowledge of God's grace in Christ, and has accepted his share of the same through faith and has thus had access to the love of God, as one of the sons of God, begotten by the holy Spirit. This is an important matter overlooked by very many who think to keep themselves in divine love and under divine protecting care without first complying with the conditions of admission to membership in the Lord's family. There is but one doorway of entrance "into this grace wherein we stand and [as sons of God] rejoice in the hope of the coming glory," and that is the doorway of faith in and acceptance of the atonement, accomplished for us by our Redeemer at the cost of his own sacrifice at Calvary. Anyone attempting to climb into the family of God otherwise "the same is a thief and a robber"—a rejector of the only way and name under heaven given among men, whereby we must be saved.—Rom. 5:1, 2; Acts 4:12.

But our text, like all of the holy Scriptures, is addressed to the Lord's people, who once were "children of wrath even as others," but have come into divine favor through the appointed way; and it calls our attention to something that is necessary to us beyond, after our full conversion or consecration to the Lord. It implies that getting into God's love is by no means the end of the Christian way, but merely the beginning of it: after we are in the way the Lord gives us commandments as his sons, and expects us to manifest the spirit of loyal sonship by obedience;—full obedience so far as the heart or intention is concerned, and as complete obedience as possible so far as the control of the flesh is concerned. Whoever neglects either to learn or to obey the commandments of the Lord, thereby manifests a lack of the true spirit of sonship, and thus condemns himself as unworthy to be longer reckoned or treated as a son of God. Thus seen the commandments of the Lord to those who have consecrated themselves and enter his spirit-begotten family, are tests, proving them either worthy or unworthy of the divine favors and promises assured to the faithful overcomers.

The object of these tests is manifest from the time we come to understand the divine plan of the ages—to comprehend how the Lord is now making selection of a royal priesthood to be joint-heirs with Christ the great King, and to join in the work of succoring, ruling, blessing and uplifting the world of mankind in God's due time, the world's "day of judgment," the Millennial age. We can readily see that divine law is necessary, in heaven and in earth, in order that God's will may be done—that righteousness, truth and love shall prevail; and it is manifest that whoever is not sufficiently in sympathy with the principles of righteousness expressed in the Lord's commandments, so as to will and to strive to obey them, would not be a fit person to be used of the Lord in enforcing the divine laws during the Millennial age, and assisting mankind in discerning their righteousness and the blessing which will follow their observance.

WHAT ARE THESE COMMANDMENTS?

Properly, we inquire, What are these commandments, the keeping of which is attended with such momentous results, and the neglect of which would mean the loss of our Redeemer's love and favor,—and hence, the loss of all the blessings specially prepared for those who love him? We answer, that our Lord's statement of these commandments briefly comprehends them all in one word, love. Dividing the matter, we find that it has two parts—love for God and love for our fellows. Without this quality or characteristic, of love, being so developed in us as to be the controlling influence of our minds, we cannot hope to abide in the Lord's favor. True, he does not expect to gather ripe grapes from the new vine-shoot when first it makes its appearance; rather, the great Husbandman (1 Cor. 3:9) waits for the gradual development of the fruit, if after the shoot has come forth he sees upon it the bud of promise, which quickly develops, manifesting itself as the flower of the grapes. Nevertheless, manifestations of a coming fruitage of love are expected of the Lord, quickly after our union with him; and any smallness of development of this fruitage would indicate a corresponding lack of love and appreciation on our part, and would mean correspondingly small love for the truth and its principles: hence, the Lord's love for us would be correspondingly less than if more rapid progress were made.

Love would necessarily mean the according of justice; because the law or requirements of the Lord are based upon justice, "the foundation of his throne." We are to view the commandments of the Lord from this standpoint, therefore, and to see first that our love for God is just,—must recognize that we owe him love, devotion, appreciation, because of what he has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. It is the same with respect to our love for our fellowmen. Justice, as well as respect for our Heavenly Father's regulations, calls on us to do right to our neighbor,—to do toward him as we would have him do toward us. This is not more than absolute justice, and yet it is the very essence and spirit of the divine law of love. But while justice is the first feature of the commandment of love, it is not the end of its requirements: it requires that going beyond strict justice, our love shall prompt us to the exercise of mercy and forgiveness. And in thus exercising mercy, we are again but copying divine love; for our Heavenly Father not only deals with all his creatures according to justice, but going beyond the lines of justice, in great compassion and mercy he provided in Christ Jesus a Redeemer for sinners. True, he did not provide this in violation of his justice; yet so far as we are concerned it is just the same as though out of love and compassion, he had overridden justice in our assistance. Hence in our dealings with others, who like ourselves, are fallen and imperfect, we are to remember this feature and not only be just toward them but additionally to be merciful, generous, kind, even to the unthankful,—that thus we may be children of our Father in heaven.

The Lord through the Prophet expresses this thought of how the law of love is divisible and covers all the requirements of Christian character; he says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) That these are very reasonable requirements will be conceded by all; that God could not require less from those whom he is educating

for the future judging of the world, is evident: and, yet, all three of these qualities specified through the Prophet, are comprehended in the one word love. Love requires that we shall deal justly with our neighbors, with the brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others,—their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word, seek to abridge or deny them.

To "love mercy" is to go even beyond loving justice, and signifies a delight in yielding personal rights and privileges in the interest of others, where no principles are involved. It implies readiness to forgive the faults of others—a disinclination to be too exacting in respect to others, as well as a desire to be very exacting in respect to our treatment of others. The humble walk with God is included, also, in the commandment of love; because, whoever loves his Creator and appreciates his provisions for his creatures, in natural and in spiritual things, will love and appreciate God in return. And having such a proper conception of the greatness of the Almighty and of his own littleness and insufficiency, except by divine grace, he will be disposed indeed, to walk humbly with the Lord—not seeking paths of his own, but, trustingly, seeking to walk in the path which the Lord has marked out—in the footsteps of Jesus.

The same Apostle John who recorded our Lord's words of our text, commented further upon this subject of the love of God and of Christ saying "This is the love of God [*i. e.*, proves or demonstrates our love of God], that we keep his commandments, and his commandments are not grievous." (1 John 5:3) This gives us the suggestion that the Lord not only expects us to keep his commandments of love to him and to the brethren, but that he expects also that in keeping these we should become so filled with an appreciation of the commandments and the principles that underlie them, that we would delight therein; not merely because they are God's commandments, but, additionally, because they are right, good, proper. This thought the Apostle expresses in the words, "And his commandments are not grievous." It is one thing to keep the divine commands or to seek to do so, all the while feeling more or less of restraint, lack of liberty, compulsion, duty, etc.; it is another thing to obey joyfully.

It is not improper to expect something of this spirit at the beginning of our experience as the Lord's people, seeking to keep his commandments; but we should expect, also, that as we grow in grace and grow in knowledge and grow in love, all these feelings of constraint, duty, etc., would disappear; so that, instead, we should delight to do the Lord's will, delight to keep his commandments of love, delight to do justly, to love mercy, to walk humbly with God,—and that there should be a total absence of the feeling that the Lord's commandments are grievous, burdensome, irksome. This is the higher Christian development, and can only be found where the individual has become truly "a copy of God's dear Son," where the Father's spirit has developed and brought forth the ripe fruits of the spirit in abundant measure—meekness, patience, gentleness, brotherly kindness, love.

Recurring to our text, we note that our Lord's words also imply the same thing;—the necessity for obedience to the commandments of love, and to such a growth ultimately as would separate them from any feeling of bondage or grievousness. Our Lord's words, showing this, are in the latter part of the text—"*even as* I have kept my Father's commandments and abide in his love."

As we look back at the beautiful character of our Lord Jesus and see his love for righteousness, for truth, and his willingness to be obedient to his Father's arrangements—even unto death—we can perceive readily that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father, not through restraint, not through fear, but from a perfect love. Recognizing the Father's commandments, but not as being grievous, using the language put by the Prophet into his mouth, his sentiment was, "I delight to do thy will, O my God, thy law is in my heart." (Psalm 40:8) We are to understand the Lord, therefore, to mean, that in order to abide in his love we must reach such a heart condition as this which he had;—a love for the Father's ways, for the principles of righteousness and truth. We may abide in his love at first under other conditions, feeling through our love the restraints of his commandment of love, but as we grow in knowledge, we must grow in grace, and outgrow those sentiments, and grow up into the Lord's spirit and sentiment in this matter; so that obedience to the Lord will be the delight of our hearts, and any failure to do his will would cause a pain, a shadow, an earth-born cloud, to hide us from the Father's smile.

Seeing the depths of our Lord's requirements, many will be inclined to say, Ah, yes, it is true that we must attain to such character-likeness of our Lord, but that transformation and renewing of the mind is not our part of the work but the Lord's: He must do this for us, else it will never be done. Partly right and partly wrong, we answer. It is true that when we consider ourselves, how weak and imperfect we are according to the old nature, according to the flesh, we have good cause for despairing and deciding that we never could accomplish such a great transformation from selfishness to love, in our own strength. It is true, also, that the Lord proposes to work in us—"both to will and to do of his good pleasure." (Phil. 2:13) But it is just as true that we have a burden of responsibility in respect to this matter of overcoming. It is the Lord's part to provide the way, the truth, the life,—the means by which we may attain unto the condition to which he has called us; but it is our part to use the means and thus to attain the prize.

The Lord has provided for our justification, our reconciliation to himself, our acceptance to sonship, our anointing with the holy Spirit, our instructions with the word of his grace, the word of promise: He works in us, to will and to do, through these exceeding great and precious promises and the glorious prospects and rewards that attach to them; but the amount that he will work in us and the results that will be worked out through these promises, depend upon us. As it depended upon us whether or not we would come into the grace which he has provided for us, and as we could have kept ourselves out of the love of God by refusing or neglecting the offer of his mercy and love, so we could neglect the word of his promise, neglect the various means of grace which he provides for our strengthening, establishing and upbuilding in the knowledge and grace of the truth. And thus neglecting his provisions we would proportionately fail to abide in his love—fail to obtain the promised favors. The Apostle intimates this, saying:—

"KEEP YOURSELVES IN THE LOVE OF GOD."—JUDE 21.

What then is the essense of what we have foregoing found to be the divine instruction upon this subject? It is this.

(1) Our hearts from the beginning are to appreciate the imperfections of our own flesh and to look away to the Lord for the needed assistance to abide in his love.

(2) The exceeding great and precious promises must be studied, earnestly, that we may thus have them constitute in us "the power of God" for good—keeping us in the knowledge of the Lord and, through obedience, in his love.

(3) This knowledge will profit us only as we put it in practice and seek to regulate our minds, our thoughts, our words, and so far as possible all our actions of life, according to this standard which God, through his Word, established before us as an ideal. We are to remember that if we had all knowledge yet had not love, it would profit us nothing, but we are to remember, also, that in the divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know.

(4) We are to appreciate every evidence which we find, in ourselves or others, of such growth in obedience to the law of God,—the law of love with its connections of justice and mercy and reverence.

(5) We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be, to a considerable extent, duty-love instead of a love for principles. We are to seek at the Lord's hand further blessing and further filling of his spirit of love. We are to seek to study and to appreciate the basic principles upon which the Lord governs the universe, and are to seek to bring our hearts into sympathetic accord with that law and principle and spirit of righteousness. We are to remember that much of our lack of appreciation of the principles of righteousness is due to our ignorance; and we are to expect that as we come to know the Lord and to understand his plan better, the eyes of our understanding will open the wider so that it will be possible for us not only "to comprehend with all saints," but to appreciate with all saints, the principles underlying and constituting the divine law of love.

Thus we may daily and hourly keep ourselves in the Lord's love by obedience to, and a growing love for, the principles of righteousness. And we are to rejoice in every experience in life,—its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart-submission.

GOD'S SUPERVISION OF HIS PEOPLE AND HIS MESSAGE

ACTS 16:6-15.—JUNE 15.

"Thou shalt be his witness unto all men."—Acts 22:15.

For his second missionary tour Paul chose Silas for a companion. The original plan was that he and Barnabas should go together again, but they disagreed respecting the suitability of Mark to be their companion. The result was a division of the work, Barnabas taking Mark, and revisiting the brethren in the Island of Cyprus, while Paul went overland to the churches of Galatia, probably visiting en route his home city of Tarsus. Apparently Silas, whose home was at Jerusalem, found it necessary to go there to close up his affairs, before starting on the tour, and joined Paul later in Asia Minor. This inference is based upon the fact that Luke, the historian, says "he" instead of "they," at the beginning of Paul's journey; then uses the word "they" after Paul had been joined by Silas and Timothy at Lystra, and finally uses the word "we" when he would include himself;—Luke probably joining the company at Troas.

The apostle's journeys amongst the churches of Asia Minor, planted in his previous tour, was for the purpose of their encouragement, strengthening, advancement in knowledge and incitement to growth in grace. Doubtless also the Apostle experienced refreshment from contact with these fruits of his labor. At Lystra he found that the grace of God and the knowledge of the Gospel had reached a considerable development in a young man, probably about twenty-one years of age, named Timothy, whose father had been a Greek and his mother a Jewess,—the latter at this time, according to the Greek text, apparently a widow.

Although devoutly raised, Timothy had never been circumcised according to Jewish regulations, and when it was determined that he should accompany Paul in his missionary work the latter caused him to be circumcised. To some this has seemed strangely inconsistent, in view of the fact that the Apostle at the same time was calling to the attention of the Christian brethren wherever he went the decision of the Council of Apostles at Jerusalem—to the effect that circumcision was not necessary to Christian brotherhood. We are reminded also that the Apostle would not consent to the circumcision of Titus, who was a Gentile. (Gal. 2:3) In view of these things, why did he countenance the circumcision of Timothy? We answer that, properly understood, the Apostle's conduct was thoroughly consistent; circumcision was no part of the Mosaic law, but was instituted with Abraham centuries previous, and was intended as a mark or sign upon all the children of Abraham. The council at Jerusalem did not decide that no Jew must be circumcised thenceforth; but it did decide that circumcision should not be considered *necessary* to a Christian. The Apostle Paul's own argument on this subject is most specific: he says, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—Gal. 5:6.

The thought is that, being children of Abraham, according to the flesh, is not sufficient to make us new creatures in Christ Jesus; and therefore circumcision of the flesh will not accomplish this. As the new creature is received of God as a member of the body of Christ through a living faith, he must as a new creature have the circumcision of the heart, in order to be a Spiritual Israelite, whether he was previously a Jew or a Gentile. Circumcision of the heart signifies a *cutting off* —a separation from the flesh, its aims, hopes, desires, etc. We see, then, that there could be no objection to the circumcision of Timothy—it would neither help nor hinder him spiritually, —if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the body of Christ, the church. Timothy's mother being a Jew, he was a Jew,—even tho his father had been a Greek. And this fact becoming known to Jews in general with whom in traveling they would come in contact, inquiry might be made as to whether or not he had been circumcised. If the answer were No, the implication would be that he had never been a good Jew but a renegade. If the answer were Yes, it would remove this obstacle and grant him correspondingly greater influence with them—a closer access to their hearts.

If there was one thing more than another characteristic of the Apostle Paul it was his honesty, his candor; and it is necessary that we should see his conduct in respect to Timothy and Titus in the proper light, in order to do him justice; in order also to counteract a compromise spirit in some who consider that Paul's course in this matter justifies them in duplicity and compromising. It was in this perfectly legitimate way that Paul meant, "Unto the Jews I became as a Jew, that I might gain the Jews." (1 Cor. 9:20) That he had no thought of compromising the truth in any degree, is evident from his withstanding of Peter on one occasion, when the latter to some extent dissembled in dealing with Jew and Gentile believers. (Gal. 2:11) This is manifest also in his letter to the Galatians, in which he most positively declares to those who had been Gentiles, that to them circumcision was not an optional matter as with the Jew; but that if they should become circumcised it would imply that they were not trusting wholly to the merit of Christ's sacrifice for their acceptance with God, their salvation; but were trusting partially to laws and ceremonies. His words to them are, "If ye be circumcised, Christ shall profit you nothing. . . . Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from *grace*." (Gal. 5:2-4) Let us likewise clearly distinguish between concessions in respect to forms, dress, ceremony, etc., which may properly be made to the prejudice or ignorance of those about us, and concessions of principles, which are not permissible to anyone under any circumstances.

The journey through Galatia and Phrygia having been accomplished, the next question was respecting future labors, —other fields. The Apostle's intention was to "go into [lesser] Asia"—the region in which subsequently the seven churches of Asia were located. But for some reason this was not the Lord's plan at this time; and so we read that they were prevented or forbidden (whichever way the word might be translated) to preach the Word there. We are neither informed why nor how. The Lord possibly had some other agent or better means or more favorable time for sending the word of his grace into that quarter, as well as some other work for Paul and his company. As soon as the missionaries discerned the Lord's leading in this respect they turned their attention northward, to go into the province of Bythinia; but again the Lord's spirit, power, influence, hindered their proposed plans. So they passed onward to the coast—to Troas—doubtless wondering at the Lord's providences, and speculating as to whether or not this meant that their work for the present was accomplished, and that they should return homeward. It was at this juncture that the Lord instructed them respecting their journey, by means of a vision or dream in which Paul saw a man dressed in the garb of Macedonia, standing before him, and beseeching him, saying, "Come over into Macedonia and help us!"

In these verses we have three positive, distinct statements, showing the Lord's supervision of his cause and of his servants. And when we remember that our God changes not, that he is the same yesterday, today and forever, it gives us assurance that he is still careful and interested as ever in his work, and in the affairs of all his servants. It gives us assurance that the harvest work in the end of this age is not going haphazard, as it extends hither and thither from one to another, by letter, by tract, by book, by word, to the uttermost parts of the earth. What a comfort there is for the Lord's people in this. How completely overwhelmed we would be if we were to lose sight of this fact, and feel the weight and burden of the responsibility of the work pressing us down! In proportion as we are able to exercise faith, trust in the Lord in regard to the work, in that same proportion are we enabled to joy in the Lord and to possess the peace of God which passeth all understanding;—and to have it ruling in our hearts, controlling our lives and keeping us balanced, not only regarding the things of this present time, but also concerning the glorious outcome,—things to come.

This faith is largely a matter of education, too; for instance, as we observe the Lord's providential care, as taught us in this lesson and other lessons from his Word, we are more and more enabled to apply the same care and the same promises to ourselves. Nothing will calm our fears more than this, and enable us to be strong in the Lord and in the power of his might; and in our confidence that he will ultimately bring off his work victorious. "This is the victory that overcometh the world, even our faith." "Lord, increase our faith." The Apostle's confidence in the Lord's supervision of his work enabled him to read the lessons of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could direct us also otherwise than as he does—could speak to us audibly, if he chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that he requires his followers to walk by faith,—not by sight and sound.

As soon as the Lord's guidance was recognized no time was lost, and matters in general seemed to co-operate for the journey of the missionaries into Macedonia. They went direct to Philippi, the principal city in that vicinity. Apparently they found no Jewish synagogue there, but outside the place they found a spot on the river bank where services were customarily held. This place is supposed to have been a temporary shed,

such as, it would appear, was not unusual where the numbers were insufficient to erect a synagogue. It is possible, too, that this city, being directly under the Roman government, prohibited synagogues within its walls.

We note the course of the apostles here, in the presentation of the gospel. They did not go to the chief magistrates of the city and say, Please direct us to your most degraded population, the wickedest people you have in this city, for we wish to preach the gospel to them and reform them. On the contrary, they evidently made inquiries respecting people who already knew God, and reverenced and worshiped him; and however small their number and unimposing their meeting place, thither the Apostle and his companions went. He knew, as many at the present time seem not to know, that God's work now is not that of reforming the world, is not a "slum work," but a seeking and gathering of the "jewels;"—a mission for those who are hungering and thirsting after righteousness;—a hunt for those whose hearts are tender and broken, and therefore ready for the balm of Gilead, the gospel message of redemption and deliverance from sin and its penalty. Whatever others may do, let us follow the Scriptural precedents—let us be laborers together with God in his work; the results will justify this course, when this age shall have fully ended, and the things now hidden to so many shall be revealed, and they shall learn that God's ways were not their ways, nor his plans their plans, but that his were higher, broader, grander, as the heavens are higher than the earth—that his time for the reformation of the world is future, and that the present is his time for selecting the kingdom class, which shall bring about this reformation.

The text of the Apostle's discourse is not given. We know, nevertheless, quite distinctly what his message was. He had only the one message; viz., that God's promises made to Abraham were beginning to be fulfilled; that Messiah had come and had paid the ransom-price for the world, as its sin-offering, and that now forgiveness, reconciliation to God, and a privilege of joint-heirship in the kingdom, was being offered, "to the Jew first, and also to the Gentile;"—and that whosoever accepted the call in honesty of heart, and was faithful to it, would have not only the joy and peace of the Lord's spirit and blessing in the present time, but also a share in the glory to follow by and by.

In the audience was a woman from Thyatira, of the very district (Asia Minor) into which the Apostle was not permitted to enter and preach. She was in Philippi, probably temporarily, engaged in merchandising—a seller of purple—perhaps of purple dyes, or possibly of purple-dyed cloth. Dyeing and dyes had not reached present development, and the processes were generally secret, and profitable to those who understood them. It is presumed, therefore, that Lydia was well to do in this world's goods, as well as rich toward God in faith. Like the Apostle, she had sought out the place of prayer, and now the Lord had rewarded her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed and were promptly baptized in confession of their faith;—possibly on this very Sabbath day in which she first heard.

Where the heart is in a condition of readiness, obelience does not need to be delayed, nor does it require long to decide to be on the Lord's side, and to be obedient to the voice of the good message which he sends us. This attitude of Lydia's heart is noted in the lesson, in the words, "whose heart the Lord had opened." We are not to suppose a miracle wrought in her case, to open her heart to the truth; we are rather to suppose that it was in her case as it is in the case of all the Lord's people; that none are ready for the truth unless the Lord has prepared their hearts. And O, how much this preparation of heart means!—often trials, disappointments, difficulties, etc.—the processes by which the Lord breaks up and mellows and makes the soil of our hearts fit for the receiving of his truth and grace. No doubt Lydia, after receiving the truth, looked back at past experiences, severe ordeals, etc., and could praise God for the leadings of his providence by which her heart had been "broken" and humbled and made ready for the seed of truth—ready to appreciate, not only the good things which God hath in reservation for them that love him, but ready also to appreciate his promised watch-care in their affairs in the present time, guaranteed to work out blessings to those who abide in his love.

Having received the truth, and some of its joy, Lydia not only confessed the Lord, but sought means to serve him. She could not join the Apostle's company as an evangelist of the good tidings, but she could entertain and serve Paul and his associates, and did so. No doubt she received more than compensation for the expense and trouble, in spiritual riches and refreshment;—but nothing in the narrative implies that even this laudable selfishness actuated her. Apparently her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to his representatives. She esteemed it a privilege, and so expressed herself, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide."

When we remember the Master's own words. "He that receiveth you, receiveth me; and he that receiveth me receiveth him that sent me," we can see that Lydia took no extreme view of her privilege and opportunity in connection with this service. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. The same principle is true and applicable today, and conduct similar to that of Lydia is always to be considered a favorable sign indicating deep love for the Lord and for the good tidings. The messengers of the good tidings must necessarily always be associated in our minds with the message which they bear, and the great King whom they represent.

Our Golden Text calls for just a word of comment. It represents the Lord's message to Paul. It can be understood only when we remember that up to that time God's message was not sent to all men, nor to all nations, but merely to the men of one nation, the Jews. Henceforth it was open to all;—to be delivered to all, as they might have ears to hear it. This explanation will be found a key also for various other Scriptures, referring to all people, all nations, and the preaching of the Gospel to them during the present age. It is to and for as many as "have an ear to hear"—we are to let such hear. Tho these will in all be but a "little flock," yet it is the Father's good pleasure to give to this little flock the kingdom under which all the families of the earth shall be blessed and brought to an accurate knowledge of the truth.—Luke 12:32; 1 Tim. 2:4, *Diaglott*.

Vol. XXIII ALLEGHENY, PA., JUNE 15, 1902 No. 12

VIEWS FROM THE WATCH TOWER

THE UNREST IN RUSSIA

Under this heading the London *"Spectator"* (a very conservative journal) gives further details of recent occurrences and grounds for expectation that some sort of a revolution in Russia is rather to be expected soon. It represents the Czar as the helpless and unwilling tool of the Russian nobility, and points out that the latter may feel forced to go to war in order to awaken "patriotism," and keep its hold on the government. Evidently Russia will hold together as a great nation for some time, for it seems indicated as one of the leading actors, up to the close in the great time of trouble impending. We give some extracts from the *"Spectator,"* (May 3) which go to show that the least enlightened of the civilized peoples of the world is awakening and getting ready for the great affray,—as follows:—

"Accounts of the unrest in Russia grow more serious. It is stated that the sufferings of the peasantry in the South, the most populous and richest division of the Empire, involve actual hunger, and that in the provinces of Pultawa and Kharkoff the peasants have proclaimed 'war to the castle.' Eighty residences of landlords have been sacked, and the local officials are so terrified that the Ministry of the Interior, M. Plehve, has gone himself to the disturbed districts to brace up the bureaucracy. The artisans everywhere are clamoring against their employers, who, poor people, find orders so short that they recently appealed for Government help, and circulars have been discovered directed against the 'foreign devils' who as foremen and overseers try to execute the owners' commands. The students have, it is said, circulated a forged ukase bestowing the land on the peasantry, and the leaders of the artisans have formulated their demands, which are the ordinary demands of English workmen, with the significant exception that they ask for a day of *ten and a half* hours. It is reported, moreover, that the 'moral tone' of the noncommissioned officers can only be trusted when they are peasants, and that peasants of sufficient cultivation are not always in the ranks. Altogether, there is an ominous stirring among the dry bones, society in St. Petersburg and Moscow is divided, and there are furious dissensions among the group around the Czar.

"The unrest is more serious even than we thought. . . . . As far as we can ascertain, the case stands thus: There has

been all over Southern Russia, where, be it remembered, the mass of Russian cultivators have since the emancipation elected to live, a fall in prices so serious that the peasant cannot pay either his taxes or his debts, which nevertheless are relentlessly exacted.

"There have always been agitators in Russia, and just now they are very numerous, the educated having convinced themselves that they must convert the cultivators before anything will be done to modify the system. They, therefore preach insurrection as a panacea, and are holding out to the peasants the hope that the land, which they, like Irishmen, believe *would belong to them if right were done*, will be restored by decree. They have even, if a correspondent of the Morning Post may be trusted, resorted to an expedient not without preceded in Russian history, and have forged a ukase from the Czar bestowing the land upon them by what they themselves regard as a supreme fiat.

"UKASE OF HIS MAJESTY THE EMPEROR NICHOLAS"

"My grandfather now resting in God, the Emperor Alexander, by abolishing serfdom gave you peasants liberty, and at the same time divided the land among you. The magnates of the land, however, were discontented with this, and they brought the land again into their possession, and thus robbed you. The country which, for a needy wage, you cultivate in the sweat of your brows is your own land, and the corn in the barns of your oppressors is your corn. I love you, and as I desire to be a just Emperor I allow and command you to demand back your property and to divide it among yourselves as your legal possessions. If they refuse to give it to you peaceably, then take it from them by force, together with the cattle in their stalls and the corn in their barns."

"In the peasant's eyes this is simple justice, and he demands the land of the stewards, who, and not the landlords, manage the estates. Being refused, and probably mocked, he seizes any arms he can find, and proceeds to destroy the chateau and its papers. . . . . If their feeling spread to the Army the cataclysm so long dreaded for Russia would have arrived, and the Empire so slowly and so strongly built would be thrown into the crucible."

The same journal elsewhere says:—

"THE UNREST OF THE CONTINENT"

"The dry bones are stirring on the Continent in a way which, even if the ultimate result should prove not to be great, should keenly interest all politicians. We write in this country about Continental 'Socialists,' and 'Collectivists,' and 'Radicals,' and 'riotings,' but those familiar words do but obscure the great general movements actually going on. Everywhere, except perhaps in Switzerland, those who work with their hands, including in all countries the agricultural laborers, and in some a large section of the peasants besides, are expressing with violence three ideas; one that they are overworked, another that they ought to have, and therefore will have, more physical comfort in their daily lives, and a third that they can alter neither toil or payment for toil until they become an effective force in the government of the country. The cause of the rapid growth of the first idea is still obscure, for men who are not yet old can remember when the government notion of the immense majority was that a working man when not eating or sleeping was bound to be at work—a notion which still rules throughout the greater part of Asia. We fancy the change is one consequence of the small modicum of education which has at last filtered down to the bottom, but of the revolt against the traditional opinion there can be no doubt whatever."

CONCESSIONS TO YOUNG PEOPLE

CHICAGO, April 25.—"If the clergy of the Methodist Episcopal church expect to keep their young men and women in the field, they must do away with their restrictions against card playing, dancing and attendance at the theaters. If they are not allowed to follow the dictates of their conscience they will attend churches where they will be allowed to do so or they will not attend church at all."

This, in substance, was the declaration set forth at the dinner last night at the Union League Club, attended by sixty-five prominent Methodist ministers and laymen of Chicago. The proposition received general discussion, in which Bishop J. W. Hamilton, L. D. Condee and Robert Quayle took leading parts. Mr. Quayle said:—

"If we do not take active steps toward arousing interest in the church on the part of our young men and women we shall stand alone in our old age; there will be none to take the burden from our shoulders when we pass away. If we seek to bind the young people down too closely or draw too tight a rein we cannot hope to keep them with us.

"I recommend that all laymen and clergymen to whom the interests of the Methodist church are dear organize around this question and insist that at the next general conference the present regulations and restrictions be removed." —Washington, (D. C.) *Star*.

SOCIAL EMANCIPATION LEADS NOT TO GODLINESS

We often hear of the prosperity of Australia, and of its people being farther advanced along lines of social emancipation than are others;—indeed, that in it the poor man's interests receive greater consideration than in any other land on earth. A reasonable question is, To what extent are these blessings working out spiritual advantages? The following article, sent us by a brother who resides there, and who endorsed the sentiments expressed, is from an Australian journal, the *Northam Advertiser*. It shows deplorably immoral conditions,—such as we must expect everywhere in proportion as prosperity, short hours and idleness prevail. Evidently that feature of the curse which declares, "In the sweat of thy face shalt thou eat bread," was necessary to our race in its fallen condition.

We could not hope that a Millennium of the kind generally wished for and expected by the world, would be a real blessing. Our confidence inspired by God's Word is, that when those blessings and releases which he has promised, come, the kingdom of God will be here in power; and that it will enforce righteousness and a proper use of the liberties and blessings it will bring;—until all shall have had full opportunity to develop characters. Then whoever shall not have reached the place of loving righteousness and hating iniquity, will be cut off in the second death.

The fact that present-day blessings are producing an increase of crimes and a lowering of moral standards, is in full accord with the Scriptural portrayals of the ending of this Gospel age.—2 Tim. 3:13.

The article follows:—

"The increase of crime, not only in the State of Western Australia, but also all over Australasia, is a matter of deep regret to the community as a whole and must cause those responsible for the moral and religious well-being of the people profound pain as well as distress. Crime is rampant everywhere, and the cases that are tried in our law courts only too plainly manifest the corruption of society and the loss of moral influence in restraining from vice. There is no effect without its cause, and hence the cause of the moral decadence of our people should command careful and prudent inquiry.

"That our boasted civilization is only a sham it would be idle to deny. The list of crimes which weekly fill the newspapers of the Commonwealth is only too direct proof of the low standards of our people, socially and morally. Vices that would disgrace pagans are common amongst us, and crimes that make us hang our heads with shame are committed with comparative impunity. Laws, both human and divine, are scouted and openly violated. The principles of honor and good faith are ignored and ridiculed. Theft, embezzlement, fraud, forgery—without mentioning more revolting crimes — are seemingly the appreciated pastime of a numerous class that live and thrive in our midst. The guide of conscience is apparently lost. People take oaths now-a-days without any reference to conscience. Moral responsibility is not generally recognized, and, as a consequence, our downward grade is yearly becoming more and more pronounced. Drunkenness, of course, is prevalent everywhere, and Bacchus is worshipped in every city, town, hamlet, or camp in Australasia. Excessive drinking, no doubt, leads to crime, but drunkenness will not account for the low state of civilization which is perceptibly ruining Australian society. The cause which is effecting such dire calamities must have a deeper depth than even drunkenness itself, baneful as that vice is in its effects.

"No one can view the moral state of Australia without feelings of dismay. Christianity, it cannot be gainsaid, is fast losing its influence, and in its place we are substituting a gross form of paganism, and being dominated by a corroding system of infidelity which, if not arrested, will compass the complete destruction of society. Crime in Australia is alarmingly on the increase, and if the friends and admirers of Christian civilization do not make a bold attempt at stemming the visible torrent of vice, there is a danger of their being carried away in the fast approaching cataclysm of shocking immorality."

THE PROGRESS OF RITUALISM

The New York *Sun* commenting on this subject, says:—

"On Easter Sunday the Washington Heights Baptist church (New York) started the innovation of a vested choir of sixty voices, with cassock and cotta and the women wearing also mortar-board hats. That is, the vestments are the

same as in Episcopal churches. The introduction of such a choir into the Metropolitan Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist churches, one at Chicago having come into the line recently and conspicuously.

"This is very suggestive because the two Protestant churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere estheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display in raiment and in social life, was eschewed by them. Methodists were enjoined by Wesley, in his 'General Rules,' to 'evidence their desire of salvation' by refraining from 'putting on of gold and costly apparel.' Like austerity of life was the Baptist rule, and the meeting houses of both denominations were usually without steeples or any other marks of a distinctively ecclesiastical architecture."

"Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and perhaps the time will come when the plain communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive of a radical doctrinal transformation in the future. We have seen how ritualism in the Episcopal church has advanced to a bold teaching of the Real Presence."

On the same subject, endeavoring to solve the significance of the movement, the *Independent* (N. Y.) says:—

"In our Roman Catholic and other sacramentarian churches the ritual grows out of the faith and can be thus justified, but the new ritualism being adopted in our non-liturgical churches is of another order. It seems to have two different explanations. To some extent it may, as Professor Goldwin Smith lately said, indicate 'the growth of a vacuum in the region of religious belief, which music, art, flowers, and pageantry are required to fill.' Men and women who do not really believe very much yet want a quasi-religious sentimentality which can pass for religion. The form of godliness may be kept where its power is lost, and the form must be enlarged where the power is reduced. Even light may be 'dimly religious'—very dimly—and music and vested choirs and responses and all the succession of forms may persuade one that he has had a religious hour, when it has only been quieting and soothing, and has marked the loss of real faith and religious force."

PRESBYTERIAN CREED REVISION

The Presbyterian General Assembly recently convened, in New York City, and has received and adopted the report of its Creed Revision Committee. All broad-minded thinkers will sympathize with our Presbyterian friends in their endeavor to hold to their Westminster Confession of Faith as an infallible document, and yet to adopt an explanation of it as a supplement, that will be more reasonable and that they can confess with less twinging of conscience. We rejoice with those who have some conscience left that can be twinged: the wonder is that after years of stultification conscience is not so toughened as to be beyond twinging. Our best wish for them, would have been that they had been still more noble—that they had possessed consciences whose twingings would not have allowed them even to "enjoy the pleasures of sin for a season"—the sin of misrepresenting the divine character and plan and of misrepresenting their own hearts—for the sake of name and place and emoluments.

Anyway, we are glad to note some of the changes now made, though we regret the dishonesty attaching to the whole matter in the claim that the new creed is exactly the same as the old one, only differently stated. Ex-President Lincoln's words should be remembered by the Assembly; viz., "You can fool all the people sometimes, and some of the people all the time, but you can't fool all the people all the time."

THE TEXT OF THE NEW CREED

We give below the text of the revised creed with brief comments on each division of it in brackets. Italics are ours.

Article I.—Of God

We believe in the ever-living God, who is a Spirit, and the Father of our spirits; infinite, eternal and unchangeable in His Being and perfections; the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship Him, Father, Son and Holy Ghost, three persons in one Godhead, one in substance and equal in power and glory.

[We can assent to this fully except the last sentence, which space forbide us to reply to here; our showing of the Scriptural teaching upon the subject of the Trinity is to be found in *Millennial Dawn*, vol. V.]

Article II.—Of Revelation

We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of Himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

[We can endorse this statement heartily.]

Article III.—Of the Eternal Purpose

We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory; wherefore, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

[This surely is a wise statement which it would be difficult to improve upon.]

Article IV.—Of the Creation

We believe that God is the Creator, Upholder, and Governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

[We can endorse this statement too; but wonder how the large and growing number of evolutionists in the Presbyterian denomination can endorse it without mental reservations and twings of conscience. If Adam was created in God's image, was meet for companionship with him, and free, and capable of deciding his destiny by his actions, he surely was far removed from being a monkey-man;—and surely, too, far superior to his posterity today, all of whom are sadly deficient in the divine image and qualifications for companionship with their Creator. Even the saints, with their much advantage every way, are still lacking in these respects, and are accepted of God only on a basis of faith in their Redeemer.]

Article V.—Of the Sin of Man

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is *eternal death;* and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace.

[This important truth is also well expressed. Eternal *death* [cessation of life], not eternal dying, nor eternal life in torment, is "the wages of sin." (Rom. 6:23) Hence Jesus Christ "by the grace of God tasted *death* for every man"—"poured out his soul unto death" for us.—Heb. 2.9; Isa. 53:12.]

Article VI.—Of the Grace of God

We believe that God, out of His great love for the world, has given His only begotten Son to be the Savior of sinners, and in the gospel freely offers His all-sufficient Salvation to all men. *And we praise Him for the unspeakable grace wherein He has provided a way of eternal life for all mankind.*

[We are glad for this statement, that God's love is for the whole world and not merely for the "elect" church; and that "all men" are provided an "all-sufficient salvation." Good! very good! It only remains to remember the Apostle's word, "How shall they believe on him of whom they have not heard?" to prove that the "due time" for the majority of our race to be saved, by acceptance of the only name given under heaven or amongst men, must be in the Millennium.—Acts 4:12; 1 Tim. 2:6; Rom. 10:14.]

Article VII.—Of Election

We believe that God, from the beginning, in His own good pleasure, gave to His Son a people, an *innumerable* multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive

this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son, who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

[This statement is the blindest and least satisfactory of all the Articles. It is God's election, not man's that is discussed; hence the word "innumerable" here must be understood to mean that to God the "elect" are either not numbered or beyond numeration or both. Surely this is inconsistent with divine foreknowledge and predestination,—without which the word "elect" would be meaningless. On the contrary, the Scriptures represent the elect as being, not only numerable but numbered and limited;—in all a "little flock," the very reverse of innumerable. In Revelation (14:1-5) the number of these "very elect" overcomers" is given as 144,000; and in chap. 7:1-4 the same ones are shown as filling up the special election first opened to Fleshly Israel (Rom. 11:7, 17-19), and the same number is given. It is another class altogether, not the "elect" "little flock" who shall inherit the kingdom, that is subsequently described as "a great multitude which no man could number," or whose number is known to no man (Rev. 7:9) These latter never sit with the Lord in his throne as "joint-heirs," but are "before the throne;" neither are they the temple of "living stones," but are honored in permission to serve God in his temple.—Rev. 7:9-15.

The difficulty with the theory of our dear Presbyterian friends is that they misapply the election to *salvation*. True, the elect will all be saved, but they are not elected to salvation. There is but one ground, or condition on which any can now be saved; namely, by *faith* attested by obedience to the extent of ability. God is not unjust that he should make some short cut, or easier condition for the "elect." Rather, indeed, though the standard of salvation now and forever must be the same—perfect love—the holy Spirit or disposition of the Redeemer—the non-elect, the world in general, will in their time of trial (the Millennium) have easier *conditions* of attaining to the divine standard than have the elect during this Gospel age.

Our dear friends need to see that the divine plan has heights and depths, lengths and breadths which Brother Calvin and his associates never dreamed of; namely, that favor of God which they obscurely refer to by saying that those "beyond the reach of outward means of grace, are regenerated and saved by Christ through the Spirit who works *when* and *where* and *how* he pleases." The world as a whole is *now* "beyond the reach of outward means of grace" and there are no other; "for there is none other name under heaven given among men whereby we must be saved." But when we begin to seek for "*when*" and "*where*" and "*how*" the spirit of God will *work* for the world's reclamation we find it all clearly stated in the Scriptures.

The Apostle says that God's grace in Christ for all shall be "testified in due time." (1 Tim. 2:6) The Prophet points us to the Millennium as that due time, and assures us that then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;—and then there shall be no longer need to "teach every man his neighbor and every man his brother, saying, Know thou the Lord! for all shall know me from the least of them unto the greatest of them saith the Lord." (Isa. 11:9; Jer. 31:34) The Apostle Peter declares that this grand and universal "refreshing from the presence of the Lord," shall come at our Lord's second advent which shall be followed by "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." St. Peter tells us just "*how*" humanity is then to be blessed; saying, "For Moses truly said unto the fathers [not fulfilled in Peter's day nor since, but as sure as God's Word], 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear [heed, obey] that Prophet, shall be destroyed from among the people'—second death—Acts 3:19-23.

Our Lord himself tells "how" his grace will work or operate by and by, at his second advent. His words are "All that are in the graves shall hear his voice and shall come forth; they that have done good [the faithful, the "elect"] unto resurrection of life [the First Resurrection—"they shall be priests of God and of Christ and shall reign on the earth. —Rev. 20:6]; and they that have done evil [shall come forth] unto resurrection by judgments." (See Revised Version.) Jno. 5:28, 29. This resurrection then is the hope of all except the saints, the elect. When they come forth from the tomb during the Millennium they will not be fully alive, for full life means perfection. None will *live* again in that proper sense of perfest life, complete freedom from death, until the Millennium is finished. It will be an age of uplifting, or restitution, in which the revivifying influences of the "trees of life" and the "river of the water of life clear as crystal, proceeding out of the throne," shall be for the non-elect; for the world of mankind in general—all of these who *will* may take of the water of life freely and live forever; while those who refuse those life opportunities will, as the Apostle declares, "be destroyed from among the people."

The "how" of this great work of God for the whole world is further explained by our Lord; saying, of that future invitation to the symbolical trees of life, and the water of life which will flow from the glorified Millennial kingdom, "The Spirit and the bride say Come, and let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely." The election will be over and past then and the elect will be the glorified "bride" whose work it shall be, in unison with the Spirit of God, to invite the whole world to share God's grace.

The "elect" are not the "bride" yet, but only the chaste virgin espoused to Christ and waiting on the Heavenly Bridegroom to make her, at his second coming his bride and joint-heir. Neither is there a "river of water of life" now flowing; but merely "wells of water springing up" in the "elect." Neither is there this general invitation to "whosoever wills;" for now the God of this world still blinds the eyes and closes the ears of all but the comparatively few;—deceiving nearly the whole world. It will be after Satan shall be bound for the thousand years, that he should deceive the nations no more, that the promised blessings upon the non-elect, who are now being "passed by," shall be fulfilled. *Then* all the blind eyes shall be opened and all the deaf ears shall be unstopped.—Isa. 35:5.

The Apostle Paul clearly shows that the "elect" are the "seed of Abraham"—Christ the head, his church the body. He declares also what is most obvious; namely, that the fulfilment of the promise to Abraham of which his "seed" "the elect" are heirs, is still future; and that promise is, "In thy seed *shall all the families of the earth* be blessed." The "elect" are "the holy nation, the peculiar people, the royal priesthood," called now to offer sacrifices that thereby they may specially attest their loyalty to God and his righteousness and crystalize their character-likeness to their Redeemer, and thus be qualified to be the kings, priests and judges of the world during the Millennium—the world's judgment day or trial day. Speaking of the "elect" the Apostle asks, "Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

The "Elect" are tried, tested, judged, along a very "narrow way"—of opposition from the world, the flesh and the devil; the world's way of the Millennial age is designated a "highway" of holiness, free from stumbling stones so that the wayfarer through unsophisticated need not err therein. (Isa. 35:8, 9; 5:27) The path of the "elect" is a dark way, a night time, in which they need constantly the Word of their Lord as a "*lamp* to their feet;" the path of the non-elect in the Millennium will be radiant because the Sun of Righteousness shall arise with healing in his beams and drive away completely the darkness which now covers the earth, and the gross darkness which covers the people—drive away the miasma of sin, error, ignorance, prejudice, selfishness, etc. Ah yes! the elect may rejoice with the Prophet saying,—"Weeping may endure for the night,—joy cometh in the morning!"—Psa. 30:5.

"The elect" who now during this Gospel night of sin and ignorance are to be "burning and shining lights," and are exhorted not to hide their lights under a bushel, but to set them upon candlesticks—to let the light shine out to the extent of their ability and thus to glorify their Father in heaven—are all to come together by and by, are all to be changed from human to spirit beings, like the Redeemer, and then they with him shall constitute the great Sun of Righteousness whose shining is to bring so great blessings to the world. See the Lord's own statement of this: The wheat are the children of God—"children of the kingdom;" . . . During this Gospel age wheat and tares—true saints, the "elect," and mere professors, the tares—are to grow together until the end or harvest of the age. . . . Then the wheat are to be garnered and "shine forth as the Sun in the kingdom of their Father."—Matt. 13:43.

If all who pray "Thy kingdom come, thy will be done on earth as it is done in heaven," could see that God's great plan for the world's salvation is as yet only beginning, that it will not properly begin until the Millennial Kingdom of Christ comes, then they would be prepared to see clearly that during this Gospel age God is merely selecting or electing from among men the kingdom class, and fitting and preparing

them for their grand and glorious service as the world's missionaries—prophets or teachers; priests, or helpers; kings, or rulers; judges, or disciplinarians. From this standpoint the doctrine of election is grand indeed, but from no other standpoint.]

Article VIII.—Of Our Lord Jesus Christ

We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation, *became truly man*, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us He has revealed the Father, by His Word and spirit making known the perfect will of God; for us He fulfilled all righteousness and *satisfied eternal justice, offering Himself a perfect sacrifice upon the cross to take away the sin of the world;* for us He rose from the dead and ascended into heaven, where He ever intercedes for us, *in our hearts*, joined to him by faith, He ever abides forever as the indwelling Christ, over us, and over all for us, He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King, forever.

[This is a splendid confession of the truth whose Scripturalness rejoices us. We would have preferred a little clearer and fuller expression than "He ever intercedes for us in our hearts." It is true in an indirect sense that the spirit of Christ in our hearts intercedes for holiness as against the weaknesses of the flesh: we prefer to suppose that the comma after hearts is a typographical error and should be omitted, thus expressing the Scriptural thought that our Redeemer "maketh intercession for us" with the Father. This omits the old and erroneous thought of intercession expressed by the hymn:—

"Five bleeding wounds he bears
Received on Calvary;
They pour effectual prayers,
They intercede for me;
Forgive him, oh forgive! they cry,
Nor let the ransomed sinner die."

No; the thought is that having paid to Justice the ransom price for the sins of the whole world he has ascended to the Father and is there ready to apply of his merit to the covering of our share in Adamic condemnation, and also for our unwilled sins present and future, the results of Adamic weaknesses and depravity. His entire work is one of intercession,—now for his church, the household of faith, the anti-typical Levites, and by and by for all the people—all who when the knowledge and opportunity are granted will desire to come unto the Father by Him. Intercede signifies *go-between:* our Lord Jesus became the Mediator of the New Covenant and thus the "go-between" who took the responsibilities of the sinner Adam (and his race) and paid to Justice the price and now stands ready to apply the benefit of his sacrifice to all who will accept it upon *New Covenant terms.]

Article IX.—Of Faith and Repentance

We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accomplished by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after, a new obedience to God.

[Another excellent statement to which we can give our heartiest assent.]

Article X.—Of the Holy Spirit

We believe in the Holy Spirit, the Lord and Giver of life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our Exalted Savior, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the gospel; and that He abides with the church, dwelling in every believer as the spirit of truth, of holiness and of comfort.

[This is a most peculiar statement and quite unscriptural. The Scriptures do mention the holy spirit or power of God moving or acting *upon* the waters during the creative period (Gen. 1:2); and they also speak of its *moving* holy men of old to speak and to write divine messages (2 Pet. 1:21); and they also speak of its operation *upon* the church, the elect, but nowhere is it said to be imparted to any other than God's consecrated children. It shall be *in you*, the church, as God's power, witness and anointing, and through its operation in you, through your words and conduct, it shall convince or convict the world of sin, of righteousness and of a coming of judgment or judicial recompense. Space here does not permit of a full discussion of this great theme: we refer our readers to "The At-one-ment between God and Man"—Vol. V., of *Millennial Dawn*, chapters VIII—XI.]

Article XI.—Of the New Birth and the New Life

We believe that the Holy Spirit only is the author and source of new birth; we rejoice in the new life, wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults and ever continues His transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

[This peculiar statement is confusing however it be read. There is no Scriptural declaration that the Holy Spirit is our *father* but rather that the Father begot us by his holy Spirit to newness of life—to be new creatures in Christ Jesus, perfected in the First Resurrection. If this is the thought of the first sentence it is Biblical, otherwise not. With the remainder we must be in hearty agreement.]

Article XII.—Of the Resurrection and the Life to Come

We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of His glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

[This statement emphasizes the general confusion of thought on this subject prevalent in all denominations. Our fleshly bodies are continually changing—science declares that a complete change is effected about every seven years. It seems very absurd to think that the last atoms of matter were any better than those previously sloughed off, or that any other "dust" for resurrection purposes, when it must be confessed that divine power is the all-essential of resurrection, anyway. It is peculiar reasoning, too, that urges that Adam and Abraham and David and Paul have been in heaven for centuries in *perfect bliss* without bodies, and even to claim that death set them *free*, and then to speak of "the hope of the resurrection" of their *bodies, at the last day*. If they were imprisoned while in them and if they are supremely happy without them, the doctrine of resurrection as a hope is absurd. And if they needed the molecules of dust to make them still happier than they are why should God delay the matter until *the last day?*

The fact is that all this absurdity belongs to a misunderstanding of the grand doctrine of resurrection taught in the Bible. The Bible does not teach a resurrection of the body, but of the *soul*. It declares "The [being] that sinneth it shall die." (Ezek. 18:4, 20) It declares that because of sin all souls die, and that to redeem our souls our Lord became a man, a human soul, or being, and "poured out his soul unto death," "made his soul an offering for sin." (Isa. 53:10, 12) The Bible further shows that it was our Lord's soul that was resurrected on the third day, "His soul was not left in *hades*"—the death-state. (Acts 2:27) So, also the Apostle treats the subject, declaring, "*It* [the soul or being] is sown [in death] in weakness; *it* [the soul] is raised in power." In the resurrection God giveth *it* a body as it hath pleased him.—1 Cor. 15:43, 38.

Our word *soul* signifies "sentient being," a cessation of which we call death. The Adamic sentence was death, which would have been the final end of us all but for the redemptive work of Christ. That redemptive work is not yet completed—the *price* has been paid, but the recovery of man out of death awaits the time appointed of the Father. Meantime the dead are no longer thought of nor spoken of as dead (extinct) by God who purposes their resurrection, the resuscitation of their beings, or souls; hence the frequent use in the Scriptures of the very word used by the creed-revisers in the above article; namely, "*sleep*," when referring to the dead.—"Them also which *sleep* in Jesus." (1 Thes. 4:14) "We shall not all *sleep*, but we shall all be changed." (1 Cor. 15:51) "Whether we wake or *sleep*." (1 Thes. 5:10) "He saith unto them, Our friend Lazarus *sleepeth;* but I go that I may awake him out of *sleep*. . . . Then said Jesus unto them plainly [coming down to their comprehension] Lazarus is dead." John 11:11, 14) "The maid is not dead, but *sleepeth*." (Mat. 9:24) "David after he had served his own generation by the will of God, fell on *sleep*." "David is not ascended into the heavens." (Acts 2:34; 13:36) Martyr Stephen "cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell *asleep*." (Acts 7:60) Abraham, Isaac, Jacob, etc., good and bad "*slept* with their fathers."

* See June 15, 1919, issue for critical examination of Covenants.

The Revision Committee's statement is in harmony with the above when it speaks not of the bodies sleeping and being awakened at the last day, but refers to "the bodies of *those who sleep in Christ.*" But if they sleep in Christ waiting for their bodies, how can it be also true that "they enjoy immediate communion with God and the vision of his glory"? Do the Revisers wish us to understand that the holy dead dream or that they are somnambulists?

The Scripture proposition is clearly stated, "The dead know not anything." "His sons come to honor and they know it not, to dishonor and they perceive it not of them;" "for there is no work nor device nor knowledge nor wisdom in the grave, whither thou goest." (Eccl. 9:5, 10; Job 14:21) From this standpoint the importance attached to the resurrection in the Bible is reasonable and our Lord's words respecting the resurrection have fresh meaning.—"All that are in their graves shall hear his voice and come forth"—the approved the "elect" to the life-resurrection, and the unapproved world in general to the judgment-resurrection.—John 5:28, 29.

Article XIII.—Of the Law of God

We believe that the law of God revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

[An excellent statement; but it might have been improved in our judgment, by a declaration showing that the Law *Covenant* made with Israel of which the Ten Commandments was the basis, has given place to the New Covenant, mediated by Christ and based upon an ability-obedience to its basic law of love.]

Article XIV.—Of the Church and the Sacraments

We believe in the holy catholic church of which Christ is the only head. We believe that the church invisible consist of all the redeemed, and that the church visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Savior, and we hold fellowship with all believers in Him.

We believe the sacraments of baptism and the Lord's supper, alone divinely established and committed to the church, together with the Word as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

[Here we have another excellent statement seemingly full of breadth and liberty in Christ; but it can be interpreted narrowly enough: and past experiences and our general knowledge of human nature lead us to fear that it will generally be given this narrow interpretation; viz., to make the words "our communion," *i. e.*, our fellowship, to mean those only who will heartily and honestly accept the Westminster Confession of Faith and accept these articles, foregoing, as a later statement of the same meaning. Any who by thus joining *our* church and who by thus coming behind our creedal fence separates himself from all other Christians we will fellowship.

We agree that there is but one church invisible, and one church visible; but why then have different brands, different "communions;"—professedly different "bodies" of Christ? Were our Lord or his Apostles Presbyterians or other sectarians? And if not, have we any Scriptural authority for such divisions which separate the members of the body of Christ? Why not come out of all sects and creeds and stand together as at first on the one foundation, that Christ died for our sins and rose again for our justification, and that all so accepting his work and fully consecrating themselves to him to do his will constitute *his elect church?*]

Article XV.—Of the Last Judgment

We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life.

[We are glad to note this acknowledgement of faith in our Lord's second coming, so prominently taught throughout the Bible. Could these dear friends get a more correct view of the resurrection they would see that our Lord's coming is as the Life-giver; and that none of his redeemed can enter into life eternal until he comes to receive them unto himself, from the prison-house of death in which they sleep. "Your life is hid with Christ in God [in divine power and promise]; when Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. 3:3, 4.

The glad welcome of the Lord's second advent, so noticeable in the New Testament, is not found generally among Christians of today for two reasons; one, we have just mentioned; the other is because of false views respecting the judgment our Lord comes to perform. When father Adam was in Eden he experienced his first trial or judgment, and for disobedience he was condemned to death—a sentence which his posterity has shared, dying mentally, morally and physically—a groaning creation under divine sentence or curse. What would Adam and all of his children specially desire of the Lord?

Their prayer would surely be: Lord, that we might have another trial, another judgment;—peradventure our experiences with sin may have taught us such lessons that we would be fully obedient hereafter and abide forever in thy favor. But the Lord's Word assures that we could not succeed if granted another trial under similar conditions; because we, although experienced now, are fallen and imperfect, and cannot do the things which we would wish to do. Furthermore, he shows us that justice is the foundation of his throne and that having declared us sentenced to death he cannot justly revoke his own sentence.

Then, while we wonder and despair, the Lord reveals to us his plan for our salvation, wonderful in its completeness. (1) He provided for our *redemption* by the death of his Son who took Adam's place, and by redeeming him redeemed all of his race who lost in his failure. Thus God shows us his law and justice inviolate. Nor was this effected by an injustice to his Son, whose full consent was first secured by "the joy that was set before him." (Heb. 12:2) The obedient Son has been abundantly rewarded—"God also hath highly exalted and given him a name above every name."—Phil. 2:9.

But why this redemption of Adam and his race? What is its ultimate object? We answer that it is God's response to the 6000 years' prayer of our race;—Lord that we might have another trial or judgment. God proposes to answer that prayer in a better way than any except himself could have devised,—as he declares: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans."—Isa. 55:8, 9.

Foreseeing that fallen man could not obey the divine law, which requires the full measure of a perfect man's ability, God has not only redeemed our race, but proposes also in "due time" to establish the Redeemer as the King over all the earth, to rule and judge and regulate the world, and bring order out of present confusion and darkness and sin, and by corrections in righteousness gradually to raise men up, up, up, to perfection and the divine likeness in heart. This time of resurrection, also called the "times of restitution," is to be the world's "day of judgment," in which each member of Adam's fallen race, redeemed by the precious blood, shall taste of divine mercy and have the fullest opportunity that could be reasonably asked for re-attaining all that was lost in Adam; and meantime for developing such characters as would be fully approved by God as would be fully approved by God as fit for the *gift* of God—everlasting life through Jesus Christ our Lord;—all others, failing under those favorable conditions being re-condemned,—judged worthy of the second death from which there will be no recovery.

This is the Lord's declaration: "God hath appointed a day ["One day with the Lord is as a 1000 years."—II Pet. 3:8] in the which he will judge [grant trial to] the world in righteousness [equity] by that man whom he hath [afore] ordained [the Christ]; whereof he hath given assurance [ground for hope] unto all men, in that he hath raised him from the dead. (Acts 17:31) This is the "resurrection by judgment" to which our Lord refers. (John 5:29) No wonder then that the prophet David rejoiced so in the prospect of the world's coming judgment day; saying (1 Chron. 16:31-34):—

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations, Jehovah reigneth.
Let the sea roar, and the fulness thereof;
Let the fields rejoice, and all that is therein.
Then shall the trees of the wood sing out
At the presence of Jehovah,
Because He Cometh
To Judge the Earth!

O give thanks unto Jehovah; for he is good;
For his mercy endureth forever!"

Does someone inquire why the Day of Judgment should be put off—why it did not begin at once, as soon as the sacrifice of Calvary was finished? We answer, that God hath appointed a day—the seventh or last day of the week for this judgment—the world's great Sabbath of rest after the 6000 years of sin and death, and that is sufficient. But we are glad to see just why our Father so "appointed;" viz., because in the interim he designed the calling and perfecting of the church, the saints, the "elect," to be joint-heirs with the Redeemer and share his glory and work—his ruling, judging and blessing of all the families of the earth.

For further discussion of this subject we must refer our readers to *Millennial Dawn*, Vol. 1., Chap. 8].

Article XVI.—Of Christian Service and the Final Triumph

We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's day, to preserve the sanctity of the family, to uphold the just authority of the state, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that *God was in Christ reconciling the world unto Himself*, and that *He will have all men to be saved and to come to the knowledge of the truth.* We confidently trust that by His power and grace all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide; in this service we labor, and in this hope we pray. Even so, come Lord Jesus.

[We are specially glad that the two Scripture citations we have italicized have been made prominent in the Revised Confession. These may assist some to see that the election of the church is for the purpose of bringing the whole world to a knowledge of the truth in order to their everlasting salvation. If it was the thought of the Revisers that the church in her present condition can accomplish this, let them reflect that nineteen centuries have accomplished little for the world in general in the matter of knowledge of the Lord. Let them reflect, too, that even in this day of missionary effort, statistics show that the whole annual church increase including all even nominally Christians, is *less proportionately* than the natural increase of the human family; so that if the hope expressed, that the kingdoms of this world will become the kingdoms of our Lord, means a hope of converting the world, it is a blind and baseless one. The Scriptural thought, as shown by old MSS., is quite a different one; namely, that the dominion of this world [is to] become the dominion of God and of his Christ. If the entire world were brought into the condition of earth's best kingdoms it would still leave much, oh! so much, to be desired and prayed for—"Thy kingdom come; thy will be done on earth as it is done in heaven." Hence we pray this prayer, and expect and patiently wait for that kingdom which will now speedily be introduced by "a time of trouble such as was not since there was a nation." "Even so, Come, Lord Jesus."]

LET US PUT ON THE ARMOR OF LIGHT

Rom. 13:8-14.—June 22.

"Let us therefore cast off the works of darkness, and let us put on the armor of light."

Not the natural man, but the new creature, is addressed in this lesson. The natural man is a bundle of selfishness—personal selfishness—family selfishness—sect and party selfishness—clan and national selfishness. True, the organs of the brain representing love are not wholly lacking in any member of the race, and so far as they exist may be reckoned as representatives of the original mental image of God, in which man was created. But even such fragmentary elements of love as still remain are warped and twisted and diverted into selfish channels;— self love, family love, fatherland love, patriotism. The natural man does not realize this selfish character of the natural heart as does the new creature; because the latter, being begotten by the spirit of truth, the holy spirit of love divine, finds now a wide difference between his old kind of love and his new ideal. While this distinction may be clearly recognized from our start in the Christian way, nevertheless, our discernment at first between the selfish loves of the natural man and the divine love are indistinct and indefinite, as compared with the clearer views and sharper distinctions realized as we grow in grace, in knowledge and in the spirit of love divine, and come to know definitely the love of God which passeth all [human] understanding.

The Apostle exhorts these new creatures, justified by faith in Jesus Christ, called of God and begotten of the holy spirit, to grow as rapidly as possible in their appreciation and heart-sympathy with the Lord's spirit of love. These should realize that they are debtors to the Lord to an untold amount, because of his love and mercy extended toward them in Christ; and they should see, also, that having thus received the Lord's grace and the spirit of it, they are to have so broad and so generous a feeling toward all mankind that they will desire first of all to pay off every obligation, of every kind, and to "owe no man anything."

The Apostle declared that he was a debtor both to the Jews and to the Greeks; and looking at matters from a similar standpoint, we may say likewise, that we are under many obligations to many people. We owe a real debt to our parents, through whom, in God's providence, we have come into being; we owe a debt to the community and commonwealth in which we live for the measure of peace, order, social convenience and advantages every way, which we, in common with others, share; we owe a debt to our nation at large in consideration of the many blessings, liberties, advantages, etc., which come to us through it by divine providence. And above and beyond all these debts to our fellow creatures, we recognize a debt and obligation to our Creator —not only for earthly life, its blessings, its privileges, its opportunities, such liberties as we enjoy; but still more for our redemption with the precious blood, for our knowledge of the same, for our call to joint-heirship with our Lord, for the begetting of the holy spirit, for the assistance and encouragement of the Word and its exceeding great and precious promises which strengthen, encourage, and direct us in the way of life eternal.

True, some arguments may be made on the other side of the proposition, but these are not for us; we had no claims, we had no riches, we had nothing until we had a being. We might perhaps wish that our parents might have been more wise, and that therefore we might have been born with a more liberal endowment mentally, morally and physically; we might perhaps wish that our community and commonwealth were still more advanced, still more beneficent, still more liberal than they are; we might perhaps wish that our nation had still better laws and still better regulations than it has; we might perhaps wish that our Creator had favored us with natural and earthly things still more than he has favored us. But, as before stated, we are debtors for all that we have; it is, therefore, appropriate that we should be thankful for everything that we do possess and enjoy, temporal and spiritual; and that we should realize that while it is our privilege to do for others and to assist others, to encourage and bless and help others, nevertheless, being debtors for all that we have, we have no grounds on which to claim more.

A realization of the subject, from this standpoint, should tend to make all of the Lord's people, all of the "new creatures in Christ Jesus," very contented, very appreciative, very thankful for mercies, both temporal and spiritual. Seeing that in all these respects we are debtors, we should seek to discharge our duty toward all our beneficiaries; toward God the fountain of every good and perfect gift; toward our nation, toward our commonwealth and community, toward our parents. We should see to it not only that none of these are injured by reason of our living in the world, but that our lives shall in some measure and degree testify to our appreciation of them all, and directly or indirectly be a help, an assistance, toward the best interests of each and all with whom we have to do. This is but simple justice—justice demands that we pay our debts, that we owe no man anything.

But we are to go beyond this just discharge of our obligations and are to love God and our fellow man—to seek not only to do our duty, to pay our share of the taxes and burdens and responsibilities of life and social order and parental protection and comfort, but love is to prompt us according to our best judgment, guided by the new mind, the Lord's spirit, to do something more than mere duty might demand—to sacrifice something in the interests of the Lord's service and in the blessing and comforting of our fellow creatures, as the spirit of the Lord may direct through his inspired Word.

He that loveth all others so that he is constantly seeking to do them good, is following the holy law, the perfect will of God. It is less a question of outward conduct than of heart intention, though undoubtedly the heart intention will generally find appropriate expression through the lips and

through the actions of life. The Lord, however, knows the imperfections of our judgments and the weaknesses of the flesh, and therefore, very graciously under the *New Covenant accepts the perfection of our intentions, of our wills, as instead of the absolute perfection of our every word and deed. Thus "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit"—and as nearly up to the spirit as possible.

"THOU SHALT NOT"

The Apostle explains that the commands of the decalogue were merely attempts to bring down to the natural man's comprehensions the real spirit of the divine law. And yet the prohibitions of that law, "Thou shalt not," in respect to various things that would be injurious to the neighbor, could never fully express the comprehensiveness of the divine will. The prohibitions of the decalogue were proper enough for the "house of servants," but when the "house of sons" was instituted (Heb. 3:5, 6), and when these sons were begotten of the holy spirit so that they could appreciate the law of Love, it was substituted, as higher every way and more comprehensive than the prohibitions of the decalogue: Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet;—because all these things would be contrary to the law of love under which alone the "new creature" is placed.

But the new law of the New Covenant—love—is so much more comprehensive than the decalogue which was the basis of the Jewish Covenant, that as the Apostle says, if there be any other commandment, any other thing that should be prohibited, any other things contrary to the law of God, it it briefly comprehended in the declaration. "Thou shalt love thy neighbor as thyself." The law of love marks as transgressions many things which would not have been violations of the decalogue; for instance, the decalogue commanded the house of servants not to bear false witness against a neighbor; but the law of love indicates to the house of sons that they should "speak evil of no man" even if such witness would not be false; it instructs them further, that even if it be necessary to tell an unpleasant truth—if it becomes duty or obligation of law—even the truth is to be spoken in love without acrimony, hatred, malice, envy or strife. Oh, what a valuable lesson it would be to the house of sons if they could all equally grasp this comprehensive thought,—if their obligations not only to each other and to their families and friends, but also to their neighbors and their enemies—to love them, to so consider their interests and their welfare in general, that they would do nothing and say nothing to the contrary; but gladly at the sacrifice of their own convenience, assist them in any and every way,—"Doing good unto all men as we have opportunity, especially to the household of faith!" This is loving our neighbor as ourselves—not as he loves us.

THIS IS THE GOLDEN RULE—LOVE

Since love works blessings to the neighbor and seeks his welfare, it follows as a matter of course that "Love worketh no ill to his neighbor." Will we not, as the Lord's consecrated people, seek to put this lesson into practice in our daily lives? Will we not learn to consider the words of our mouths, and to remember that we can smite and injure a brother or a neighbor with the tongue as truly and more seriously than with our hands? Will we not learn that in even mentioning anything uncomplimentary respecting a brother or a neighbor, we are surely working him ill, doing him an injury,—injuring his reputation and standing—however true the uncomplimentary thing may be; and that in so doing we are violating the law of God, the law of love? Will we not learn that the only instance in which we would have a right to mention an uncomplimentary thing would be in the event of our seeing a brother or a neighbor in danger of injury by another and thus out of love for him be called upon to warn him of the source of danger?

This warning we should be sure was necessary, before giving it; and it should be couched in such language as sincere love for the dangerous one would dictate. Will we not learn to think charitably of the words and actions of others, and to suppose their intentions good, until we have positive evidence to the contrary: and will we not learn that then we should go to the offender, alone, according to Matt. 18:15; subsequently, if occasion require and the matter seem to be of vital importance, taking with us two others, fair and impartial in judgment, that in the presence of the wrong-doer they may hear from him as well as from us and give their judgment or opinion. And even if they agree with us and the wrong-doer is not yet corrected and the injury to us is still unabated, we are still not at liberty under the law of love to make mention of the case to others, but to call a meeting of the entire congregation and there, with the condemned one present, to have a hearing and a judgment of the church in respect to the matter.

Let us learn much more thoroughly the meaning of this expression "Love worketh no ill to his neighbor;" and again, "Speak evil of no man." Love is the fulfilling of the law; and our hearts, at least, must fulfill this law—whatever mistakes of tongue or deed we may unintentionally make—else we cannot hope to be reckoned as having reached the "mark" for the prize for which we are called to run with patience. It will require patience in dealing with ourselves and bringing our hearts into conformity with this divine law, but it is necessary, and the sooner and the more perseveringly undertaken, the greater and surer will be the blessings, and our ultimate acceptance to joint-heirship in the kingdom.

HIGH TIME TO AWAKE OUT OF SLEEP

The Lord's people may know now just where we are on the stream of time, but this matter was sealed up and hidden until "the time of the end," as the Lord informed Daniel: hence the Apostle and early church could only speak of the time question from a general standpoint. They knew that time was passing, that the day of deliverance was drawing nearer and nearer, and was thus surely closer at hand than when they had first believed. If the world's seven thousand years be considered as a week, and the Millennial age reckoned as the seventh day—the Sabbath or rest day—then the preceding six days constitutes the night time, in which sin abounds, in which "darkness covers the earth and gross darkness the people";—in which the true children of God as candles are to set themselves upon the candlestick (and not to put their light under a bushel) to give light to all in darkness about them. It is the time mentioned by the Prophet in which "weeping endures for the night," because sin abounds and because the wages of sin, death, and its comcomitants of sickness, pain and trouble prevail; but if weeping endures for a night of six thousand years," the Prophet also assures us, that "joy cometh in the morning" of the (seventh) Millennium when "the Sun of righteousness," the Lord of glory, shall shine forth and chase the darkness away, and cause the earth to be filled with the light of the knowledge of the glory of God. From this standpoint the 6,000 year night was far spent in the Apostle's day, and whether he realized this fully, or whether he wrote as he did prophetically, under inspiration, no matter; his declaration was strictly true; the night was far spent because over two thirds of it had passed. The Apostle wrote this letter somewhere about the year 4188 A. M.—about 1812 years of the night remaining before the Millennial dawning.

The Apostle's words were true, as uttered, and his exhortation was appropriate then; but how much more appropriate is that exhortation to us who are now living;—to us who already see with the eye of faith the Day Star, and the first rays of the Millennial morning's light. "Let us therefore cast off the works of darkness, and let us put on the armor of light." He who casts off the works of darkness, thus intimates that he is no longer in sympathy with the things of darkness, the things of sin, or selfishness, of injustice. He who puts on the armor of light not only intimates that he has enlisted on the side of God, of righteousness, truth, uprightness, light,—but he also intimates, in putting on an armor, that he realizes that he will be obliged to contend, to battle with the forces of darkness, which will oppose him now that he has enlisted on the side of the light, as they never before assailed him when he was one with them either in heart or in hand.

THE ARMOR OF LIGHT

This armor of light the Apostle elsewhere describes: Its *helmet* of salvation represents intellectual protection, which we all need from the time we join the Lord's standard;—we need to know something, to have our sanctified reasons guided through the Word of the Lord. The *breastplate* of righteousness we need also—not the filthy rags of our own righteousness, but the righteousness of God in Christ—the justification from sin which God has provided through the sacrifice of his Son. Our faith in the ransom is all important to our protection in this battle. The *shield* of faith is another part of our armor, absolutely necessary; without it, the fiery darts of the Adversary might frequently reach us, between the joints of our breastplate of imputed righteousness, and our helmet of intellectual appreciation. The *sword* of the spirit, the Word of God, is also absolutely indispensable for our protection against the wiles of the ad-

* See June 15, 1919, issue for critical examination of Covenants.

versary and his deluded followers; otherwise they would come close up to us and smite us notwithstanding our armor. We should be comparatively at their mercy without the sword of the spirit, used in conjunction with the shield of faith, the breastplate of imputed righteousness, and the helmet of knowledge. But with all these we shall, by the grace of God, be able to fight the good fight of faith and be enabled to come off conquerors and more than conquerors through him who loved us and bought us with his own precious blood. For although we will have nothing to spare but will still have need of Christ's grace, imputed to make up for our deficiencies, nevertheless since we are his, all of his is ours, and not only are we complete in him, but abiding in him shall have an abundant entrance into the everlasting kingdom.

Let us "walk honestly as in the day." It is not yet day, the shadows of night still linger; injustice and sin are everywhere about us; it is, therefore, much more difficult now to walk honestly than it would be if the day had fully come, and all the temptations and allurements of darkness were thoroughly banished by the bright shining of the Sun of righteousness. Thank God! the world in general during the Millennial age will have an opportunity for walking in the full light of the Millennial day, up the highway of holiness, unto its grand consummation, perfection and eternal life. We praise God on their behalf, that not only will the darkness be gone and the evil influences be restrained, but that all stumbling-stones will be gathered out of the way. But as we are still in the night-time, we still need the lamp of the divine Word to guide our steps. There are still stumbling-stones, there are still inducements from the evil one toward sin, righteousness, selfishness, envy, malice, hatred, strife.

And yet ours is a time and condition in some respects to be appreciated more highly than that which the world will occupy during the Millennial age; because to us who are "called" now during the night season, to walk by faith and not by sight—to walk contrary to the course of this world—to walk in love and not in selfishness,—to us "are given exceeding great and precious promises" of glory, honor, immortality, if we prove faithful in following the Captain of our salvation who assures us not only that he has trodden the way before us and left us his footprints that we should walk in his steps but, additionally, that he will be with us, an ever present helper in time of need. This matter of walking honestly at the present time, therefore, signifies considerable;—to be honest with God, to love him with all our heart, mind, being, strength; to be honest with ourselves, honest with our neighbors, honest with the brethren—to exercise toward all the law of the spirit of love, to love them as we love ourselves.

We are not to indulge in the revelries and drunkenness, the lasciviousness and debauchery of the grossest sinners, nor are we to indulge in these things in the more refined figurative sense of reveling in worldliness, fashion and ostentation, and in living wantonly and illicitly in worldliness or sectarianism. We are to remember on the contrary, that we are not of this world, that we are citizens of the heavenly kingdom, that we are betrothed to the Lord Jesus, as his bride and are to be separate from the world, pure in heart, undefiled by wrong union with Babylon. (Rev. 14:4) As new creatures in Christ we are neither to indulge in the strifes and envyings of the national sort, leading to wars, nor of the commercial sort leading to injustice and unkind competition; neither are we to indulge in strifes and envyings amongst the brethren; but are in honor to prefer one another wherever the conditions and talents permit, contending, earnestly as well as lovingly, only when it is for the faith once delivered to the saints.

These strifes, envyings, self-indulgences and improper associations, are to be put away from us, as so much of "the works of darkness" still clinging to us, notwithstanding our having become the Lord's people, "a royal priesthood," and as another statement corresponding to that concerning the armor of light, the Apostle says, "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Putting on Christ implies a change of the will, which when renewed, desires to be Christ-like; but it implies also such a change of the outward appearance, conduct, habits of life, etc., as will enable us more and more to rightly represent our Lord before men, as his ambassadors. Thus are we changed, into our Lord's likeness of character, as day by day we get clearer views of his glorious character and seek to copy it,—until, by and by we shall be actually changed in the first resurrection and made actually like him.—2 Cor. 3:18; 1 Cor. 15:42-51.

"And make no provision of the flesh to fulfill the lusts thereof." Ah, yes! how often the Lord's people have made a mistake on this point. Although the heart, the new mind, be thoroughly consecrated to the Lord, we still have the fleshly bodies and they still have their natural appetites and these call out loudly to us that they should not be ignored. They insist upon their rights, etc.; but the Apostle instrusts us that having started to walk after the spirit, as new creatures, we should make no provision for gratifying the flesh;—we should not shape our affairs so as to yield to any of the demands of the flesh which we recognize to be contrary to the will of the Lord. In proportion as we yield to the improper desires of the flesh, in that same proportion the flesh will prosper and the spiritual new nature will languish. In proportion as we deny all the illegitimate appetites of the flesh and mortify them, put them to death, in that same proportion will we grow strong in the Lord and in the power of his might. As the Apostle again says, "The flesh lusteth [desireth] against the spirit [the new will or mind] and the spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. 5:17.

QUARTERLY REVIEW—JUNE 29

"A light to lighten the Gentiles, and the glory of my people Israel."—Luke 2:32.

A review of the lessons of the past quarter will undoubtedly prove interesting and profitable to all. The design of the committee selecting the lessons seems to have been to bring prominently before our minds the thought first, of how Jerusalem became the general center from which the Gospel light, as lamps in a dark place, was carried in various directions; and secondly, how one of these places receiving the light from Jerusalem—Antioch—became itself a center from which the Lord sent forth Paul and Barnabas, who in turn lighted other lamps, in other places, and thus spread abroad the knowledge of the Lord—especially in Asia Minor, and even unto Europe. The same principle still applies;—God still uses human agencies. He who now receives the light of truth is to be the agent, channel, representative of God in carrying the same light to others who are still in need of it.

Our Golden Text sets forth the thought that Christ is the light of the world. Not yet is the Sun of righteousness shining in glory, and dispelling earth's darkness; not yet is it enlightening all the Gentiles; not yet has Christ become the glory of his people Israel. He is, nevertheless, all through this Gospel age, a great light to all those whose eyes are opened that they may see it. This light is still shining in the darkness and the darkness comprehends it not; but blessed are our eyes for they see; and correspondingly the responsibility of the light is with us. Let us walk as children of light, even before the day dawns, rejoicing also in the blessings that are ultimately to come to all the families of the earth through God's Anointed.

INTERESTING QUESTIONS ANSWERED

THE CURSE UPON THE EARTH

Question.—What do you understand to be the significance of the statement in Gen. 3:17. "Cursed is the ground for thy sake"?

Answer.—To our understanding the Lord is not here *expressing* a curse against the ground, bringing a blight upon it, but is merely stating a fact, that the earth at the time was in an accursed or unfit condition for man. He explains that its condition is for man's sake, implying that had it been more favorable for man to have had the earth in a better condition, the Lord would have so arranged matters. In other words, the earth had never been in a perfect condition up to that time, and would not be fully ready for man's occupancy for seven thousand years; but the Lord, foreknowing the fall into sin, and the penalty he would prescribe, arranged that man should be introduced to the earth as a felon, and should as a culprit, do such penal service in the premises as would not only bring him valuable lessons and experiences, but would be the divine agent for bringing the earth up to the perfection of the Garden of Eden by the time that God foresaw would be the proper period for it to be in such a condition. From this standpoint you perceive that the statement of Genesis has a special force when it says that "God *prepared* a garden eastward in Eden." Had the whole earth been in a perfect or

Edenic condition, the preparation of the garden for man's use would have been unnecessary; neither would it have been in harmony with divine economy to have first brought the earth to perfection, and then to have blasted and blighted it; rather, by the method adopted, God is showing his foreknowledge of whatsoever has come to pass.

The curse is lifting from the earth, in proportion as man is gaining victories, intellectual and chemical and mechanical, over it, by which he is subduing it. These are under divine guidance, and undoubtedly will greatly increase throughout the Millennial age, and as they increase the curse will to that extent disappear, until by the close of the Millennial age, with human perfection, there will also be earth-perfection.

THE JUDGMENT OF "THE PRINCE OF THIS WORLD"

Question.—To whom or what do you understand our Lord's words in John 12:31; 14:30, to refer? Is not the *Diaglott* foot-note on this verse a misconception?

Answer.—We understand the "prince of this world" here mentioned to be the same elsewhere denominated, "the prince of the power of the air who now worketh in the hearts of the children of disobedience." From this you will see that we would not at all agree with Wakefield's suggestion, as given in the *Diaglott* foot-note.

In reference to John 12:30, 31, our thought is that the "prince" there referred to is Satan also. Satan and his rulership of disorder and sin had received no particular sentence or rebuke from the Lord up to this time; indeed, the appearances were that either God's law or God's creatures were imperfect, and hence that sin was unavoidable. But when our Lord Jesus, by his obedience and sacrifice, upheld the law, and made it honorable, and proved that it was within the range of a perfect man's ability to keep it, he thereby "condemned sin in the flesh," and, incidentally, condemned Satan's entire rule. And not only so, but by the purchase of the world of mankind with his own life, he secured the legal control of the world, or the right to bring it from under subjection to sin and Satan, back into harmony with God. In this sense of the word "this world," or the order of things then in vogue, and still in vogue with the world, was condemned, sentenced to overthrow, from the time that our Lord Jesus was lifted up, finished his work of redemption, and was accepted of the Father as the purchaser and King of the earth, the Second Adam. "Now shall the prince of this world be cast out:" The casting out of Satan followed the redemptive work by Christ. He is cast out so far as the Church is concerned; for we are not to allow Satan or sin to bear rule in our mortal bodies, but are to esteem ourselves free from his yoke, that we may serve the Lord. Moreover, the influence of the truth is more and more liberating in the world of mankind, breaking the shackles of superstition. But the great overthrow of Satan, and the great liberation of mankind has been delayed, waiting for the gathering out of the elect, the full lifting up of the whole body of Christ. As soon as this is accomplished the sentence upon Satan and his government, passed eighteen hundred years ago, will go into effect thoroughly. Satan's house and household will be spoiled, wrecked, and a new Prince and his associates will take the kingdom and possess it forever.

SHE SHALL BE SAVED

Question.—Do you understand 1 Tim. 2:15 to be literal?

Answer.—Yes, we understand that the Christian mother may reasonably expect to be saved (preserved) from much of the anguish incident to motherhood;—to this end her mind should rest fully upon the Lord, his love, his care—dread should be dismissed, and thus some of the chief factors of anguish would be removed. Feeling intensifies nearly all the difficulties and trials of life; and with the Christian perfect love for God and the complete realization of the Lord's love for him, should cast out all fear, and produce, instead, the peace of God which passeth all understanding, not only in our hearts, but also in large measure in our flesh.

VOL. XXIII ALLEGHENY, PA., JULY 1, 1902 No. 13

VIEWS FROM THE WATCH TOWER

NOT MERELY A REWORDING, BUT A NEW CREED

As many Presbyterian ministers will, undoubtedly, claim that their new creed is precisely the old one except that it is worded in more modern language,—that they never did believe in "non-elect infants" and never professed to so believe, etc., etc., it is well that we now record the utterances of some of these brethren who having so long felt uneasy about professing untruths and vowing to teach them to others, are now overjoyed by the relief of the new confession. We give extracts below from Rev. Donehoo's first sermon after the adoption of the new creed (evidently the gentleman's own report) from the "*Pittsburg Post*," May 26.

REJOICES OVER THE CREED REVISION

The pastor of the West End Presbyterian Church yesterday morning delivered a sermon on the following text: II Thess. 1:8. "'We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.'

"The time was when it was regarded as the very essence of orthodoxy to believe that religious discovery had reached its utmost limit with the deliverances of the Westminster divines, and that further investigation into the realms of truth exposed the audacious investigator to the charge of disloyalty to the standards, and made a man unworthy of the confidence or even fellowship of his more orthodox brethren. This is not ancient history, but sober facts occurring within a score of years and closing on last Thursday with the practically unanimous adoption of the committee report on creed revision in our General Assembly in New York city. The highest court of our church, composed of men who argued and voted against such a thing, gulped down revision with a relish which seemed to indicate that it was not such an unpleasant dose, after all.

"It is in no spirit of triumph over a prostrate foe that I allude to these things, but simply because I cannot repress my joy that the mists have cleared away, and that a brighter day has dawned upon the church. It is to me an especial cause for rejoicing that I can stand up in the pulpit and offer salvation without any mental reservation, and without any stipulation that the one to whom the offer is extended must first of all be one of that select number who had been chosen from all eternity to be the object of God's sovereign compassion simply for 'His mere good pleasure.' . . .

"I am glad besides that the ambiguous declaration about 'elect infants dying in infancy' being saved—(as though it was possible for any other than infants to die in infancy)—while a very painful silence is allowed to hang around the fate of other babes that breathe and gasp, and die ere they had made acquaintance with joy or sorrow, sin or goodness—is now to be explained as teaching, what a formidable party in the Westminster Assembly opposed with such persistence that they forced the Assembly to place this ambiguous statement in the Confession (that they believed in the damnation of un-elect infants) that God's election embraces all that die in infancy in His purposes of grace. I am glad of that. . . .

"Henceforth may we not hope that men will preach God, not as He would be if they could have had their way about it, and not acting as they would have done if they had been in His place, but, as He has revealed Himself in his Word and providence, a God of infinite mercy and love, who is not willing that any should perish, but who would have all men to be saved and to come to the knowledge of the truth?"

Rev. L. P. Crawford, of Pasadena, Cal., says in the California press:—

"When I was ordained there were three things that I would not subscribe to. To these three points I said 'No.' The first was this, in Chapter III:

"'By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death!'

"I said: 'I can't go it—I'll have to be made over.'

"Dr. Adams asked me: 'Is there anything else, young man?'

"'Yes, sir, there is,' I said. 'If where it speaks of elect infants, it is to be implied that there are infants that are not elect, then I don't believe it.'

"'Anything else, young brother?' asked Dr. Adams, and I remember it as well as if it was yesterday.

"'Yes,' I said. 'If it is meant that I am to be held responsible for Adam's sins, in the sense that I can be punishable for them, then I don't believe it.'

"'Well, my dear brother,' said Dr. Adams, 'There are a good many of us in the same fix;' and they licensed me.

"Now, these three points that I refused to subscribe to are the principal ones taken up in the revision."

We are glad that the General Assembly has given these brave men their liberty at last; tho we confess we would have admired them still more if they had been courageous enough to have promptly and vigorously obeyed the voices of their consciences;—if they had refused to lend one mite of

their time or influence to God-dishonoring and conscience-searing confessions for the sake of human endorsement. We cannot suppose either that God was pleased to have Drs. Adams and Crawford privately and secretly confess their disbelief to each other while practicing deceit toward the other hundreds of thousands of Presbyterians;—many of whom, unlearned "laity," trusted their public profession too confidingly, and looked not beyond them to the Lamp of God's Word.

But if the boldest are not to be too much praised what shall we say of those who have seemed to have no consciences, or whose reasoning faculties are so dull that even in the light of this twentieth century they are such "blind guides" that the old Confession is still good enough for them? We say that only very young or bewildered or stupid sheep will any longer accept the *ipse dixit* of such Shepherds. We advise that their every expression be scrutinized in the light of God's Word, as more likely to be false than true. We bring no railing accusation against any of them, but merely state facts and their own confessions. As we understand the Word, the Lord will rebuke them shortly, in the approaching great time of trouble. But, alas for the poor blind sheep who are following them into that ditch!

"CALAMITIES—WHY GOD PERMITS THEM"

The Chicago Tribune has kept record of the calamities of the year and makes the following report:—

"Nature has not been so busy with her forces of devastation for many years past as she has been during the first five months of the present year. Volcanic eruptions and earthquakes have destroyed 48,450 lives, storms 704, tornadoes 416, cyclones 220, floods, 333, avalanches 228, tidal waves 103, snow-slides 39 and waterspouts 12, a total of 50,505 lives destroyed by nature's elemental disturbances. If to this were added the lives lost by agencies over which man has more or less control, such as fires, mine disasters, explosions, railroad accidents, and vessel wrecks, it would be increased to over 60,000, and this takes no account of individual lives lost in this country, which would bring the grand total up to about 100,000 lives lost in the short period of five months."

The Boston *Watchman* (Baptist) says of the divine permission of calamities:—

"This problem baffles the author of the Book of Job, and all the discoveries of science and the light of the Christian revelation do not resolve the thick darkness that settles about it. When trouble comes for which we can see no moral antecedent and no good result, the irrepressible cry bursts from every human heart, 'Why?' And there is no answer but the answer of Job: 'Tho he slay me, yet will I trust in him.'

"From our point of view the events of life are often wholly irreconcilable with our faith in the divine goodness. And yet we do not lose our faith. We believe that God is working out for us and for the race purposes of goodness that we cannot understand. That, it seems to us, is the Christian attitude toward this problem. Christianity does not resolve it, while it makes many other solutions of it untenable. But Christianity, in its revelation of the Father, inspires a confidence in Him that is not shaken by our inability to understand His way."

The *Truth Seeker* says:—

"It was the Lisbon earthquake which shook Voltaire's faith in a God who governs, who pervades all places and ages, and who has established a direct relation between himself and mankind. He was compelled to ask, What was my God doing? Why did the Universal Father crush to shapelessness thousands of his poor children, even at the moment when they were upon their knees returning thanks to him?"

In view of the fact that the world is now in transition—from "the present evil world" to the "new earth wherein dwell eth righteousness,"—from the reign of sin and death under "the Prince of darkness" to the Millennial reign of the great Life Giver—it will not surprise us at all if the next twelve years shall prove to be full of horrors. The conditions now prevailing in the earth are not such as will be appropriate during the Millennium, and the changes will mean great disturbances of celestial and terrestrial affairs pertaining to our earth. These will naturally occasion great suffering and loss of life unless divine power be miraculously interposed for humanity's protection; and we see no reason to expect such interposition. On the contrary, we understand the Scriptures to teach that the divine plan is so timed that these physical disturbances will constitute a part of the great chastisement which the Lord designs shall break the proud hearts of men preparatory to his offer to all of the Balm of Gilead—restitution.—Acts 3:19-21.

One effect of these calamities will surely be the overthrow of the faith of many,—of all who are merely nominal believers, whose faith led them to no love for the Lord and to no study of his Word and to no self-consecration to good works. Of these, as the Prophet has declared:—

> "A thousand shall fall at thy side
> Ten thousand at thy right hand."—Psa. 91:7.

Of this time and its peculiar work not only in the convulsions of nature, but also in its social, financial and religious convulsions, the Lord's Word declares: "Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work and a wonder among this people; . . . for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." "None of the wicked shall understand; but the wise [the taught of God] shall understand."—Isa. 29:13, 14; Dan. 12:4, 9, 10.

We are now in the little season appointed of the Lord for the sealing of his servants in their foreheads—intellectually. It behooves us therefore to give heed to the sealing of our own heads and hearts by availing ourselves of the assistances which the Lord now provides. Failure to do this and the giving of heart and time to the world or pleasure and self means disrespect to the great Teacher, and love of the present world rather than of that which is to come; and the reward of such a course is—to be left in darkness with the world. (1 Cor. 4:2; Matt. 25:30) Another duty of the hour, that will be appreciated only by the faithful, is the gathering together unto the Lord (out of sectarianism and darkness) of the Lord's jewels, the elect whose eyes of understanding have not yet been opened to present truth. These calamities, which will overthrow the faith of some, will stir up the truly consecrated to a closer investigation of the divine Word and plan, and thus prove helps not hindrances, even as all things work together for good to them that love God.

Now is the time to be on the alert to render assistance to this class of our "brethren" still asleep and in darkness but now awakening and needing sympathizing hearts and helping hands. Our late issue of the tract "Calamities—Why God Permits Them," may prove a help, an entering wedge to something more elaborate—to some volume of *Millennial Dawn*. Order these to use as sample copies, freely.

"LOVE—MAKING A DIFFERENCE"

"Keep yourselves in the love of God . . . and of some have compassion, making a differerence; and others save with fear, pulling them out of the fire."—Jude 21-23.

With our minds all unbalanced through the fall, resulting from original sin,—tho not all fallen exactly in the same direction,—it is not surprising that we frequently find ourselves and other brethren in Christ in more or less confusion respecting the application of certain principles laid down in the Word of God. For instance, we are instructed that love is the fulfilling of the divine law; and that love of the brethren is one of the evidences of our having passed from death unto life; and that if we love not our brother, whom we have seen, it is a sure evidence that we do not truly love our Heavenly Father, whom we have not seen. (Rom 13:10; 1 John 3:14; 4:20) In their endeavor to measure up to these requirements of the divine standard, some are in danger of erring in an opposite direction—in danger of manifesting a brotherly love where it should be withheld, and that in the interest of the brother. Let us note the different kinds, or degrees of love which the Heavenly Father exercises and manifests.

First, we have the love for the world. "God so loved the world that he gave his only begotten Son" to die for us. (John 3:16) Second, in a much higher and special sense, "The Father himself loveth you"—you who have accepted Jesus Christ as your Redeemer, and who, in his name and strength and merit have consecrated yourselves to him—you are seeking now to walk not after the flesh but after the spirit. (John 16:27) But that this special love of God can be lost in part, or eventually wholly, is clearly set forth by the Apostle's statement, "Keep yourselves in the love of God." (Jude 21) If any, after having tasted of the good Word of God, the powers of the world to come, and being made partakers of the holy Spirit,

etc., shall walk after the flesh and not after the spirit, we may be sure that such will proportionately lose the love of God;—and, if he persist in this course, as a result will ultimately be "none of his." For, instead of loving such, who through their knowledge and attainments and disobedient course have become wicked, the Lord declares that he is "angry with the wicked," and that "all the wicked will he destroy."—Psa. 7:11; 145:20; Heb. 6:4-6; 10:26-29.

As sons of the Highest, who are seeking to be like unto our Father in heaven, and like unto the copy which he has set before us in his dear Son, our Lord, we are to have for the world in general that broad sympathetic pity and mercy-love which would delight in doing any and everything possible to be done for their uplifting, in accord with the divine program, in the divine time and order. Like our Father and our Elder Brother, we are to love the brethren "with a pure heart, *fervently*"—with sincerity. This love for the brethren is nothing like the love for the world. It is not the pity-love, nor mere generosity. It is far more; it is brotherly love. All of the children of God are brethren, as new creatures; all these brethren have hopes, ambitions, interests and promises linked together in the Lord Jesus and in the heavenly kingdom in which they hope to share. All these brethren are joint-heirs, fellow-heirs one with the other and with the Lord. They are partners; their interests are mutual and co-ordinating.

Additionally, they have a special mutual sympathy of compassion; for while, as new creatures, they are rich in divine favor and promises, they all have serious weaknesses, according to the flesh—draw-backs; altho the Lord is not reckoning with them according to the flesh, but according to the spirit, the intention, the heart desires, nevertheless, they each and all have besetments arising from these weaknesses and imperfections of the earthly tabernacle, which cause them to "groan," and to sympathize one with the other in their groanings. As the Apostle says, "We which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the deliverance of our *body*"—the complete church. Thus the sons of God have a further mutual sympathy and love and care for each other, an interest in each other, helpfulness toward each other, which is entirely beyond and above and outside of any feelings which could possibly be appreciated by the world or exercised toward it;—because the world has no such conflict between the old nature and the new; no such covenant of sacrifice; no such acceptance in the Beloved; no such union of heart and purpose and aim and spirit. Oh, yes! the exhortation to love as brethren, fervently, is one which appeals to us specially.

But now we come to another point. Our love for the brethren cannot be exactly of the same measure and exactly of the same intensity or fervency toward all. There is something which gauges or regulates it. What is it? It is that we love God and the glorious principles of righteousness, which are represented in his character; and we love our Lord Jesus from the same standpoint, as being the very exemplification of all that is good, noble, true, just, generous, loving; and our love for the brethren must, of necessity, be in proportion as we find the brethren to be copies of our Lord. We do not mean copies in the flesh, but viewed from the Lord's standpoint; copies in spirit, copies in heart, copies in motive, copies in intention, copies in loving zeal for righteousness, truth, etc. Thus, as we grow in the love of God and in the love of Christ and in the love of the principles which they represent, we grow also in love toward all men and toward the brethren, but particularly toward those who are growing most in likeness to the Lord. This is not partiality; this is not doing to others different from what we should wish them to do to us. This is following the Lord Jesus' example; for we find that amongst his apostles, even, all of whom were chosen, there were three specially beloved; and of those three one is specially noted as "that disciple whom Jesus loved." He was specially loved, because he was specially lovable; and so with us and the brethren. We should love them all warmly, fervently, but of necessity with varying degrees of fervor, and the fervor should increase with each in proportion as we note his growth in heart-likeness to our Lord.

And, if this be so, what shall we say of those who, after having come to a knowledge of the truth, and after having tasted and appreciated its goodness, fall away into sin?—of those who cease to walk after the spirit, and begin to walk after the flesh? Can our love for them burn with the same fervency as before? By no means; it should not do so. As the Apostle says in our text, we should make a *difference*. In doing so we are following the example of our Heavenly Father; for we have just noted that only by walking after the spirit can any of us keep ourselves in the love of God. Only by following the same course, therefore, should any be able to keep himself in the love of the brethren. Any deflection should bring corresponding loss of brotherly love and fellowship.

This making of a difference is really essential to the purity and progress of the church. If we make no difference between those brethren who walk after the spirit and those who walk disorderly, or after the flesh, we are taking away the very premium and blessing which the Lord intended should go to those who walk after the spirit; and we are giving a premium, which the Lord did not intend should be given, to those who walk contrary to his Word, after the flesh. It is as much our duty to withdraw fellowship from those who are unworthy of it as it is our duty to grant fellowship, and that with fervency, to those whom we see to be walking in the footsteps of Jesus. We are not to think that it is love that is prompting us to take the wrong course of encouraging wrong-doers,—it is not love, but ignorance; and the remedy for ignorance is to learn of the Lord, from his Word and from his example.

The Apostle Paul calls our attention to our duty respecting the brethren, and how we should conduct ourselves toward them under varying circumstances, saying that faithful brethren should be esteemed very highly in love for their works' sake; that other brethren who are unruly should be warned; that those who are feeble in their mental comprehension of the truth should be strengthened; that those who are weak should be helped, supported; and that we should exercise patience toward all.—1 Thess. 5:12-14.

We are at present specially referring to the proper attitude to be observed toward unruly brethren—they are not to be treated as those who are esteemed very highly in love for their works; otherwise they would be encouraged in being unruly. On the contrary they are to be warned, cautioned,—in love, truly, and with patience, but not with marks of the same love and esteem as tho they were walking orderly in the footsteps of Jesus and in harmony with the directions of his Word. The marks and evidences of our love and esteem must be sincere; and must be in proportion as we see in the brethren evidences of the right desires of heart,—to walk after the spirit of the truth. The Apostle Paul intimates how our disapproval ought to be shown, in cases which seem, in our judgment, to be of sufficient importance to demand a manifestation of disapproval.

Evidently the Apostle did not mean that the brethren should be watching each other for an occasion of fault-finding in every word and every act; but that, on the contrary, they should be so full of love one for the other that trivial matters would be entirely passed over, as merely of the weakness of the flesh, and not at all of intention, of the heart. The matters to be considered worthy of manifestations of disapproval and warning are, rather, those which are so open and manifest on the surface as to leave no room to question the fact that they are displeasing to the Lord, and injurious in their influence upon the brother or upon the household of faith. For instance, if the brother had been seen under the influence of liquor; if he had been heard to utter vile or otherwise improper language; if it were a matter of general knowledge that he was living in sin; these would be such grounds as we believe the Apostle had in mind. But evidently the Apostle had no intention of cultivating a spirit of fault-finding and judging one another as respects the heart and private affairs,—use of time or money, etc. These belong to our individual stewardship and none should endeavor to interfere with the proper liberties of conscience and conduct which the Lord has granted to each. The Apostle is very stringent in his condemnation of such judging of one another, which so often leads to roots of bitterness, misunderstanding, disfellowship, etc., and which, as the old leaven, should be purged out of our hearts and lives.—Rom. 14:10, 13.

But now, for those who "obey not our word," the apostolic Scriptural directions in respect to their conduct, etc., is "note that man, and have no company with him, that he may be ashamed." Nevertheless, knowing the tendency of the fallen mind to go from one extreme to another, either of too great leniency or of too great severity, the apostle continues, "Yet count him not an enemy, but admonish as a brother." (2 Thess. 3:13-15) To admonish as a brother does not mean to denounce roundly and severely; it means to admonish in a spirit of love, gentleness, meekness, patience, and with a sincere desire to help the brother to see the fault which we are certain exists, and which we are sure is not evil surmising on our part.

The Apostle John shows us that this matter of distinguishing as between brethren that are to be esteemed and brethren that are to be warned, appertains not merely to conduct but also to doctrinal matters. Yet we may be sure that he does not mean that we are to disfellowship a brother merely because of some differences of view on non-essential questions. We may be sure that he does mean his words to apply strictly and only to the fundamentals of the doctrine of Christ: for

instance, faith in God; faith in Jesus as our Redeemer; faith in the promises of the divine Word. These will be marks of a "brother," if supported by Christian conduct, walking after the spirit of the truth;—even tho the brother might have other views which would differ from ours in respect to certain features of the plan of God not so clearly and specifically set forth in the Scriptures. But for those whom we recognize as being doctrinally astray from the foundation principles of Christ, the Apostle intimates that very drastic measures are appropriate;—not persecutions, nor railing; not bitter and acrimonious disputes; not hatred, either open or secret; but a proper showing of our disfellowship with the false doctrines held and taught by them; a proper protection, so that our influence shall not be in any manner or degree used to uphold his denial of the fundamentals of the Gospel. This drastic course is outlined by the Apostle in these words: "If there come any unto you, and bring not this doctrine [confessing Christ to have come into the world, in the flesh, to redeem our race, etc.] receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." —2 John 10, 11.

But, as our text intimates, we are to use discretion, judgment,—"and of some have compassion, making a difference." Some we may recognize as being merely entrapped of the adversary, either in sin or in false doctrine, as the case may be, and not wilfully, intelligently, of their own volition. Toward such, still maintaining an attitude of firmness, we are nevertheless to express freely our trust that they are only temporarily wrong; and to seek to restore them, either doctrinally or in respect to their perverse moral course, to the position of fellowship with the Lord and with all the brethren who are in fellowship with him. Others we are to "save with fear, pulling them out of the fire." We may be obliged to speak very plainly to them; we may be obliged to tear open and expose before their eyes the sores of their own immoral course, showing them, as the case may be, the grossness of the sin or the grossness of the error in which they are involved; and doing so perhaps in strong language, if we realize that nothing short of this has availed to arouse them from their lethargy. In pulling them out of sin we are "pulling them out of the fire"—out of the second death—as the Apostle James says, speaking of this same class: "Let him know that he who converteth a sinner from the error of his way shall save a soul from death"—a brother who is a sinner, a brother, he explains, who has "erred from the truth."—James 5:19, 20.

Finally, we remark that the dealing of the brethren with the disorderly is not to be in the nature of a *punishment;* for it is not with us to punish. "Vengeance is mine; I will repay, saith the Lord." Our warnings or reproofs or withdrawals of fellowship, are to be merely in the nature of correctives, with a view, as the Apostle says, to the restoring of such an one. "Ye that are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted";—if not in the same manner, possibly in some other manner, in which you are weaker.—Gal. 6:1.

As to what would be a sufficiency of *evidence* of repentance and reformation, each will require great wisdom and grace to determine. The heart in which brotherly love dwells richly, the heart which loves righteousness and hates iniquity, the heart which realizes its own imperfections, and that it is acceptable only through the Beloved and the New Covenant—that heart will rejoice at the first evidences of contrition and repentance on the part of the disorderly brother. If very full of love, his heart may go out to him almost too quickly; he may need to restrain himself; especially if it be a second or a third offense of the kind, or the circumstances otherwise very grievous. It will be apparently his duty to look for works in harmony with the repentance, and to wait to see some demonstration, in the nature of restitution for wrong done, or such an open and radical change of conduct as will give evidence that the heart has returned to its loyalty to God, to the truth, and to righteousness.

The erring brother, truly repentant, will not be averse to giving such evidences, nor consider it unreasonable that his professed reformation shall be thus attested. Indeed, we may expect that such will feel so humbled in respect to his attitude, and the disgrace which he may have brought upon the cause, that he will feel disposed of himself, either to remain absent for a while from the company of the brethren, in penitence, or, if acceptable to their company, he will feel disposed to take a back seat—a very humble position amongst the brethren. And if the repentant offender had occupied the position of a leader in the company, humility on his part, no less than discretion on the part of the brethren, would seem to indicate that he should not be restored to any official or leading position in the congregation for a considerable time,—until ample evidence had been given of the sincerity of his reformation.

But we close as we began, by urging that facts, evil deeds or evil doctrines, and not evil surmisings, knowledge, and not rumors, are the basis of Scriptural disfellowship. Hence the necessity for the observance of the Lord's rule. (Matt 18:15) While we are not to close our eyes to wrong in a brother, love will refuse to keep picking to find fault where none is openly apparent. And if fault is apparently discovered it is not to be "*discussed* among the brethren," but as the Lord directs should be taken direct to the offender by the discoverer and not so much as mentioned to others unless offenders refuse to hear;—refuses to correct the fault. Oh, how much trouble would be saved, how many mistakes and heart-aches avoided if this rule were strictly followed!

"GIVE US THIS DAY OUR DAILY BREAD"

Exod. 16:4-15.—July 6, 1902.

Following the International Sunday School course, which seems to lead us in a very diversified and profitable course of general Bible study, we return now to studies in the Old Testament,—taking up the thread where we left it, in the passing of Israel through the Red Sea into the wilderness. The new quarter's lessons consider God's dealings with Israel, and the instructions given them in the wilderness. These were evidently intended to prepare a nation for self-government, which for nearly two hundred years had been in bondage, almost slavery. The first of this series of wilderness lessons may be designated a lesson of trust; and as we note Israel's experiences and the Lord's guidance of their affairs, doubtless we will all find lessons that will be helpful to us who, as spiritual Israelites, are being led by the antitypical Moses out of Egypt, the world, through a wilderness of instruction and trial and testing, toward the heavenly Canaan.

Three routes led from Egypt toward Canaan, and the Lord chose for his people the most roundabout way of the three: he had in view from the first, their need of training. Their long bondage had made them servile and weak, lacking in self-reliance in the new way and fearful that their leader, in whom they trusted remarkably, might yet prove incompetent for their deliverance. What a resemblance to all this we find in the spiritual Israelites! when first leaving the world and its rudiments—although trusting in Christ, our fully accepted Leader, how apt we are to feel fearful of our ability, even under his guidance, to gain the promised glorious deliverance from sin and its slavery!

The first disappointment in the journey was when the supply of water which they were carrying became exhausted and they had reached the waters of Marah (bitter) and found them brackish and unfit to drink; their disappointment was intense and they murmured against Moses. He in turn cried unto the Lord for help, and in response was shown a tree which being cast into the waters purified them. This was the first lesson of trust, and the Lord impressed it upon them as such. (Ex. 15:25, 26) This experience was followed by a joyful one when their journey brought them to Elim, to its many water-springs and its palm groves, where they rested. Similarly the spiritual Israelite is not long out of Egypt before he is permitted to have trying experiences; and seeking refreshment he perhaps finds bitter disappointments, corresponding to the waters of Marah. The first impulse of the beginner in this way will probably be in the nature of murmuring which, whether so intended or not, is a reflection upon the wisdom and guidance of our Leader. The lesson to be learned is perfect trust: to look to the Lord to turn our bitter disappointments into profitable lessons. As Moses purified the waters of Marah, so our still mightier Leader can make our bitter experiences sweet if we will but trust him. Then to us also comes a season of rest and refreshment, an Elim condition. The Lord does not permit us to have bitterness and trials continually, lest we should become thoroughly discouraged. He leads us sometimes by still waters, restoring our soul, refreshing and resting us in his grace, and these experiences rightly received and producing in us thankfulneses and appreciation, tend to make us stronger for the further journey and lessons in the wilderness school of the present life.

But evidently the lessons at Marah and Elim were not sufficient for Israel; they had not yet learned to trust the Lord, nor that murmuring was an improper course; and so we find them murmuring again that Moses had led them out into the wilderness, away from the flesh-pots and leeks and onions of Egypt, to perish of hunger in the wilderness. How much

more appropriate it would have been had they said to themselves, The Lord through Moses is our leader, and we will trust in him. Let us pray unto the Lord our God that he will supply all our needs according to the abundance of his wisdom and grace and power. However, they were not sufficiently advanced to take such a reasonable position, and were, therefore, infantile of disposition, so merely gave a wail of despair and disappointment. But the Lord was gracious and patient, and although he upbraided and instructed them respecting improprieties of their course, he, nevertheless, answered their wail as he would have answered their more appropriate petition for "things needful."

QUAILS AND MANNA

It was necessary that the Israelites should learn the lesson of their complete dependence upon the Lord—the lesson of trust—hence the Lord did not prepare for them the bounties of manna and quails until they felt their need. Had these been given without their need being first felt, no doubt the Lord's bounty would have been considered as merely a part of his responsible duty; whereas, having learned of their need, they were the better prepared to appreciate the provision, and also to realize its miraculous source. So it is with the spiritual Israelites in respect to spiritual necessities, encouragements, food, sustenance: they are permitted to feel their needs, and to ask that they may receive spiritual nutriment freely.

That the lesson might be the more impressed, the Lord first explained to Moses what he was about to do, and that there was a lesson to the people in connection with it; subsequently Moses and Aaron laid the promise before the people—that the Lord would give them flesh to eat that very evening; and that beginning with the next morning God would provide them with bread from heaven. They properly took no credit for this to themselves, but on the contrary, appealed to the people that they did wrong in murmuring against them as their leaders, and assuring them that they were really murmuring against the Lord, their real leader. Had Moses and his assistant Aaron, and not the Lord, been their leaders, they would have taken great risks indeed in coming out, even from bondage, into the wilderness; because however well-intentioned Moses might have been, he was incompetent to supply the necessities for so vast a multitude. Evidently the people believed when they left Egypt that the Lord was leading and that Moses was merely his representative, and the fact that they now murmured against Moses and not against the Lord implied a lack of faith and a lack of trust, a disposition to fear that Moses was leading them on his own responsibility. Moses, on the other hand, meekly ignores his own relationship to the work, and loyally points them to the Lord as being the one who had led them thus far, and who was thoroughly competent to supply all their needs and to perform toward them all of his good promises. Spiritual Israelites are similarly to keep in mind the fact that they are not following human leaders; that the real Director of the course of spiritual Israel, the real Leader, is the Lord; and that men, at the very most, are his honored representatives. In cases of disappointment of expectations we are to remember that God was and is our real Leader, and are not to doubt, not to murmur, but to learn the lesson of trust, of confidence, and to cry unto the Lord for further deliverances.

Human nature is vividly illustrated in the cry of the Israelites against Moses; their plaint was "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger." They forgot all about the bitter bondage of Egypt; the making of bricks without straw; the task masters; and how they had cried out to the Lord for deliverance; they remembered only some of the pleasant things—and we are not to expect, under all the circumstances narrated, that they had any superabundance in the matter of food. So now the discontented mind fails to see the leadings of God's providences,—leaves him out of its calculations,—forgets the exceeding great and precious promises set before us in the Scriptures, for the time thinks only of the things given up. How apt are all to remember the pleasures and gratifications of the sinful condition, and to forget its burdens and heartaches and disappointments!

All Israel probably was assembled, in its representatives, the chief men of all the tribes, and these matters were explained, and the lesson still further impressed, by the manifestation to them of the brightness of the Lord's glory in a cloud. The lesson of trust was being impressed; they were to know the Lord as their Leader and that all the provisions for their necessities were from him, although they were announced to them by the Lord's servants. This lesson, too, is for us.

After these instructions had prepared them, the quails came and the manna. A strong wind from the sea brought quail in immense numbers, which, wearied with the journey, were unable to fly high and thus came within the reach of the Israelites, many of them falling from sheer exhaustion. This was no less a miracle than if natural means had not been used in connection with it; the lesson of trust which it taught was that God is abundantly able to control the natural means in fulfilment of his promises. Travelers in that region tell us that such occurrences are not uncommon; one of these says, "I have myself found the ground in Algeria, in the month of April, covered with quail for an extent of many acres, at daybreak, where the previous evening there had not been one."

The provision of the manna was a miracle of another kind: wholly aside from the natural order of things, so far as we may be able to discern. The manna fell early in the morning and could be gathered after the dew had disappeared; it was evidently deposited in or from the dew by some power of God working probably in harmony with the natural laws of chemistry, not yet thoroughly understood. The grains were small and white and required painstaking labor to gather; nor was it then ready for use, but required to be either boiled or baked to prepare it as food. (verse 23) Everything connected with the manna indicates not only that it was a most stupendous miracle, but a continuous one—lasting from this time for forty years; until Israel had entered the land of Canaan and ate of the old corn of the land. Again, it was miraculous that a double portion fell on the sixth day of the week and none on the seventh; and that it would spoil if kept over any night except the one following the sixth day.

By these two miracles Israel was taught the great lesson of confidence in God,—that to him and him alone they were to look as their Leader. And so to spiritual Israel the Lord gives providential leadings, teaching them the same lesson of trust in himself. To us this applies not only in respect to earthly food, in supply of our physical necessities, but also to the heavenly food and the supply of all our spiritual necessities. It teaches the same lesson that is expressed in our Lord's prayer, our Golden Text; namely, "Give us this day our daily bread." The Lord's people are to recognize God's providences daily; to walk by faith, not by sight. We see but the one step before us, and that sometimes indistinctly in the light of the lamp of the divine Word; its more distinct utterances are in respect to the ultimate end of the Lord's leadings;—that he has accepted us, as his people, under the Mediator of the New Covenant; that he is leading us by him through present experiences, trials and testings, in order that we may be made meet for the inheritance of the saints in light;—that he will continue to lead us if we will continue to follow, and will ultimately bring all of his faithful into the promised land, the heavenly Canaan.

The Lord's supply of our earthly needs is perhaps best represented by the provision of the quails. He overrules natural affairs to provide us the things needful, sometimes more and sometimes less abundantly. And as the Israelites doubtless ate of the quails not only at the time of their gathering, but preserved some of them for future use, so we in respect to earthly things are to use the things of this world as not abusing them. We are to use them wisely, remembering that while they come to us in the ordinary course of life, they are, nevertheless, God's provision and to be used with frugality and judgment, to his praise. If the supply is abundant, we are to be thankful, and if it is deficient we are to trust. We are to learn the lesson of trust; and that after having done what we are able to do in the way of providing for our necessities, we can safely leave all else to him with whom we have to do,—our Father in heaven.

The lesson from the manna seems more particularly to illustrate our spiritual supplies, which come wholly from above. The manna is called in the Scriptures, "The corn of heaven," "the bread of the mighty"—"angels' food." (Psa. 78:24, 25; 1 Cor. 10:3) Our Lord interprets the manna as a symbol of himself,—the Truth,—of which a man may eat and never die. Nevertheless, this bread, although given freely, demands labor on the part of those who would appropriate it and obtain from it spiritual sustenance; it must be gathered, and it must be prepared as food. We cannot expect to come to Christ and to receive in an instant and without effort on our own part all the gracious mercy, blessing and truth that is in him. The truth is God's gift, to be sure; but it is so given as to require the putting forth of energy on our part, which will demonstrate our need, our hunger, our appreciation of this "bread of life." Neither can we receive enough in one day or one month or one year to sustain us perpetually; we need to come to the Lord daily, and to receive from him through his Word and spirit the life-giving forces by which we may be sustained day by day in the trials of life,—and by which we may

grow strong in the Lord our God and in the power of his might.

Lord, evermore give us this bread!—day by day, until, entering into the antitypical Canaan, the heavenly kingdom, we shall have no further need of this daily supply, but be changed, perfected as new creatures in Christ Jesus in the first resurrection!

GOD FIRST—IN THE DECALOGUE

EXOD. 20:1-11.—JULY 13, 1902.

GOLDEN TEXT:—*"Thou shalt love the Lord thy God with all thy heart."*—Luke 10:27.

After leaving Elim, in our last lesson, the journey of the Israelites led to Mount Sinai; but before reaching it their faith in the Lord was tested severely by a conflict with the Amalekites, a war-like tribe of the desert. Unused to military matters and encumbered with their families, flocks and herds, the men of Israel were forced to a conflict, and, strange to say, their leader, Moses, who some forty years previously had been a notable Egyptian general, did not attemept now to take charge of the battle, but entrusted it to Joshua, while he went to the top of a hill overlooking the field of battle, and there in the sight of the contending peoples, engaged in prayer with uplifted hands. It was here that Aaron, Moses' brother, and Hur, his brother-in-law (husband of Miriam), upheld the hands of Moses in prayer; because it was noticed that the Lord's special blessing attended the Israelites when Moses' hands were upheld. Thus Israel vanquished the foe, and thus it was demonstrated that it was the Lord who fought with Israel and conquered their enemies. No doubt Israel learned a lesson of faith in the Lord, and through Moses' example learned to trust, not in Moses, but in the Lord as their Leader. And the humble conduct of Aaron and Hur in this incident became the groundwork of a great lesson of helpfulness in the Lord's service—showing how assistance in the service is recognized of the Lord and such co-operation acceptable. So with spiritual Israelites. In all the trials and conflicts with our adversary and his deluded followers, we are to learn distinctly the lesson that all our trust is to be in the Lord, our Leader, the antitype of Moses, Captain of our Salvation; who does not, in an earthly sense, actually lead us in the conflict, but is in the Mountain, in the kingdom: his merit prevails for our blessing and succor, and all of his faithful servants in turn recognize themselves as merely co-operating with him.

Another incident worthy of notice occurred about this time: Jethro, Moses' father-in-law, came to meet him here, bringing Moses' family (Ex. 18); moreover, the Lord used this man for giving Moses some valuable suggestions respecting the government of the Israelites; and Moses was humble enough to receive such instruction as of the Lord, notwithstanding the fact that it came from an Ethiopian, one who was not of the seed of Abraham, and who did not join himself to them. Thus God sometimes even now uses outsiders to give suggestions and lessons to his covenant people; and wise is the man or woman humble enough to receive instruction from any quarter—when found to be in harmony with the divine will. The advice given to Moses,—that he should no longer attempt to be the law-giver for the people in all the minutiae of their affairs, but a sort of supreme judge, and Mediator between God and the people, was a wise suggestion, evidently from the Lord, by whomsoever given. So also was the next suggestion, that the people be organized according to their tribes and families, and that each tribe should thus have, in itself, its own proper servants and officers and judges for minor details. Of this arrangement some one has said, "This [arrangement] became the basis (Kalisch) of Alfred the Great's Saxon constitution, and thus the basis of the constitution of modern England and America"—a government of the people, by the people, through their own representatives.

THE GIVING OF THE LAW

The transaction at Mount Sinai was so arranged as deeply to impress all who were present. It was to be another lesson for the people respecting God, his right to control them and his will concerning them. Boundary marks were fixed around the mountain, which was declared holy because of the Lord's presence in it; a man or beast trespassing upon it was subject to death: meantime the mountain shook with earthquakes, and fire and smoke, thunders and lightnings, and trumpet-like sounds and voices manifested to the Israelites the importance of the event at hand. But if the Lord thus impressed them by the solemnity of their surroundings with the importance of the covenant which he was about to make with them, his message to them, introducing the commandments, was very gracious and gentle. In this preamble he reminds them that he, the Lord, had brought them out of the land of Egypt: they had by this time gotten beyond any desire to return to Egypt; they were learning to trust in the Lord, to realize his care and protection and deliverance from enemies and from want.

Meantime the people, in obedience to the Lord's direction, had purified themselves, their clothing and their camp; and, as directed, they were endeavoring to abstain from all impurities as a prerequisite to their meeting with and entering into covenant relationship with the Lord of Hosts. The spiritual Israelite also has something analogous to this. First he must realize the justice of God and the greatness of God, and his own unworthiness and weaknesses; he must see something of the terrors of Sinai before he will be in the proper condition to receive the favors which our Lord desires to bestow. Properly, he, too, will seek to purge himself so far as possible from all filth of the flesh; properly also, he will seek a mediator, and as the Israelites said to Moses, so will he say to Christ, "Entreat the Lord for us, that we may speak to thee, and speak thou to him." We realize our need of a mediator through whom the Word of the Lord will come to us, and by whose merit and grace we shall be helped in satisfying the demands of the divine law.

But a greater lesson is included in this type. In this still larger view Moses typified Christ Jesus the Head, and the church, his body, complete; in this larger view Israel typifies so many of the world of mankind as are desirous of entering covenant relationship with God; in this larger view the fire and smoke and voices and trumpets and earthquakes of Mount Sinai represent the great time of trouble and manifestations of divine power which are to come in the end of this Gospel age to convince the world of its need of the Lord's help and to make the world ready to enter into the New Covenant. In this larger view the three days of purification, setting bounds about the Mount, etc., represent the period of this Gospel age from the first advent down to the glorification of the church—typified in the going up of Moses into the mountain, to be the representative of the people, to receive the Lord's Law and to bring it down to the people. Thus counting the matter according to the days of the week—a thousand years to each day—our Lord's first advent occurred early on the fifth day;—the fifth day has passed, the sixth day has passed, and we are now in the early morning of the seventh or "Millennial" day; and it is in this third day "early in the morning" that the antitypical Moses [Christ and the church] is to ascend into the mountain, kingdom of the Lord. It is in this third day, and very shortly now we believe, that the great and terrible manifestations of divine dignity and majesty are to be made known to the world in general.

This is in full accord with the statement of the Apostle referring to this time, and to this same type. (Heb. 12:22-29) For some time the Lord has been dealing with the world with a view to the bringing in of this New Covenant. Two (thousand year) days ago we approached the mountain, the kingdom of God; there God, through the antitype of Moses, began to mark out the bounds of the kingdom class, who might and who might not approach, come into the kingdom. From that time the proclamation of purification has been made, the people being commanded to cleanse themselves; or, as the Apostle again says, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained"—Christ.—Acts 17:30, 31.

The instruction to purify and to get ready has been more or less heard and more or less heeded throughout the world; and now shortly we may expect the marshaling of the people, as described in Ex. 19:17-20, so graphically described by the Apostle as picturing the events with which the present age is to close: "Yet once more I shake not the earth only, but also heaven." He explains that in the great changes now at hand the transformation will be a complete one, which will thoroughly shake out and remove everything in connection with the civil, religious and social affairs of man that is not in harmony with the laws of the kingdom—the Millennial kingdom. Only the faithful who shall constitute the kingdom class shall stand the shaking of this time.—Heb. 12:26-28.

THE FIRST FOUR COMMANDMENTS

The law delivered to Moses was upon two tables of stone. Although not so specified, it is a generally accepted opinion that the first four commandments were upon one stone and the

remaining six upon the other. This would make about an even division as respects the matter; but more particularly it divides as between the duties of Israel toward God and toward men. Although the Decalogue (the law in ten commandments) was given to fleshly Israel and not to spiritual Israel, nevertheless, the latter may learn from it some very valuable lessons respecting the divine will. God does not address the house of Sons as he addresses the house of servants—ours are not commands as to what we shall not do; ours is one command respecting our duty toward God, and it is so comprehensive that it takes in all that was said to Israel in the ten commandments, and as we shall presently see much more.

(1) "Thou shalt have no other gods before me." The thought is not that they were prohibited from having other gods before Jehovah, in the sense of superiority, implying that they might have some gods on an equality with or inferior to him. Rather, the thought is that they should have no other gods in his presence—that so long as they recognized Jehovah as their God, none others were to be recognized in any sense or degree.

(2) The second commandment is an elaboration of the first, lest the people might say, "We will have no other gods, but we will make for us images to represent our one God so that they may help the mind through the eye." But the Lord prohibits this, and we can readily see the wisdom of the prohibition. Many Christian people have felt that they could pray before pictures of the Lord or while looking at a crucifix better than without such an aid: indeed, we know that Greek and Roman Catholics throughout the world (nearly three times as numerous as those termed Protestants) continually use images, pictures, beads, etc., as reminders, and helps to the mind and faith; but we believe that the effect has been seriously injurious; the tendency downward rather than upward, and that this, to some extent, accounts for the fact that the races using images, etc., are inferior to those not using them, but practicing the higher and purer worship of God which recognizes no intermediary, no crucifix, no image, no picture, but communes directly with the Lord.

The Gospel church has a still higher thought than was given to the Jews on this subject. Our Master's words suggest that even fathers and mothers and wives and children might intrude upon our love and devotion and take the place of the Lord in our affections; and that this must not be permitted by any who would be of the elect. In comparison we must love less than God all other beings, so that the first strength of our love and devotion may be given to our Creator. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." This would also include the thought that wealth, or self or ambition must not be permitted to take the chief place in those who would be the Lord's. Many seem to be in danger along these lines. We cannot read their hearts, but the vast majority not only of the world, but of those who profess devotion to the Lord, are bowing themselves down to idols of wealth, social ambition, personal ambition, etc., and serving these with all the strength and time and means and knowledge which they have consecrated to the Lord. We are not saying a word against the procuring of "things needful" in a manner "honest in the sight of all men;" we refer to something beyond this,—the attempt to lay up riches, honor, etc., with the time and knowledge and talents consecrated to the Lord. Is it not this idol worship from the standpoint of the New Covenant?

The Lord announces himself as a jealous God, who wants all of our affections, all of our confidence, our entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life. This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the largest amount of preparation for the blessings which the Lord has prepared for and promised to those who love him.

The declaration that the Lord will visit the iniquities of the fathers upon the children unto the third and fourth generation of those that hate him, and show mercy unto thousands of them that love him and keep his commandments, does not represent anger, bitterness, resentment, selfishness;—rather these words express the law of nature, under which in wisdom God has placed humanity. Every one who uses his mind and his talents in accord with the Lord's will, brings a blessing not only upon himself, but extends, in a natural way, that blessing to his children and theirs. On the contrary, those who live contrary to the Lord, who mind earthly things, become more and more "earthly," "sensual," "devilish," and surely transmit these groveling and deficient tendencies to their children, influencing and injuring them unto the third and fourth generation, in a perfectly natural manner.

The Apostle points out to us that this is the secret of the extreme degradation that we see about us in various parts of the world today. There was a start to all this degradation. Of course the original start to degradation and sin was in the disobedience of father Adam, and in the death sentence upon him. But in proportion as people since have disregarded the Lord's will and arrangement and laws, so far as they knew them, in the same proportion have they injured and degraded themselves and their posterity. The Apostle's words are, "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."—Rom. 1:21-31.

It has been suggested that the original of verse 6 might be rendered a thousand generations, and that this would imply a continuation of present conditions of imperfection and need for divine mercy for a period of at least 20,000 years, instead of one thousand—the Millennium. We disagree with such an interpretation entirely, suggesting that in a very proper sense of the word every child is *generated*, and hence might not improperly be spoken of as a generation. This is in accord with the translation given in the common version which we approve.

The command to the Israelite that he should not take God's name in vain, did not signify that he should not name the name of the Lord, yet going to an extreme in the matter the Israelites avoided the covenant name of God—Jehovah. The expression, "in vain," evidently signified lightly, frivolously or in any other than a sacred or reverential manner. No such command is needed by the "new creature in Christ." How could he willingly or intentionally speak lightly or irreverently of his heavenly Father, after being begotten of the holy Spirit? To have a will to speak otherwise than reverently would be sure indication that he had not been begotten of the holy Spirit;—that he was a bastard and not a son. However, there is a sense in which we may well take a lesson from this command to Israel, a sense in which it is applicable to spiritual as well as natural Israel. As a people Israel had taken God's name,—they had professed themselves to be God's people, under his guidance and leadership; it was their duty to see to it that this should not be a vain, empty, or meaningless covenant, or agreement; that it should be carried out to the full. So with us spiritual Israelites, we have entered into a covenant with God; we have named the name of the Lord upon us, calling ourselves his people, claiming him as our Father, and confessing Jesus as our Redeemer. It is proper for us to remember that this solemn profession or obligation or covenant is not a vain, frivolous matter; that it should be entered into with solemnity, and with full appreciation of its importance and of our responsibilities under it. The Lord will not hold us guiltless if, having taken his name upon us and receiving his benediction as his children, we then either sin wilfully or in any degree reflect dishonor upon him whose name we bear.

"REMEMBER THE SABBATH DAY"

The fourth commandment designates the seventh day of the week for rest, not only for the head of the family, but for every member of it, including servants and cattle and visitors. It was made the duty of the head of the family to see to it that this divine command was carried out in his home, for the blessing of himself as well as for the comfort and good of those under his care. The new law, love, the basis of the New Covenant into which we spiritual Israelites, as the "house of sons," have entered, has no command respecting the seventh day of the week, nor indeed respecting any day. If it was good that the Israelites should rest, would it not be good also that we should rest one day in the seven? Yes, surely; on general principles it is advisable that all men observe such a rule of physical rest from toil one day in seven. Is there any reason why we should object to the seventh day of the week for such a rest? None whatever so far as the Christian is concerned.

Being left without a specific law on the subject, he is at liberty to make such arrangements for his rest as will be most profitable to him under the general law of love. Being without a specific law on the subject Christian people, desiring to have one day of seven for worship, gradually fixed upon the first day of the week as being the one which to them would have the largest meaning, because of its being the Memorial of the Lord's resurrection, and hence, the Memorial of the Christian's joy and faith and hope with respect to the eternal life promised through our Redeemer. Do you consider the choice of the first

day of the week a good one? We certainly are glad that throughout the civilized lands the first day of the week is so observed; we are glad, too, that it is not observed according to the Jewish law, merely as a day of physical rest, but rather that it is much used by Christians as a day of fellowship of spirit and growth in grace, knowledge and love.

But why did the Lord not put in the law of the New Covenant some mention respecting some day of the week, first, seventh or some other day? We answer because the entire law is a "Law of Liberty,"—designed to test by its liberty those to whom it is given. It leaves each one unfettered that he may the more abundantly show the kind and extent of his devotion to the Lord. Instead of demanding one day of the seven the Law of Love really controls, regulates our entire time; seven days in the week we are to love the Lord our God with all our heart, mind, soul and strength; and seven days of the week we are to love our neighbor as ourselves; and seven days in the week we are to rest also—rest from our works—rest by faith in the finished work of Christ—rest in the love of God—rest in the peace of God which passeth all understanding, ruling in our hearts continually. The seventh day commanded to the Jew as his rest day, while it was beneficial to him, was also typical: it typified the Christians' rest of faith, this heart relationship to the Lord, in which, as children of God, all such may continually rejoice—every day and every night. So the Apostle explains the matter (Heb. 4:4-11), declaring further that there is a still larger rest remaining; namely, the eternal life condition to be entered into on the great seventh day,—the Millennial age.

Some have suggested that in the expression "Remember the Sabbath day to keep it holy" the word *remember* implies that the Sabbath day had been previously instituted and commanded; and that this was merely a reminder of it. From this we dissent. There was no law given previous to Israel's arrival at Sinai; there was no mention of the keeping of a Sabbath previous to Israel's arrival at the wilderness of Sin of which Mt. Sinai is the center. It was instituted in connection with the giving of the manna. (Exod. 16:23) We are not to read into the Lord's Word what is not there. The words of the text signify that Israel should be careful continually to remember this injunction put upon them, respecting the seventh day, and that thenceforth it should be kept holy, sacred, free from work, as unto the Lord. All this is implied further in the declaration of the 11th verse respecting God's having rested on the seventh day; and the explanation is that similarly, now, in the giving of the law, God was blessing the seventh day and honoring it as a reminder of the six days of creation, and the seventh day in which God rested from creative work.

We have heretofore explained why the days of creation should not be understood as literal days of twenty-four hours each, but as larger days of seven thousand years each; and this subject we hope to treat still more at length (D. V.) in *Millennial Dawn*, Vol. 6. We merely note here, that the seventh day which God observed was one of these larger days of seven thousand years; and that it began just after the creation of our first parents and that since then God has rested from any creative work, and has merely permitted, as far as earth is concerned, that things already created should take their course;—many of them a downward course, as in the case of man in his fall from primeval perfection into sin and death. The Apostle explains that God is still resting, and waiting for something,—leaving a further work for the Lord Jesus to do,—the work of redemption and restitution. The redemptive work he has already accomplished; the restitution work he will begin as soon as the election of his church—the "bride," the "Lamb's wife" is accomplished. Meantime God rests, leaving the matter in the hands of him whom he hath ordained to be "Lord of all," and to whom he has decreed all things shall be subject, for the purposes of restitution,—so far as possible. And as God is thus resting and leaving the matter in the hands of Christ, so all who come to a knowledge of the truth, to a knowledge of God's plan, are to rest similarly,—leaving the case in the hands of our glorious Redeemer and seeking so far as we may be able, not to direct him, not to do the work for him, but to co-operate with him in the work which he is now doing in selecting the church; and by and by, to co-operate as he has promised we may, in the work of blessing and restoring all the families of the earth who will hear his voice and become obedient to his law.

LETTERS OF INTEREST

Dear Brother Russell:—On the occasion of your last visit to our house, you lost on the floor the check you had received for your satchel, etc., at the hotel opposite the depot. I felt sure you would be able to get them without the check, yet I concluded to return it and learn positively that you had procured them. While on this errand I met a man I hadn't seen for years, whom formerly I had known well. I was compelled to introduce myself to him, because he said he couldn't recognize me. When I made myself known he was astounded and said, "Why, what have you been doing to yourself? You look younger than you did when I saw you last, which is more than ten years ago; besides you have lost that careworn-look you had, and now appear so much happier. What has caused such a change in you?" I answered "Good news! The influence of the truth causing me to cast all my care on Him." He said, "I would like to hear something that would be the means of making so great a change in me." I said, "You can hear it if you have ears to hear." I then questioned him as to whether he was still a Christian, and he told me he was seeking diligently to know what was truth, had once left the Methodist church and attached himself to the Advent denomination, but soon learned he had gained nothing by the change and returned to the Methodists, only to be as dissatisfied as ever. He was really anxious to hear the details of my experience, and seemed glad that I didn't have to go outside God's Word to get the message of comfort. I then told him how Millennial Dawn came to me and opened the eyes of my understanding, enabling me to realize the truth that God is love, and showing me my privilege to be joint sacrificer with the Lord and co-laborer with him in this the greatest period of all time (thus far)—the harvest of the age. His interest was awakened, he was eager to get the book, even desiring to purchase one at once if I could tell him where to procure it. We were several blocks from Bro. Brown's. He went there with me and took away what I hope will be as great a treasure to him as it has been to me.

So you see, dear brother, the loss of your check, though it may have caused you some annoyance, occasioned that seemingly chance meeting and started another Millennial Dawn on its wonderful mission.

Two causes make the Washington folks very joyous now; viz., The early prospect of the volunteer work, and the established fact that there will be a convention here in October. Bro. Fowler, our captain, told me a few days ago that he believed every one would engage in this work;—and why shouldn't we? If we appreciate the opportunity extended us by our dear Lord, we will not only delight to do his will, but will earnestly strive to do it in the most acceptable manner.

Experience has taught us that there is much to be learned; we have realized the necessity of being as "wise as serpents and as harmless as doves." A soft answer has many times turned away wrath; a quiet courteous manner has gained for us respect, and been the means of obtaining an audience with the person, for the printed sermon we have presented, that could not have been accomplished in a loud or boisterous way. To get into a contention, even for the truth, on these occasions diverts from the specific service. There is a time when silence is golden; it seems to me that while engaged in the volunteer work is *that* time; the message we deliver will speak more eloquently than mortal tongue, for it is our Lord knocking at the door of the hearts of his people.

And now, Bro. Russell, I entreat you to make use of every opportunity to say to the brethren where ever you may go, to put forth earnest efforts to come to the Annual Convention in Washington, D. C., October 4th, 5th and 6th. Warm hearts will meet them here. We hope for a glorious time of help to the church, not forgetting the nearly starved and blind and ignorant who are yet where we were once. May our Lord's blessing be on all efforts tending to make this convention a success and may it be with us in this as in all else, "God first," to his honor and glory through Jesus.

With Love, I am your brother in the love and service of our Master. J. T. D. Pyles,—*District of Columbia.*

Dear Brother Russell:—I know that your time is very much taken up; but I would love so to tell you of a dear Sister J——, whom we met in P——. She came into the Dawn Truths about 1890, and has been a Tower reader since 1892. She said that in all her Christian life she had felt the need of "light," and that the Dawn Truth didn't seem something *new*, but only the expression of something she has *always wanted*. She had no education at all, could barely read; and couldn't write. She said when she read the first Dawn, she had to *spell out* the words. But, notwithstanding, she

said, "My heart just runs over with joy all the time, and please say to Brother Russell for me that he has made one poor ignorant old woman's life *rich, oh, so rich* and that every word he has written I have *read*, and not only read, but lived on. May God bless him always is my constant prayer!"

How often my own heart feels the blessedness this dear old sister speaks of. Truly your sister,

HELEN BREWSTER,—*Indiana.*

MORE VOLUNTEER AMMUNITION

The friends are displaying great energy this year in the distribution of literature near Christian meeting places. We bid you all God-speed in this very effective preaching of the Gospel. Our first order for the special issues of our journal used this year was for 1,000,000 copies. Over one-half of this quantity has already gone out to fill large requisitions and nearly 200,000 are on back orders waiting for the papers as fast as the printers can supply them. We hope to get caught up very soon now, and request that those who have sent us small orders for mail shipment exercise just a little more patience. "Let patience have her perfect work." We have just issued 400,000 more of these issues, so as to be ready for your later orders.

Meantime let those who have not been engaged in this branch of the service inquire of themselves whether or not they can afford to miss so grand an opportunity for showing forth the praises of him who has called us out of darkness into his marvelous light. Do you know of and are you using a better method of preaching the truth? "He that reapeth, receiveth wages [joy and peace and blessing in the present life even] and gathereth fruit unto everlasting life."

INTERESTING QUESTIONS ANSWERED

IN MY FLESH SHALL I SEE GOD

Question.—In what sense can the statement in Job 19:26, be true, since we understand he will not have power to "see God" as a human being?

Answer.—The passage might be understood in two different ways: (a) As an expression of Job's trust in the Lord that notwithstanding the serious malady with which he was afflicted, and the apparent utter destruction of his skin, by a loathsome disease, yet he hoped for recovery and that he should yet praise the Lord in the flesh and in health. Or (b) it may be understood to refer to a future life and Job's confidence that though his sickness might result in death, complete dissolution, yet it did not mean in him an everlasting extinction. As previously stated, God would call and he would answer in his flesh. His seeing God in the flesh should not be understood as that which is impossible, of which our Lord says, "No man hath seen God at any time," and of which the Apostle says, "Whom no man hath seen nor can see." It should be understood in the way in which it is commonly used today, viz., that God's people see him in his works, as we sometimes say, "I see God's hand in this." And again, we are informed that "all flesh shall see the salvation of God." And again, "Look unto me and be ye saved, all the ends of the earth."

VARIOUS READINGS OF OLD MSS.

Question.—Why do you quote and comment on Luke 22:43, 44, when old MSS. omit these verses?

Answer.—Because while some old MSS. omit these verses, we find that others do not. If you will look in the foot-notes of Tischendorf Testament, you will find that "S2" omits these verses: the S represents the Sinaitic MS. but the 2 represents a secondary or altered reading of that MS. From this it is evident that the Sinaitic MS. originally contained these verses; but some later hand obliterated them, thus making this MS. to concur with the Vatican and Alexandrine. On the whole we are inclined to think these verses genuine, partly from the fact that they are in old MSS., and partly from the fact that the incident narrated is only what we should expect under the circumstances.

CHANGED FROM GLORY TO GLORY

Question.—In what sense of the word are we "changed from glory to glory," even as by the spirit of the Lord?—2 Cor. 3:18?

Answer.—After we are justified by faith we are called to the adoption of sonship; and after we accept that call by making a full consecration of ourselves to the Lord we are made recipients of the spirit of his holiness, the spirit of adoption into his family, and after we receive this spirit of adoption we are guided by it and taught by it respecting the things pleasing and acceptable to our heavenly Father; we are, so to speak, under this influence moulded and fashioned into the likeness of his dear Son our Lord Jesus. This moulding and fashioning we are required to do to a considerable extent for ourselves, but are stimulated to such transformation of character by the light of the knowledge of the divine character which we behold in God's Word. This transforming of our characters is not instantaneous but gradual—we grow more and more like Christ, we are changed from glory to glory in our minds, our wills, our hearts, our characters—this change will not be complete until our resurrection, when we shall be like him and see him as he is, and share his glory to the full. An article on this subject will be found in our issue of March 1, 1893.

VOL. XXIII ALLEGHENY, PA., JULY 15, 1902 No. 14

VIEWS FROM THE WATCH TOWER

THE "HIGHER CRITICISM" IN SCOTLAND

Scathing Press Comments

A Scottish reader of *Zion's Watch Tower* writes:—The month of May annually witnesses the great ecclesiastical meetings known as the General Assemblies of the Presbyterian Churches in Scotland. This year the Assemblies of the Established church and of the Free church (the latter consisting of those who did not enter the union between the former Free church and the former United Presbyterian church, now called in union the United Free church) met in Edinburgh, the historic capital of the country, while the Assembly of the United Free church was held in Glasgow. To readers of *Dawn* the principal interest in the voluminous discussions, extending over some ten days, will be in respect to the question of the "Higher Criticism" in connection with which there was a great debate in the U. F. Assembly at Glasgow on Friday, May 23rd. The matter arose in this way: Certain memorialists had called attention to the teachings of Professor George Adam Smith (one of the Professors of the church) in a volume of lectures recently published by him, in which, they contended, views are set forth wholly subversive of the divine authority and authenticity of the Scriptures. The memorial had been remitted to the College Committee for consideration, and this committee, after deliberating, resolved unanimously to recommend that the Assembly should not take any action against Professor Smith. When this recommendation came before the Assembly for disposal extraordinary interest was taken in the proceedings, and the large St. Andrew's Hall was crowded all day. Rev. Dr. Kidd, Glasgow, submitted the report. Principal Rainy moved that the Assembly adopt the recommendation of the report to the effect "that it was not the duty of the church to institute any process against Professor Smith in connection with his lectures recently published; but at the same time declared that they were not to be held as accepting or authorizing the critical theories therein set forth." The motion also called upon ministers and professors to take care that reverence for Holy Scripture should be conspicuously manifest in their writings.

In a long speech in support of the motion, Principal Rainy contended that the present was not a fitting time to enter into the large question that had been raised, and that a Committee of the church could not satisfactorily deal with the matter. Neither he nor those associated with him had any desire to make things uncomfortable for Professor Smith. The Bible would live triumphantly through all facts established as facts, and all the consequences following from them. Professor Orr seconded. Dr. John Smith, Edinburgh, moved a long amendment, setting forth that the recommendation of the College Committee did not deal with the most serious matter raised by the memorialists, and that, in view of the manifest

danger to the peace and prosperity of the church arising directly from the intrusion of this critical controversy in its present form, the Assembly appoint a large and representative Committee to take account of the whole situation with a view to arriving at such conclusions as shall dispel anxiety and clear the testimony of the church before the world. Dr. John McEwan, Edinburgh, seconded. Dr. Wells moved that the Assembly resolve to appoint a Committee to confer with Dr. George Adam Smith in the hope that the perplexities be removed. Lord Overtoun seconded. Considerable discussion followed. Professor George Adam Smith addressed the House, complaining that he had been misrepresented. Amid loud applause he declared—"From the bottom of my heart I believe in the Bible as the revelation of God to sinful man—a thing which found me long before I found it." On a division, Dr. Smith's amendment was defeated by that of Dr. Wells; and on a further division, the report of the College Committee was approved by 534 to 263 given for Dr. Wells' amendment. This decision, together with the whole attitude in which the churches stand towards the Higher Criticism in view of their creeds and standards, such as the "Confession of Faith," has been extensively commented upon by the press of the country. There have, of course, been various opinions expressed; but the following extracts will be found as instructive and suggestive of the real state of matters in Scotland as they are undoubtedly plain and incisive in terms. They are both from the *Edinburgh Evening News*, an ably edited and influential daily of the Scottish capital. The first extract, a leading article, deals with the general question:—

Some of the influential among the clergy are getting alarmed about the Higher Criticism. This feeling found expression yesterday in the Established Church Assembly. Speaking on the indifference of the masses, Dr Mair attributed it largely to the Higher Criticism. His words are worth reproduction: "The lapsing class cared nothing at all about creeds, but they did care about their squabbling. They said, 'When you have made up your own minds then we may hear you.' The prime cause was the change in the way of regarding Scripture that had arisen largely from scientific naturalism and from the Higher Criticism acting upon an age which worshiped progress and seemed to think that the newest was always best. He condemned reckless unscientific criticism, which only and always did mischief, and it was remarkable that these things percolated down into the lowest classes even. Had the churches changed in their way of regarding the Word of God?" Dr. Mair has hit the nail on the head. Why should the working classes attend church? In the days of orthodoxy, when the Bible was believed to be an authoritative revelation, preacher and hearer held definite relations to each other. Sheltered behind a "Thus saith the Lord," the preacher could unfold before his hearers, after the style of Jonathan Edwards, a scheme of Redemption, which in essence was a philosophy of history. Man's creation, his fall, the progressive upward movements under supernatural guidance, as exhibited in the call of Abraham, the selection of the children of Israel, the wilderness legislation, sacrificial and ritualistic, typical of the New Testament revelation—these things formed the staple of orthodox preaching, and gave to human life an organic unity. To the anxious inquirer, with his, "What must I do to be saved?" the old divines had a ready and intelligent answer. They could point him to the cross upon which the second person in the trinity died as an expiation for human guilt. If questioned as to the authority for all this, the orthodox divine could appeal to the Bible as an inspired and infallible record. He could show the organic unity between the Old and New Testaments, and without difficulty could prove from the wilderness legislation and prophetic predictions the transcendent greatness of Christ and the sacrificial nature of his death. What has the higher critic to say to the anxious inquirer with his cry, "What must I do to be saved?" The higher critic can no longer point to Christ, the second person in the trinity, as the Savior of sinners. According to the "Encyclopedia Biblica," there was nothing specially supernatural about Christ. The miraculous birth is explained away or ignored, the miracles are attributed to misunderstandings or exaggerations, the supernatural, in short, is reduced to a minimum. Then Professor George Adam Smith has torn to tatters the old Redemption drama, which charmed the heart of John Calvin, Jonathan Edwards, John Knox, Luther, and our own Candlish and Cunningham. According to the higher critics, there was no fall, no call of Abraham, no special legislation in the wilderness, no sacrificial symbols of the great sacrifice on Calvary, no predictions of Christ. In a word, the Bible is a collection of mythical stories, from which a preacher may extract a few grains of ethical teaching just as a skilled moralist may extract a few grains of ethical teaching from "Æsop's Fables." The working classes are not fools. They will not attend church to listen to men who themselves are living in a mental fog, men who, if they were honest, would prefer breaking stones on the highway to saturating their souls with hypocrisy for the sake of the loaves and fishes.

[We are quoting the above not endorsing it all. The editor would be very interested in seeing Bible *proofs* about the trinity. He is sure that neither the thought nor the word trinity is Scriptural. It is such careless use of the Bible that has given higher critics the foothold they have obtained.]

The second—also a leading article—appeared on the day following the decision in the Professor Smith case:—

There is no use mincing matters. The Protestant church is an organized hypocrisy, and its leaders arrant humbugs. It is actually come to this that if the author of the "Age of Reason" were alive today he would not be spoken of derisively as Tom Paine, the infidel, but the Rev. Thomas Paine, D. D., Professor of Hebrew and Old Testament Exegesis, U. F. College, Glasgow. He would have no difficulty in preaching from a Protestant pulpit. That means that while professing to pin its faith on the Bible as an authoritative, supernatural revelation, the Protestant church is now willing to tolerate in its pulpits and its professorial chairs men who hold the views of the famous Paine. What were the conclusions reached by Paine? Pretty much the conclusions reached by the higher critics who today fill the highest positions in Protestant churches. In order to justify this assertion it will be necessary to examine the views of the higher critics in detail. Let us begin with the first book in the Bible, Genesis. What do the higher critics say about that book? For answer let us turn to the article on Genesis by Professor G. F. Moore in the second volume of the "Encyclopedia Biblica." According to Professor Moore, Genesis was written about the eighth century B. C. Consequently, Moses could not be the author. As to its historical value, the Professor shows what he thinks of it by talking of "the legends of Abraham, and especially of Isaac." In a similar strain writes Professor Adam Smith, whose case was before the U. F. Assembly yesterday. Paine in his book gives ground also for believing that Genesis could not be the work of Moses, and that it was a collection of traditions, stories and fables. Thus both the theological professors and Paine reach substantially the same conclusion. The close agreement between the higher critics of today and Paine is still further seen in the article on Historical Literature, also by Professor Moore, who remarks that "the stories of the patriarchs Abraham, Isaac, Israel, and his sons, are told with a wealth of circumstance and a vividness of color which show that we have entered the realm of pure legend." Let us turn to the article "Elijah," and what do we find? At the opening of the article we find the author, the Rev. W. E. Addis, Manchester, writing as follows: "We shall be better able to appreciate his (Elijah's) position when we have examined the legendary narratives in which his history is enshrined." It is the same with Elisha. Mr. Addis here also complains of the difficulty of reaching historic fact on account of the legendary nature of the Biblical account. This is very much the position of Professor Smith. Here, too, is substantial agreement with Paine, who, instead of using the word "legendary," uses the word "romancing." Take a crucial instance, the famous prediction in Isaiah about the Messiah. Here is what Professor Smith says: "Isaiah meant no more than that some one should be born whose character and hopes should be proof that God was with his people. Whether the promised unborn was an individual or a future generation of Israel it is difficult to make out; but probably the latter is what Isaiah intends." Professor Smith further knocks the feet from the famous prediction by stating that the word "virgin" should be really translated "marriageable woman." That is rather a severe blow at the incarnation as detailed by Matthew. The notable feature is that this is precisely the theory of Paine, who, if alive today, instead of being persecuted as a base infidel, would be drawing a handsome salary as a professor of theology in the U. F. church. Dr. Rainy justifies this kind of tomfoolery on the plea that the question about the authenticity of the Bible is under grave discussion, and that we had better wait for light. That is to say, the church is no longer the witness of God upon earth, but a huge debating society, in which large salaries are paid to those who set themselves to destroy the creed to which they have subscribed. The proceedings of yesterday confirm us in our old opinion, that the church has become a colossal sham, and the clergy a band of sleek-faced Jesuitical trimmers, whose moral obliquity is only equaled by their intellectual dishonesty.

THE NEGRO NOT A BEAST

A brother sends us with the following questions, a book now having an extensive sale in the South, and calculated to stir up strife with its teaching that the negro is not human, but a beast. Our answers review the statements of said book.

(1) *Question.*—Are there any grounds for the belief of some that the negro is one of the lower animals, in the Scriptures called a "beast" and created, like the other beasts, prior to the creation of Adam, who was the first that was called a man?

Answer.—Of course whoever advances such a theory must at least fancy that he has proofs to support it, and frequently the wish to find such proofs misleads the judgment and causes the individual to accept as proofs, matters which would not be proofs if regarded in an unprejudiced manner. In our opinion there are no such proofs, but strong testimony of the Scriptures to the contrary. Science has proven that somehow the Creator has fixed boundaries and limitations which hinder the different species from intermingling. Even where the species closely resemble each other in many respects, as for instance, the horse and donkey, the dog and the cat, a cross-breed with powers of propagation cannot be secured. This law, which it is well known obtains throughout the animal kingdom, should in all reason be applicable to mankind; and hence, if whites and negroes were of different species they could not, by commingling, produce offspring capable of propagation. Briefly stated, this is the scientific side of the question, which cannot be set aside by any amount of sophistry or theorizing. It will stand as a fact after the theorizing is dead. From the Scriptural standpoint the answer is equally specific. Note the Apostle's words, "God that made the world and all things therein, ... hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17:24-28.

MISCEGENATION NOT SCRIPTURALLY A CRIME

(2) *Question.*—Those who take the view I mention, claim that Cain's sin consisted in marrying a negress, and that it was for this reason that God would not accept his sacrifice. It claims also that the crime of all nations, leading to their degeneracy and divine disfavor, has in every instance been the commingling of the white "man" and the black "beast;" and that the different colored races, yellow, red, brown, are the result of these admixtures, and that hence heathendom prevails amongst the various colored races, while Christianity prevails amongst the whites. What answer would you make to this proposition?

Answer.—The proposition is wholly illogical. It is not true that divine favor has gone with the whites exclusively, and against the blacks and other colored races; civilizing the whites and barbarizing the others. If civilization and barbarity are to be the tests entirely, we have only to take in a wide scope of history to see the fallacy of the view presented. Eighteen centuries ago the white peoples of Europe, with their straight silky hair, were savages, idolaters, barbarians—far more degraded than were the millions of India and the millions of China at the same time. This disproves this theory at a glance.

Furthermore, the Children of Israel, who for eighteen centuries before that had been the favored people of God, and respecting whom it was written, "You only have I known (recognized) of all the families of the earth," are not a fair skinned and straight and silky haired people. Their hair is quite kinky, and their skin is quite swarthy, although they also are a part of the Caucasian race. Furthermore, we notice in the case of that nation that whereas they were subjects of divine favor for eighteen hundred years, and then became objects of divine disfavor for a similar period, it was not because of their having intermarried with blacks, but for a very different reason—because of their rejection of Messiah. This proves that alienation from God which constitutes the heathen "strangers, aliens and foreigners," was not because of intermarriage with the blacks.

If those who favor this theory should persist in saying that all who are strangers from God and from the commonwealth of Israel, were rejected and utterly cast off because of impurity of blood through negro admixture, let us reflect further that these Gentile nations include our own forefathers, the barbarians of Europe. And let us further reflect that however cast off they were, and from whatever reason they were cast off, their debt, their penalty, was paid by the great ransom sacrifice which our Lord Jesus gave—not for the Jews only, but for the Gentiles also, by which we, who were once aliens and strangers and foreigners, have been brought nigh to God, and granted the privilege of becoming his sons.

But the entire argument is fallacious. Their conjecture respecting Cain's transgression is trumped up based upon a slight imperfection in the translation of our common version Bibles, which read, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire and thou shalt rule over him." (Gen. 4:7) This latter statement is still further twisted out of shape to prove the point by making it read, "Unto thee shall her desire be, and thou shalt rule over her," and making the "her" apply to the negress, whom Cain is supposed to have accepted as a wife. On the contrary, the Scriptural account shows that Cain had no wife at the time of this injunction. It was subsequent to this that Cain went and dwelt in the land of Nod, on the east of Eden, and knew his wife, and she conceived. (Verses 16, 17) Cain's wife was undoubtedly one of his sisters, for such was the custom of early times, nor was it necessary to bar by law intermarriage between blood relations. The necessity for this at the present time lies in the fact that the race has greatly degenerated, and that the idiosyncrasies of one family need to be offset by different peculiarities of another—and sound advice is that all mating should be between those of dissimilar temperaments. In the present run-down mental and physical condition of the human family in-breeding tends to produce insanity and physical degeneracy, while inter-breeding gives better results, by scattering and offsetting the weaknesses of each tribe or family.

There is nothing said respecting any sin on Cain's part up to the time he became jealous of his brother, and his murderer. He did entirely right to bring to the Lord the offering which he did bring of the fruits of the ground; nor was the Lord displeased with this. The fact that Abel's offering was accepted while Cain's was rejected, should have been understood by him as indicating the kind of sacrifice which would be best pleasing to the Lord, and straightway he should have procured and presented animal sacrifices: then, undoubtedly, his would have been as truly acceptable as Abel's. The Lord from the very first wished to teach his creatures that the only reconciliation for sin would be through the shedding of blood; thus he foreshadowed to them the great sacrifice for sin—the blood of Christ. "Without shedding of blood there is no remission."

Cain should, therefore, have congratulated his brother Abel, and have been thankful for this clear manifestation of what kind of a sacrifice would be pleasing to his Creator; but instead we are told that he was wroth, angry. It was for this anger that the Lord reproved him as the context clearly shows. The Lord said to Cain in substance: Why are you angry? Do you wish to bring me a sacrifice? Are you angry because I have shown you the kind of sacrifice which I wished to receive? Are you jealous because this manifestation of my wishes came to you through your brother? Evidently you are in a wrong condition. If you would do the acceptable thing, would you not be accepted as well as Abel, and your sacrifice as well as his? And if now that you know what would please me you do not do so, would it not prove that sin lies at the door, that your heart is not right? Then follows the twisted statement which we here give from Leeser's translation—"If thou doest not well (now that you know what my will is) sin lieth at the door, and unto thee is its desire, but thou canst rule over it;"—you can get the victory over this wrong attitude of mind if you but so desire. But instead of getting the victory over his jealousy, Cain permitted it to grow; and getting into an altercation with his brother the envious, murderous feelings of his heart gave vent to the blow which made him the first murderer.

The Scriptural evidences are wholly against the theory mentioned in the question. Take, for instance, the fact that Moses married a negress, and had children by her. According to the theory we are criticising this would have been an unpardonable sin in God's sight, a carnal union between a man and a beast. According to this theory Moses would have been rejected utterly from divine favor. But what do we find? Quite to the contrary. It was after this marriage that God chose Moses to be his representative and the leader of his people out of Egyptian bondage. Moreover, it was when Moses' brother Aaron and his sister Miriam, especially the latter, upbraided him for his marriage to a negress, that the Lord defended him in the matter, and smote Miriam with the plague of leprosy as a punishment for her improper conduct and language respecting this subject. (See the account, Num. 12) Zipporah was an Ethiopian, described in the Hebrew text as a Cushite. Ebed-melech, also an Ethiopian, was one of King Zedekiah's household, and be it noted that he was both thoughtful and zealous for the Lord's prophet, Jeremiah, and was the commander of the thirty men who delivered him from prison (Jer. 38:7-12) Hence the argument of those who claim that the negro is devoid of organizing intelligence or ability, except as he may have an admixture of white blood, is shown to be fallacious.

We have already quoted from the Apostle Paul that all

nations are mentioned as of one blood; and this again borne out by his statement that those who accept Christ, whether Jew or Gentile, barbarian or Scythian, bond or free, are "all one in Christ Jesus."—Gal. 3:28; Col. 3:11.

The Ethiopian eunuch to whom Philip was sent with the messages of salvation was unquestionably a black man—"Can the Ethiopian change his skin?" (Jer. 13:23; Acts 8:27) We find no suggestion on Philip's part that this Ethiopian was not a man, but a beast; but quite to the contrary, he was ready to preach the Gospel to him and to accept him as a brother in Christ upon his confession of faith.

The Queen of Sheba who visited Solomon in the height of his glory is presumed to have been a negress: the present Emperor of Abyssinia claims to be a descendant of Solomon by this Queen—he is a black man, and an able warrior and general, as the Italian army, attempting to invade his country a few years ago, learned to its cost—its serious defeat. Solomon is presumed, by some, to have referred to the Queen of Sheba in his Songs or Canticles 1:5, 6.

HOW SHALL WE ACCOUNT FOR RACIAL DIFFERENCES?

(3) *Question.*—If the foregoing is not the solution of the racial distinctions amongst men, what would you suggest as a reasonable explanation?

Answer.—From the Scriptural standpoint we must and do recognize all of the human family as one race, of which father Adam was the original head; a later head being Noah. Accepting as we do the Bible narrative of the flood (and it is confirmed by similar, though less explicit, narratives amongst all ancient peoples) we need not go back of Noah and his family in seeking a cause for the differences. Taking Mt. Ararat as the central joint from which postdiluvian humanity spread itself over the earth, we may reasonably suppose that his three sons and their posterity went in different directions, the one northward, the other southward, and the third eastward. There is a general concensus of opinion that it was Ham who went southward, and whose posterity afterward peopled Africa; that it was Shem who remained near the Mediterranean and became the millions of Armenia, Persia, Assyria, Egypt and India; and that Japheth went northward and eastward, and that his posterity is represented in the Turks, Russians, Chinese, etc.

In attempting to account for the wide differences between whites and blacks, and the lesser differences between these and the yellow, brown, and red, we are treading upon uncertain ground,—as all ground must be in which our imperfect knowledge and imperfect reasoning powers have not inspired direction from the Lord's Word. Hence it should be understood at the outstart that all that we or others can do is to guess on this subject—respecting the differences in shape of head, color of skin, shape of eyes, peculiarities of hair, the nose, lips, etc. Undoubtedly, the climate and the soil have much to do with these differences, just as they have much to do with changes in vegetation. For instance, the apple which reaches to a great degree of perfection in a cold climate, if transferred, even gradually, to a warm one will do poorly, and if it does not die out entirely will at least undergo a transformation, in harmony with the change of soil and climate. The same is noticeable in the quince, the plum and the grape, the orange, etc. Is there more difference between the different races of human species than between the different kinds of grapes—some sweet, some sour; some larger, some smaller; some round, some oblong, some pear-shaped; some white, some green, some reddish, some purple; some with solid meat, some half full of juice, some with seeds and some without? Yet it is not questioned that all grapes are of one family.

Again, consider the dog species. Some are sleek and some are rough; some are very woolly and some are without hair; some white, some brown, some tan; some large, some small, etc. Does any one dispute that all dogs are of one species? Appropriately we find that locality and climate and the kind of food subsisted upon had much to do with these differences. True, we see dogs in various countries of different breeds now, yet we recognize each breed as having had originally a distinctive home: as for instance, the St. Bernard of the Alps, the Spitz of the Arctic regions, the Scotch terrier, the Collie and the Newfoundland—each had its own place, and was developed under peculiar conditions, which for the time kept it separate from others. We are to remember that for long centuries neither dogs nor their masters roamed the world over as at present, but were content with their own home country, which, with its peculiar conditions and customs, gradually fixed certain characteristics of thought, manner, language and outer appearance. As a consequence, an experienced eye will know a Scotchman fresh from his native heath as quickly as he would recognize his dog. And the same with other peoples.

When we find that Europe, which was settled much more recently by its present inhabitants, has in so short a time divided itself into so many different nations, and when we remember that Europeans have stirred and commingled with each other far more than the peoples of other parts of the earth, it helps us to see how gradually, through many centuries, other peoples have undergone still greater changes.

In considering this matter we are not to forget the strong pre-natal influence of the mother's mind upon her offspring,—co-operating with the influences of climate and soil. To illustrate: Suppose a missionary and his wife removed to China; not only would the influence of the climate and soil be manifested upon themselves, but the same would be still more manifested in their children. Whoever will give careful attention to this matter will notice that each succeeding child born in that foreign country will have increasingly more resemblance to the Chinese—the hair, the skin, the shape of the eyes, and in general all features will bear closer resemblance with each succeeding child. We can readily suppose that if so much change occurs in a few years, ten or twenty centuries under similar conditions would turn any white people into regular Chinese, even supposing there were no intermarrying. The mother, while carrying her unborn child, has continually before her the Chinese type of countenance—eyes, hair, color, etc., and the continual impress of these upon her mind could not fail, according to the law of our being, to influence her offspring in the manner noted.

Indeed a traveler, a scientist, has lately reported to the civilized world that he found in China a district where there were ruins of a very ancient Hebrew temple, and tablets in Hebrew. The people of the district informed him that they had a tradition that their fathers once spoke and understood the language of the tablets (Hebrew), had emigrated thither many centuries before, adopting the Chinese customs and language and, gradually, their appearance also.

The effect would be similar in India. Undoubtedly the stronger contrast between the white and the black would require a longer time to be brought about; but we should expect that neither of these extremes fairly represented the original, if we may judge of Adam, Noah and Abraham by the only nation whose ancestors can be traced unblemished back to these heads of the race,—the Jews. We may suppose that they were neither as white as some of us, nor as black as the negro, but of a swarthy, tawny color. If this be true, the extreme whiteness of some peoples is not to be considered the original standard, but a deflection on the one side, as the negro and others are deflections on the other side. We are not to forget, either, that Africa is inhabited by various tribes or nations of negroes—some more and some less degraded than the average. Those brought to America as slaves were of various tribes;—from among whom no doubt the Lord is making choice of some for the prospective "royal priesthood."

While it is true that the white race exhibits some qualities of superiority over any other, we are to remember that there are wide differences in the same Caucasian (Semitic and Aryan) family; and also we should remember that some of the qualities which have given this branch of the human family its preeminence in the world are not such as can be pointed to as in all respects admirable. Indeed we can not but wonder whether if the Gospel had been sent into Asia instead of into Europe it might not have found amongst the people of India a soil much more naturally adapted to the development of the peaceable fruits of righteousness. However, that the Gospel was divinely directed into Europe is most manifest (Acts 16: 6, 9), and sooner or later we shall see the full meaning of this divine providence. Perhaps the Lord intends to show that as typical Israel was a stiff-necked generation, so also spiritual Israel will be taken from amongst similar classes; and all the more show forth the power of the truth, by taking the elect church chiefly from amongst the most quarrelsome, aggressive, selfish and dominating of humanity, and transforming these through the power of the truth into exemplifications of patience, humility, love and peace. The secret of the greater intelligence and aptitude of the Caucasian undoubtedly in great measure is to be attributed to the commingling of blood amongst its various branches; and this was evidently forced in large measure by circumstances under divine control. It remains to be proven that the similar commingling of the various tribes of Chinese for several centuries would not equally brighten their intellects; and the same with the peoples of India and Africa.

NOAH'S CHARACTER AND HIS "CURSE" UPON HAM

(4) *Question.*—Those who hold that the negro is a beast deny that he is the offspring of Noah's sons, and claim that the curse of Noah was not upon Ham, but upon one of Ham's sons, Canaan. They belittle Noah's curse, by saying that it

was the senseless babbling of a drunken sot. What say you on this point?

Answer.—Those who use such language evidently are not familiar with the subject sufficiently to discuss it at all. The word "curse" is used by Noah after the same manner that God is said to have cursed the earth, and cursed mankind; from which curse man was redeemed by our Lord. The word "curse" here is used in the sense of penalty, retribution, and not in the sense of an imprecation or a profane denunciation. God declared man to be under the sentence of his divine law, —a death-sentence "curse" or penalty. Noah declared, prophetically, that Ham's characteristics which had led him to unseemly conduct disrespectful to his father, would be found cropping out later, inherited by his son,—and prophetically he foretold that this degeneracy would mark the posterity of Canaan, degrading him, making him servile. We are not able to determine to a certainty that the sons of Ham and Canaan are the negroes; but we consider that general view as probable as any other.

Respecting Noah: It is a great mistake to charge him with being a drunken sot, and thus slanderously to set forth in a disreputable light one whom the Lord esteemed. (See Ezek. 14:14, 20) The fact is that the conditions after the flood were so different from those which preceded it that Noah was probably ignorant of the fact that the changed atmospheric conditions produced a ferment in the grape juice, giving to the liquor alcoholic and intoxicating qualities. We have not the space here to consider the wonderful change in climate, etc., which occurred at the time of the flood; but everything connected with the narrative supports our conclusion that Noah drank of the fruit of his vineyard in ignorance of its stupefying qualities. *See our issue of Nov. 15, 1899.*

OTHER INCONSISTENCIES IN THE ARGUMENTS REVIEWED

(5) *Question.*—When Jude says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (Jude 11), has it any bearing on this negro question?

Answer.—It has no bearing upon this question in the interest of the theory which we are opposing; but it has decided force in opposition to it. The Apostle Jude (Thaddeus—Matt. 10:3) mentions Cain, Balaam, and Core. The sin of Cain was hatred of his brother—murder; the error of Balaam was love of reward, so that he was willing to do evil to obtain it; the gainsaying of Core was his rebellion against divinely instituted arrangements. The Lord's people are to note all of these wrong courses and to avoid them all.

We trust that we have answered the questions satisfactorily, and have thoroughly disproven the theory under examination. We will, however, notice a few other points made in the pamphlet: for instance, the negro is blamed with being peaceable and submissive, and his white brother is credited with being of a higher order, because he is unsubmissive and war-like. Is it not a fact that in these particulars, if true, the colored man resembles Abel, and the white man Cain?—that the colored man resembles Jesus, and the white man Nero?—that the colored man resembles Moses, and the white man Pharaoh? If the negro is more peaceable by nature, he is that much by nature nearer to the standard which the Christian, as a new creature, is to copy. But we dispute the proposition entirely.

It is argued further that in Jonah 3:8, the word "beast" refers to the negro because it says that both "man and beast" were commanded to wear sackcloth as the sign of humiliation before God, and that it would be inappropriate for cattle and sheep. But this argument loses any little force it at first seemed to have, when we read in the preceding verse that "herds and flocks" were to participate in this fast before God.

The argument drawn from Exodus 19:13, that the beasts referred to had *hands*, is easily answered by showing that the Hebrews used the word *hand* for beasts as well as for man. The Hebrew word rendered hand in the citation is *yad;* and the same word is used in 1 Sam, 17:37, where it is rendered "paw"—"The paw of the lion and the paw of the bear."

The writer makes a point of the use of the word "beast" in contradiction to the word "cattle." But if we refer to Young's Concordance under the head of "beast" we find the word *behemah*, which, while the general word for cattle, is rendered beast more frequently than cattle. The distinctive word for beast not rendered cattle, is (Hebrew) *chai*, and its signification is "living creature." *Chai* is used in Ps. 104:20, and the description of verses 21, 22, shows that it refers, not to man-eating negroes, but to lions, and such wild beasts. The lack of candor on the part of the author of the pamphlet criticised, is shown by the fact that in one place he accuses the negro of being too peaceable, while in another place, to suit his theory, he makes of him the man-eating wild beast of the Old Testament.

OBLIGATIONS TOWARD FELLOW-MEN—IN THE DECALOGUE

Ex. 20:12-17.—JULY 20.

"Thou shalt love thy neighbor as thyself."—Mat. 19:9.

As the first four commands of the Decalogue note man's first obligation and responsibility to his Creator, so the remining six mark out his responsibilities toward his fellow-creatures. We can, undoubtedly, gain some valuable lessons in the study of these commands given to Israel at Mt. Sinai, constituting the basis of the Law Covenant: nevertheless, it is proper, especially in view of the gross misunderstanding prevalent upon the subject, that in considering these commands Christians should remember that they were not given to them, but to the Jews; that as ye have a New Covenant* so we have a new law as the basis of that Covenant, as well as a new Mediator. Old things have passed away and all things have become new to the new creature in Christ Jesus, whether Jew or Gentile. The profitable lessons we may learn through the study of these commands given to others, are of the same kind as the lessons we learn in studying the various types and ceremonies of that Jewish Covenant, which the Apostle assures us were but shadows of good things coming after them. (Heb. 10:1) We have the good things, the spiritual things, the higher things; nevertheless, we learned to appreciate these higher things the more by noticing their types and shadows and by contrasting them with the higher things. For instance, although we study the things written in the law concerning the typical day of atonement, and its sacrificial ceremonies, etc., we do not do so with a view to repeating those sacrifices of bulls and of goats which can never take away sin; but with a view to seeing the more clearly the full force and meaning of the better sacrifices, the antitypical, which do take away the sin of the world. So with the Ten Commandments. God would not address these to any member of the house of sons, adopted into his family and begotten of his Spirit, because they would be inappropriate to such, and really be a denial on God's part that they had become sons, or that they had his spirit; for "If any man have not the spirit of Christ he is none of his," and certainly the man begotten of the holy Spirit, possessed of the mind of Christ, would no more need to be told that he should do no murder, that he should not steal, etc., than that he should not take God's name profanely. None of these things would anyone begotten of the spirit of God be disposed to do; and hence it would not have been appropriate in God to have made that Jewish Law the basis of the Covenant into which he has invited the church to enter, as children, heirs of God, and joint-heirs with Jesus Christ their Lord, if so be that they suffer with him.

The first of these commandments taught the Jew the sacredness of the family relationship—that the children should honor the parents, which implies that the parents should not only so instruct their children, but that, so far as possible, they should strive to live before them such lives as would reasonably call forth such respect, obedience, honor. A promise of long life is attached to this commandment. We may esteem on general principles that children obedient to their parents would be the more inclined to be obedient to the laws of their country and to the laws of their Creator, and that such obedience would be favorable to old age. But we are not certain that there was not more than this intended. The words, "That thy days may be long upon the land which the Lord thy God giveth thee," would seem to connect this promise with Israel's possession of the land of promise. And if we have reasoned logically that obedience to parents would lead to obedience to God, we may reason reversely that Israel's disobedience to God which resulted in the various captivities, taking them out of the land of promise, and finally in their complete banishment from that land, means that this lesson of obedience to parents was not well learned, and that this reward of continuing in their own land was therefore taken from them.

If we would seek a higher meaning for this commandment, under the law of love, its first meaning to the Lord's people would be that they should honor their Father in heaven, and the Abrahamic Covenant under which they have been begotten to the new nature. (Gal. 4:22-31); and such honor to God and such respect for their covenant with him are certainly the

* See June 15, 1919, issue for critical examination of Covenants.

terms upon which they may hope for a share in the heavenly Canaan with its eternal life. And in proportion as God's people reverence him and honor him in word and in deed the influence of such lives upon their children should be weighty, and should call forth their respect. They should seek to rule their own homes in love, remembering, nevertheless, the Lord's admonition, "A man's foes shall be they of his own household." They need not be surprised if, despite their every effort to do good and properly to inculcate duty, the influences of the world and its false views of matters, should make their homes very different from what they would prefer.

"Thou shalt do no murder"—the Revised Version rendering—is much to be preferred to the Common Version, "Thou shalt not kill." Murder is always wrong; killing is sometimes right, sometimes duty. The life of the lower animals was given to man according to his necessities (Gen. 9:3), but we deprecate that which is misnamed sport—the destruction of birds and beasts and fishes wantonly—for no good purpose, but merely to gratify a savage desire to take life. That this command was not intended to prohibit the taking of human life under certain circumstances is evident from the fact that the same law made provision for the killing of murderers.

To the church, the new creatures in Christ, a still higher law governs on this subject. Our law of love, the New Command, covers it completely. He who loves his neighbor will surely not murder him. But our Teacher gave a still higher thought respecting this feature of the law, and the way in which we, his followers, should view it, when he declared that for one brother to have hatred toward another was to have the murder spirit—the spirit which, under certain conditions, might lead to murder. According to this definition the person who angrily wishes that another were dead commits murder in his heart. On the contrary, the spirit of love wishes well to the neighbor—yea, even tho he be an enemy, desires that he may come into harmony with the Lord, and ultimately attain life everlasting, and so desires these things as to seek by word and act to render him any assistance possible.

The third of these commands, "Thou shalt not commit adultery," was greatly magnified by our Lord's declaration to the effect that evil desires, tho not accomplished for lack of opportunity, were as really violations of this commandment as tho the act had been committed. How the magnifying glass of the law of love enlarges and intensifies the words, the acts, the thoughts, of life! There is in this a lesson of purity of thought which should be profitable to all the Lord's people; for although we are not in the flesh but in the spirit, as new creatures, and in our trial or judgment, nevertheless, the new mind deals with and operates through the mortal body, and must continually strive to bring it into the fullest subjection possible. Hence it is valuable for us to know just how the Lord esteems such matters, that we may put the greater guard upon the very thoughts and intentions of our hearts. We may be sure that it was not of accident that the Apostle wrote respecting the wisdom from above, "first pure." Our own purity, in the sense of our justification by faith, comes before we can have any standing of relationship with the Lord or be begotten into his family; and this same purity which is made the foundation of the new life, and given to us reckonedly, must be appreciated by us and lived up to as closely as possible. And the clearer view we get as to what constitutes impurity in the Lord's sight, the better will we be able so to regulate and govern our mortal bodies, our acts, our words, our very thoughts, as to bring them into as close conformity to the will of God as possible.

Another thought in connection with this command is given to us as new creatures. We have been betrothed to our Lord, and to him as our Bridegroom we owe full allegiance—whether we regard this from the standpoint of the church as a whole, or from the standpoint of each individual united with the Lord. From this standpoint, as the Lord's betrothed we are to be uncontaminated, unadulterated—separate from the world. "Ye are not of the world, even as I am not of the world;" "I have chosen you out of the world."

The fourth of these commands, "Thou shalt not steal," is of much greater depth and breadth than many are inclined to suppose. In the light of the New Covenant and its law of love, stealing may properly be understood to apply to the defrauding of a neighbor, friend or enemy, in any manner—depriving him of his rights or liberties as well as of his money or property. It would apply also to the stealing of a good name from another, as Shakespeare has pointed out. This command would be infracted, in the light of the law of love, by any transaction in which a neighbor would be worsted in a bargain, provided anything had been secreted or any deception calculated to warp his judgment in the making of the bargain had been practiced. From this standpoint there is a great deal of "respectable" stealing done today;—not only by misrepresentation of the goods by shop-keepers and by untruthful advertisements, but also amongst dealers of stock exchanges who, directly or indirectly, throw out wrong information to mislead, and by others in fraudulent organizations, whose financial standing, etc., is often grossly misrepresented to enable the organizers to steal from those who become the purchasers of the stock at more than its real value.

The law of love is very difficult to apply to business under present conditions; but it always insists upon absolute fairness and truthfulness in respect to all statements made. It is not incumbent upon us, however, after making known the facts in any matter, to either directly or indirectly force upon others our opinions or judgment in respect to the value of the facts explained. We may safely allow other men to use their judgment, while we use ours, when we have told them frankly the truth in regard to any matter.

The fifth of these commands, altho it does not directly prohibit false statements, does necessarily prohibit any statement which would mislead a neighbor to his injury, and herein we see a superior wisdom in the light of this command. I might make a declaration that at a certain hour I will do a certain thing. I am at full liberty to change my mind and not to do that thing, provided my conduct in this shall not injure my neighbor in any sense or degree. To whatever extent our testimony on any subject would be inclined to lead friends or neighbors or any one to take any course which would be injurious to themselves or others, and which they would not otherwise have taken, to that extent we are bound under the law of love. We may do all the good we please to a neighbor, but we may do him no injury. This is the spirit of the Apostle's injunction that we say, "If the Lord will" we will do thus and so. We are to consider the Lord's will in all we undertake, and his will in brief is that we honor him to do good, not evil to fellow-men.

False witness applies to the telling of lies, but it goes deeper than this and applies to any misrepresentation, whether it be by direct statement or indirectly by such a statement as would permit a wrong inference to be drawn. Indeed, amongst refined people this subterfuge, by which they palliate their consciences, and at the same time gratify their spiteful hearts, is very common. One may even bear false witness by the nod of his head, by the shrugging of his shoulder, or by silence—if a misstatement be made in such a connection that silence might be understood to mean consent. If a Jew, a member of the house of servants under Moses, the Mediator of the Law Covenant, was required to be particular upon this point, how much more particular should all be who essay to be members of the house of sons, under the New Covenant and the New Mediator! Does not the New Covenant law of love go still deeper on this point? It surely does. It prohibits in specific terms, not only the speaking of untruths in respect to a neighbor, but the speaking of anything concerning him that would be to his discredit, even tho it were true—unless under certain circumstances which love could fully endorse—if the testimony were required by a court of law, or if the testimony were necessary for the protection of another from injury. And even in such cases as little of derogatory truth as possible should be uttered, and it only in love. The Apostle's word on this subject is, "Speak evil of no man."

There is no point, or feature, of the entire law of love, as it bears upon our relationship to fellow-creatures, that needs more of our attention than this point. It seems difficult for Christians to learn thoroughly the Master's lessons, that, if they have anything unpleasant to say respecting a brother or sister, any criticism of the private life or affairs to offer, it should be offered to him or her alone and not to others.

Perhaps on no other score does the adversary succeed so well in doing mischief amongst the Lord's people—in planting roots of bitterness, producing misunderstanding, anger, malice, hatred, strife and other works of the devil. Let us permit love to do her perfect work in this relationship to our fellows.

A difference is to be observed in respect to criticisms of doctrines publicly uttered. The criticism of an error should be as publicly made as the error was publicly set forth, if it be of importance. The thing then to determine would be our liberties and responsibilities, and we might have neither. But if we possessed both our criticisms should be only in love, not in boastfulness but in humility; desiring only to serve the truth and the brethren. Humility will suggest, too, that we be sure we are right before proceeding to criticize. Even then some points of truth can generally be approved while the points of error are being criticized.

The sixth of these commandments, and the last of the whole, deals with covetousness. As the last it stands in an

important place, and when fully appreciated is seen to have a bearing upon all the other commandments. Covetousness implies discontent. It therefore generally lies at the bottom of slander, false witness, theft, adultery, murder and disobedience to parents. Indeed, in some respects we may suppose that it lies at the bottom of any disloyalty to God also. Was it not covetousness on the part of Satan which first led him to disloyalty and sin?

In becoming new creatures in Christ we are supposed to eradicate from our hearts everything that could in any sense of the word develop into covetousness—by the consecration of our wills, our hearts, to the Lord, by the acceptance of his will as instead of our own. From this standpoint, as the Apostle declares "Godliness with contentment [absence of covetousness] is great gain." Indeed, viewed from the proper standpoint of the new creature, we have nothing to covet, because in becoming the Lord's we have become joint-heirs with our Redeemer to all the riches of divine grace, so that the Apostle could say, "All things are yours, . . . and ye are Christ's, and Christ is God's."

But let us as new creatures remember that covetousness can come into a heart otherwise pure, and defile the whole, as we see illustrated in the case of Satan, so that of all the things which we need to guard against most carefully this is one of the chief. All the graces of the spirit are opposed to covetousness—meekness, gentleness, brotherly kindness, love, all forbid that we should covet the things of our brethren or the things of the world. Rather, thankfulness should so fill our hearts—gratitude for the manifold mercies and blessings already received, that there will be no room for a covetous thought. True, the Apostle, in our Common Version, is made to say, "Covet earnestly the best gifts" (1 Cor. 12:31), but it would be a great mistake to suppose that the Apostle taught that the Lord's people were to covet positions of influence in the church. We are indeed to desire to have, to enjoy and to use in the Lord's service, as many talents and gifts as possible, but we find the very reverse of the Apostle's thought and teaching that we should covet the honors or possessions of one another. This seems to be a danger point with many, and when we remember that it has proven to be the wreck-rock for many, it behooves us to be extremely careful to covet merely the Lord's favor and the gifts and talents by which we can best serve one another and not ourselves.

THESE MANY YEARS

[This poem was a reprint of that published in issue of September 15, 1894, which please see.]

WORSHIPPING THE GOLDEN CALF

Ex. 32:1-6, 30-35.—JULY 27.

"Thou shalt have no other Gods before me."—Ex. 20:3.

The Ten Commandments became the foundation, or basis, of the Law Covenant between God and Israel—Moses being the Mediator. These commandments were written on parchment, and added to them were about seventy enactments, or explanations in accord with them, based upon them, and these all, recorded in Exodus 20-23, constituted what was termed the Book of the Covenant. After the people had assented to the law and the covenant based upon it, Moses killed an animal, which represented himself, the Mediator of that covenant, and he sprinkled the blood of the animal upon the Book of the Covenant, which represented the Lord and his faithfulness to all of his promises; and he sprinkled of the blood also upon the people—probably not upon the two millions, but upon representatives of the whole, the heads or chiefs of the tribes. Thus in type, or symbol, Moses stood pledged to God on behalf of the people, and to the people on behalf of God that the provisions on both sides should be carried out.

It was after this solemn and significant ceremony that by the Lord's direction Moses went up into the mountain as the people's representative—for communion with the Lord, and to receive from him the Decalogue written on tables of stone, which the Jews traditionally claim were of sapphire. His mission lasted forty days.

This absence of their leader, in whom they reposed great confidence, might have resulted in great blessing to the Israelites had they been in a proper condition of heart. Altho, under the circumstances, forty days—nearly six weeks—would seem to be quite a considerable absence, without communication, it might have had the effect of impressing upon the minds of the people the fact that, after all, not Moses but God was their leader, and that he had merely used Moses thus far as his servant, and that if anything had befallen this servant the Lord, who had begun the good work of their deliverance, in fulfilment of the promises made to Abraham, Isaac and Jacob, was abundantly able to provide them another leader, and that nothing could have happened to Moses aside from divine foreknowledge and ability to prevent. This would have been a great lesson of faith and patience, beneficial to them for the remainder of life. But, instead, they had "an evil heart of unbelief," which quickly forgot the Lord's deliverance from the Egyptians, his leading through the Red Sea, the destruction of the hosts of Pharaoh in pursuit of them, the covenant promise which he had just executed with them, and the manna which they were gathering daily; all these mercies of God were evidently underestimated—not fully and rightly appreciated, and their measureable unthankfulness and ingratitude became the basis of their fall into sin and idolatry, in gross violation of the covenant they had just made.

Ingratitude toward God would naturally mean ingratitude toward the servant whom he had used for their deliverance; hence the disrespectful language in which they referred to their great deliverer as "this Moses, the man that brought us up out of the land of Egypt"—the man who was to lead us into the land of promise, and who now has gotten lost himself in the mountain. The wide difference between the character and disposition of Moses and that of the majority of the Israelites is shown by the fact that at this very time, while they were thus speaking lightly of him, Moses was importuning the Lord for them. The Lord made known to Moses in the mountain that Israel had gotten into serious sin, and by way of testing his fidelity as their appointed mediator, whose blood had typically sprinkled the people and thus pledged itself on their behalf, the Lord proposed to him the blotting out of the entire nation of Israel, and the taking of Moses as the seed of Abraham, Isaac and Jacob, and the head of a new nation. But faithfully Moses had plead for those whom he represented. He thus showed himself a worthy type of the great Mediator of the New Covenant, Christ Jesus our Lord, who has made mediation for the sins of the people—reconciliation through his blood.

The conduct of the Israelites in this matter shows up the weaknesses of the fallen human nature. They wanted to worship, and they desired to gratify this natural inclination in connection with fallen tendencies. They would worship God, but they would have an outward emblem or sign representing him—additionally, no doubt, they craved some gratification of lewdness and licentiousness, which were marked elements of the idolatrous worship of Egypt, with which for a long time they had been in contact. They appealed to Aaron, Moses' brother, as second in command of the host—telling him of their religious sentiments, their desires for worship, their need of some external sign or representation of God, and that this was the more necessary in view of the long absence of Moses and the possibility that he would never return to the leadership, and that the people must have something upon which to center their attention, either a living man representing God, or an idol, an image, representing him, etc., etc. The weakness of Aaron, in contrast with the strength of his brother Moses, is very markedly shown in this incident, and clearly exemplifies the wisdom of God in the choice of Moses to be the leader of the people, even tho at the outset the latter in meekness ignored his own abilities and suggested to the Lord his brother Aaron for the leader.

Whether Aaron really entered into the spirit of the people, and concluded with the leaders who appealed to him that it would be the wisest thing to make the image, or whether he did it as an expedient to hold the people in check until Moses' return, by conceding the demands which he really did not approve, we are unable to determine. It is possible that his course in calling for the earrings, etc., was first of all with a view to dissuading the people from the course suggested, by making it cost them considerable sacrifice in the way of their personal adornments. It may be, too, that he trusted that during the time necessary to the engraving of the moulds, the melting of the jewels, and the moulding of the calf, Moses would appear and re-assume the leadership and command the people. However, whatever were his thoughts and motives, he displayed a weakness of character far from commendable,

one which should teach all who providentially come into places of influence and power amongst God's people, that there is but one right way to do; namely, not to participate in sin —not to become a participator in wrong, but meekly, yet firmly, to stand up for principle, for righteousness, at any cost—leaving the results with the Lord without fear, knowing that he is the real Leader of the people, and that attempts to compromise with wrong would be at the expense of divine approval, and therefore too costly to be considered for a moment.

The golden calf having been made, the next thing in order, of course, would be an altar for sacrificing to it, which accordingly was made, and then the program of a "feast to Jehovah." This shows that the idolatry here started was not different from the kind practiced today in Christian churches, where images, pictures, crucifixes, etc., are worshiped. Those who use these assure us that they do not worship the crucifixes, statues, etc., but merely use these as symbols or emblems of the Lord, and that their worship is to him. So evidently the Israelites were not worshiping the golden calf as being their god, but as merely to represent God; for the program which drew them together to the worship distinctly specified that it was a feast unto Jehovah—altho Jehovah did not acknowledge their feast nor accept the worship connected therewith, because it was in violation of the principles and regulations which he had enjoined.

Full of religious fervor, the people arose early on the morning of the feast, offering to the Lord burnt offerings which he could not accept, and peace offerings under conditions upon which he could not be at peace. The burnt offerings were entirely consumed, but the peace offerings were eaten by the people, and constituted their feast. The day was given up to revelry; they sat down to eat and to drink, and rose up to play—dances and supposedly lewd conduct, after the manner of heathen,—professedly to the honor of God. It was at this juncture, at the close of the forty days, that Moses reappeared in their midst, and soon caused consternation by his proper and emphatic denunciation of the proceedings and of all who were instrumental in their inauguration. As he came down from the mountain he heard the shouts of the people, but discerned that they did not indicate either victory or dispute in warfare, but rather that they were voices of singing and revelry, and as he came in sight of the golden calf and the idolatrous worship, and realized how quickly and grossly the people had violated the divine command on the subject, he dashed the tables of the law upon the rocks and broke them in fragments—symbolically thus intimating an illustration of the failure of Israel to keep the law, and ultimately the complete failure of the Law Covenant, as we know it did fail in respect to Israel in general at our Lord's first advent.

The revelers were disquieted by the appearance of the great commander and his indignant rebuke of their irreligious fervor. Aaron came in for his share of this, but promptly acknowledged his error, pleading as an excuse the demands of the people, his own weakness in the matter being too evident to require pleading. The one man stood up against a nation of two millions of people, denounced their sin, announced himself as being on the side of the Lord and thoroughly opposed to such infractions of his law, and called upon such of the people as were on the Lord's side to desist from sin and come to his side in opposition to it. Altho overmastered and cowed in the presence of their God-appointed leader, the chief men of all the tribes except one seem to have resented Moses' reproofs. That one tribe was the tribe of Levi, typical of the household of faith from which the royal priesthood is now being selected. This tribe, altho to some extent led astray with the rest, and to some extent leaders, through Aaron, in the wrong course, was at heart on the Lord's side; and when the rebuke came and the Lord's will and way were clearly set before them through the Mediator, they promptly came to the side of the Lord on the question. The leaders of the other tribes were not ready to admit that their course was a wrong one, not willing to submit themselves promptly, and the result was the destruction of about three thousand of the leaders in the wrong way, and the full return of the remainder of Israel into harmony with the Lord and with acknowledgment of their transgression. On the next day after this punishment of the leaders Moses more fully explained to the people the enormity of their sin, and went up again into the mountain for them, as their representative, to make an atonement for them with the Lord.

This incident well illustrates the general tendency, more or less, of fallen man to substitute something of his own creation, either as instead of the Lord or in addition to the Lord, as an object of worship. The worship of the golden calf symbolizes or pictures in a general and very forceful way the worship of the mammon of wealth, of earthly riches, honor, influence, etc. At our Lord's first advent he found Israel nominally worshiping Jehovah, nominally very zealous of his worship, but really worshipers of mammon, worshipers of riches and honor of men, of dignities and titles, of place and position. The Pharisees, who were confessedly as well as professedly the most religious class of Jews at that time, the holiness people, our Lord accused of "covetousness—which is idolatry"—and in the Emphatic Diaglott translation this statement, "for they were covetous," is rendered, "for they were money-lovers." (Luke 16:14; Col. 3:5) It was to the whole nation in general, and to the Pharisees in particular, that our Lord declared, "Ye cannot serve God and Mammon" —thus implying that they were worshipers of the Mammon of wealth in its various forms. Referring to one form of Mammon, he again said to them: "How can ye believe who receive honor one of another, and seek not that honor which cometh from God only?" He referred to another form of mammon-worship, and the prevalent but erroneous thought that it was compatible with the worship of God, when he said, "Ye devour widows' houses, and for a pretense make long prayers," and he denounced such religion and mammon-worship as hypocrisy. The antitypical Mediator, who fulfilled the law on behalf of true Israelites, and who declared that, so far as that people were concerned, the tables of the law and the covenant based upon them were broken,—dashed to pieces,—fully explained that their difficulty consisted in worshiping the golden calf, worshiping mammon, bowing down to the opinions of men, traditions of the elders; their love of the praise of men and titles, and honor of man, and their love of wealth, had to do largely with their reprehensible course in the sight of the Lord and their inharmony with their Mediator when he appeared. As Moses, the typical mediator, called for those who were on the Lord's side to come to him, so Christ called for all the "Israelites indeed," the household of faith, the royal priesthood, to come to him; and as there was in the type a destruction of the leaders of the remainder, so there came a time of trouble upon the remainder of the house of Israel which resulted in the complete overthrow of their national polity, the destruction of their city, etc. And as the typical mediator then went up into the mountain to make reconciliation for their sins, so Christ as the High Priest ascended to make atonement for the sins of the people.

We may draw another lesson still closer to ourselves and in full harmony with the foregoing. We may remember that natural Israel and the first advent of our Lord were patterns of spiritual Israel and the second advent of Christ; that as he came to his own professed Israelites, yet found them unready to receive him, so at this second coming professed spiritual Israel, styled Christendom, will be equally unready to receive him; and that as he found only a remnant of the whole of natural Israel ready for the higher plane of the Gospel age, so in the end of this age he will find only a little flock in all ready for the higher plane of the kingdom—ready for the change to glory, honor, immortality and joint-heirship with himself and participation in the kingdom work. As this class was the stone of stumbling and rock of offense to literal Israel, that was but the foreshadowing of how the same class would be a stone of stumbling and rock of offense to spiritual Israel; as it is written, "He shall be for a stone of stumbling and rock of offense, to *both* the houses of Israel." As the natural Israelites stumbled because they and their leaders were outwardly loyal to the Lord and his purposes, yet really were selfish and self-willed, and therefore not ready to receive him and to fall in line with his reproofs and corrections in righteousness, so likewise it will be with the leaders and the masses of nominal spiritual Israel at the second advent of the Lord; so that now, as with Israel, only a remnant will be found, only the Levites—on the side of the Lord; and the time of trouble which came upon natural Israel for its overthrow was typical of the great overthrow and great time of trouble, "such as was not since there was a nation," about to come on nominal Christendom for its complete overthrow as a social, financial, political and religious institution. But following this trouble the antitype of Moses will have the full command, and will indeed lead the people through the wilderness, and altho during the Millennial age of their leading, they will experience chastisements for their wrong-doing, these chastisements will be corrective rather than destructive, to the intent that they may learn well the lesson of our Golden Text, "Thou shalt have no other gods before me."

We have seen that one of the principal difficulties in the way of Israel at the first advent was the fact that they were mammon worshipers. Is this also illustrative of the condition of nominal spiritual Israel at the present time? Is it, or is it not, true that nominal Israel of today blends the worship of

God and the worship of Mammon? Is it, or is it not, true that while nominally worshiping Jehovah the vast majority are bowing down to the golden calf of wealth, honor of men, dignity, titles, etc., etc. We fear that it is only too true that there never was a time when money, influence, power and honors of men were more exalted or worshiped or more striven for than at present. We are not making wholesale condemnations, nor suggesting that no excuse or allowance should be made in this matter. On the contrary, we would claim that it is true of many today, as it was true of Aaron, that they are led, yea, almost forced, into the positions which they occupy in respect to the worship of Mammon, in respect to their obedience and servility to the popular sentiment—to the general craze for the worship of the golden calf; the worship of great human institutions; the worship of wealth; the worship of titles and influence, and the tendency to be identified with these and in some measure to share in the glory, both by contributing to and by participation in their revels.

It is nearly nineteen centuries since the New Covenant* was sealed with the precious blood of our Mediator, and he left his people and ascended up on high,—going up into the mountain, into the presence of God. His absence was longer protracted than had been expected, and meantime many of those who had trusted in him and waited for him and expected his coming again to lead his people into the land of promise, have ceased to expect him, and are claiming that he will not come again to lead and deliver them—are claiming that it is necessary that other leaders should take charge and deliver the people. The heads of the various parties in conference have decided, not that Mammon shall be to them instead of God, but that Mammon shall be the representative of God, to lead the people to success; that Mammon shall convert and civilize the world; that Mammon shall bring in for the groaning creation, in a natural way, the various blessings craved, and cause the earth to blossom as the rose. Meantime the leader whom God had appointed to bring the deliverance returns, is present. He is justly wroth and indignant at present conditions. He has set up his standard of truth and righteousness, and is even now standing at the gate of the camp, and is calling, as did Moses in the type, "Who is on the Lord's side? Let him come unto me! And all the sons of Levi gathered themselves unto him." (Exod. 32:26) Let all who are truly the Lord's, however much they may have been entangled with the popular fallacies of our day, with its love of money and titles, its selfishness, love of honor of men, etc.,—let all of the true-hearted be prompt to take their places on the Lord's side. Shortly the great time of trouble is to begin, which will mean the complete overthrow of all who uphold the worship of Mammon, however much they claim that it is really the worship and service of Jehovah.

* See February 15, 1909, and June 15, 1919, issues in re Covenants.

Moses as a Mediator showed himself grandly as a man, and beautifully typified the faithfulness of our Lord and Redeemer. How pathetic is Moses' plea—"If thou wilt forgive their sins—." He left the sentence incomplete, as tho it were beyond thinking that God could permit such an infraction of the Covenant he had just made. But Moses proceeds and expresses to the Lord his willingness, his preference, but if Israel's sin cannot be forgiven he also may be blotted out of the book of life. We exclaim, Noble man! Pure patriot! And we take to ourselves a lesson of unselfish devotion to others. But when we look from Moses the type, to Jesus the antitype we see the same lesson brought out in a still more pronounced form. The Mediator of the New Covenant, realizing that it is impossible for God to forgive sin, to blot out sin, gave his own life as the redemption price for sinners. He actually did what Moses proffered to do and meant, for he gave not merely a prospect of life and a temporary existence such as Moses possessed, but he gave his all, with his rights to eternal life as a man, on our behalf. But tho the Father was pleased with his devotion—indeed had foreseen it, and had made this arrangement for the cancelation of man's guilt and sentence of death, yet he purposed that the great Mediator of the Covenant, through whose blood—death—it was sealed, should not suffer everlasting extinction, but that on the contrary he would reward him for his nobility and devotion, both to men and to God's law, by raising him from the dead to a still higher plane of life—to glory, honor and immortality.—Phil. 2:5-11.

And as the Lord said to Moses, "Go now; and lead the people unto the place" designated, so he has appointed that our Mediator who has actually given his life for us and has received the new life with superior power and glory, should be the leader and the commander of the people, and bring whosoever of them wills back into full accord with God, back to the Edenic conditions, the land of promise. But as the Lord said to Moses in respect to the people and their sin, so it will be with mankind; viz., "Their sins shall be visited upon them." They will receive stripes or chastisements in proportion as they participated willingly or knowingly in a course of sin. So it will be during the Millennial age; altho the Lord will forgive the original sin, and remit its penalty of death, nevertheless, to whatever extent men have sinned wilfully, on their own account, against light and knowledge and opportunity, in that same proportion they are personally responsible, and will be obliged to suffer stripes of chastisements even while being brought by the Redeemer back from the plane of death to the plane of perfection, harmony with God and everlasting life. And those who will not profit by the lessons, who will not obey the great Teacher and Leader, the antitype of Moses, shall be "cut off from amongst the people," as the Lord has declared.—Acts 3:23.

VOL. XXIII ALLEGHENY, PA., AUGUST 1, 1902 No. 15

VIEWS FROM THE WATCH TOWER

TROUBLE AMONGST METHODISTS

For many years Rev. Agar Beet, D. D., has been theological tutor of Richmond College, England. Of him a prominent English journal says: "Dr. Beet occupies a unique position in Methodism. He is the only Methodist theologian today who has won a very great reputation outside his own denomination. His writings, particularly on the question of eschatology, have won a very wide circulation, and have produced a profound effect in many quarters." Dr. Beet, it seems, got to studying the Bible and found in it nothing to support the common supposition that God has so constituted man that he can never cease to be. He has found it to teach, on the contrary, that everlasting life is God's gift through Christ to our dying race, and that a refusal of that gift would signify death—not life, in torment or otherwise: that "the wages of sin is death;" that "the soul that sinneth it shall die;" that "he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God [the curse—the sentence of death] abideth on him."

Dr. Beet's crime consisted in teaching these Bible truths with which Methodist doctrines, like those of so many other "traditions of the ancients," conflict. To teach along these Biblical lines would quickly extinguish all the "fires of hell" which Methodists have poked so industriously for a century; it would relieve God of the charges of injustice and lovelessness and devilishness hurled against him by some of his fallen creatures who, nevertheless, know well that they are not so depraved as either to plan or work out such diabolical tortures; it would show up Methodism as well as other "isms" as slanderers of God in these respects, and would undermine confidence in the infallibility of their teachings, and send the people for instruction to the Bible instead of to creeds and catechisms of the dark ages and to other blind guides.

The "Wesleyan Institution Committee" concluded that the foregoing grounds were quite sufficient for dropping Dr. Beet from the college faculty. There is plenty of room for Higher Criticism Infidelity and for anti-Scriptural evolution theories in all such institutions, but no room for the truth—the Bible must not be heard, for it, being the great antagonist of error, would speedily make havoc of the multitudinous errors developed in medieval times and duly labeled "Orthodoxy." In a defense of his position, published in *The Methodist Times* (London), Dr. Beet says:

"During the last century Methodist opinion about the doom of the lost has completely changed. Very few Wesleyan ministers can now read Wesley's sermons on 'Hell' and on 'Eternity,' Nos. 73 and 54, without repudiating much of their teaching with indignation. Evidently the writer accepted on these topics current phraseology without duly weighing its meaning. But I notice that, when selecting fifty-three sermons as an embodiment of his distinctive teaching Wesley did not include these sermons; and that, in the sermon on 'The Great Assize,' which he did include, there is very little which contradicts the teaching of my book.

"This change of opinion has been carefully ignored. Many scholarly and godly ministers have nursed their doubts in silence, some under a sense of guilt for concealing their opinions, until the need for concealment has become to them a humiliating and intolerable bondage. In some cases, men have not dared even to think, lest the thoughts they dared not utter

should make them the more conscious of their bondage. This doubt and fear are very widespread. There has been a retreat from the position held by our fathers, along the whole line; for the more part in darkness and solitude. Of all this, I have abundant and pathetic proof, some of which I am able to produce."

A reviewer writing in one of the leading London dailies says on this subject:—

"For my own part I have no quarrel with Dr. Beet on this matter. I presume that few men of intelligence and culture accept today the old dogma of eternal suffering which was preached with so much fervor forty or fifty years ago. Even the Wesleyan Conference itself has expunged from its catechism the definite statements that once found so lurid an expression. I remember very well in the days of my childhood being asked the questions and giving the answers, both of which I had learnt from the catechism. 'What sort of place is hell?' Answer: 'Hell is a dark and bottomless pit full of fire and brimstone.' Question: 'How will the wicked be punished there?" Answer: 'The wicked will be punished in hell by having their bodies tormented by fire, and their souls by a sense of the wrath of God.' Question: 'How long will those torments last?' Answer: 'The torments of hell will last for ever and ever.' These questions and answers were in a catechism designed, as was said on its title page, for children of tender years. I presume, therefore, that the Methodist Conference has changed its views on these particular questions, or these questions and answers would not have been expunged from their catechism.

"In theory, however, there has been no change in Methodist doctrines or dogmas. The standards are the same today as at the beginning. Wesley's 'Fifty-three Sermons,' with his 'Notes on the New Testament," remain the ultimate court of appeal. At the Synods Wesleyan ministers are still asked the old questions, and are expected to give an affirmative answer. Though there has been no change in Methodist dogmas or standards, there has been an unmistakable change in the character of Methodist preaching, and that change has been noticed, not so much in what has been said as in what has been left unsaid. Questions on which forty years ago, or even twenty years ago, Methodist ministers were emphatic, today they are very largely silent on, and this silence is not always because the ministers themselves feel in any doubt or uncertainty on the questions, but because it is not considered wise or prudent to stir up any kind of religious controversy. The gospel of expediency is very popular in most religious communions.

"Dr. Beet, in his manifesto, says: 'This change of opinion has been carefully ignored. Many scholarly and godly ministers have nursed their doubts in silence, some under a sense of guilt.' If this statement be true, it seems to me to show a lamentable lack of moral courage on the part of the ministers in question. It is sincerely to be hoped that none of these ministers preached what they have ceased to believe. I am afraid that the atmosphere of ecclesiastical communions generally is not favourable to the growth of courage or the development of an independent spirit. The dead hand of the ancient creed-makers is still upon us.

"I am told that those who are anxious that Dr. Beet should no longer occupy the Professor's chair at Richmond College are very desirous of maintaining what they call 'the purity of doctrine.' It is all very well to stand for 'purity of doctrine,' if we only knew what purity of doctrine is. One, of course, can admire their zeal, and in some measure share their anxiety. But it seems to me that if we were one-half as anxious about purity of conduct as we are about purity of doctrine it would be very much better for the world. There are a hundred questions of doctrine on which we may disagree, and our disagreement will not affect by a hair's breadth the condition or the destiny of communities or of individuals. . . . . We are horrified at what we call heresy, but we wink at drunkenness. We plunge the whole denomination into convulsions because a man dares to depart, even in the smallest degree, from what we conceived to be the standard set up a hundred and fifty years ago; and yet we allow publicans and brewers and Stock Exchange gamblers and company promoters and swindlers and oppressors to occupy prominent positions in the Church, to take the chair at missionary meetings, and lay foundation stones of churches and Sunday schools.

Notwithstanding the fact that all nations have been made drunk with Babylon's wine of false doctrine (Rev. 17:2) we find the non-professors rather less intoxicated than are professing Christians and able to give some rather sound advice, as in the article just quoted. Thank God that the Millennial Morning is here and that it will not be possible to keep the world and the church asleep, stupid, thoughtless much longer! The silver Jubilee trumpets are being sounded by the priests (of the "royal priesthood") announcing the Jubilee and incidentally awakening all true Israelites to the fact that for a long time they have been subjects of "nocturnal hallucinations" and horrible nightmares, without basis or reason.

LAWS OF NATURE VS. LAWS OF GOD

The Christian, accepting the Bible as his standard of philosophy, long ago found himself in conflict with so called Science which, ignoring a personal and almighty God whose will controls Nature, defies Nature; places Nature's Laws high above all others and attempts to prove Nature to be her own Creator by evolutionary processes under the Laws of Nature. The followers of the Lord, Jehovah, recognize his right to control the universe and—both directly and through his Son and his apostles and others—to so control nature that winds and waves and demons and disease would obey. Those who believe in the miracles of the Bible neither defy Nature nor reverence its operations as unalterable laws, but they do, on the contrary, sanctify the Lord God in their hearts.

It is pleasant to find a Scientist committing himself on these lines and renouncing his worship of Nature as a god. Prof. S. P. Langley, Secretary of the Smithsonian Institute, recently took this position in a paper read before the Philosophical Society of Washington. Among other things he said:—

"It is perhaps a hard saying to most that there are no such things as 'laws of nature'; but this is the theme on which I have to speak.

"These, then, are the laws of man's own mind, or the effects of his own mind, which he projects outside of himself and imagines to be due to some permanent and unalterable cause having an independent existence. . . . .

"To decorate our own guesses at nature's meaning with the name 'laws of nature' is a presumption due to our own feeble human nature, which we can forgive for demanding something more permanent than itself, but which also leads us to have such an exalted conceit of our own opinions as to hide from ourselves that it is these very opinions which we call nature's laws.

"The history of the past shows that once most philosophers, even atheists, thus regarded 'the laws of naure,' not as their own interpretations of her, but as something external to themselves, as entities partaking the attributes of Deity—entities which they deified in print with capital letters—as we sometimes do still, tho these 'laws' now are shorn of 'the glories of their birth and state' which they once wore, and are not turning out to be, 'substantial things.'

"But are there not really things (like the fact of gravitation, for instance) external to ourselves, which would exist whether we were here or not, and which are part of the order of nature? Apparently, yes,—but part of the *laws* of nature, no!

"The present generation has begun, if not to be modest or humble, to be somewhat less arrogant in the assumption of its knowledge. We are perhaps beginning to understand, not in a purely poetical sense, but in a very real one, that there may be all around us, in heaven and earth, things beyond measure, of which 'philosophy' not only knows nothing, but has not dreamed.

"As a consequence of this, there is growing to be an unspoken, rather than clearly formulated, admission that we know little of the *order* of nature, and nothing at all of the *laws* of nature. . . . .

"Let us repeat, and repeat once more, that tho nature be external to ourselves, the so-called 'laws of nature' are from within—laws of our own minds—and a simple product of our human nature. Let us agree that the scientific imagination can suggest questions to put to nature, but not her answers. Let us read Bacon again, and agree with him that we understand only what we have observed. Finally, let us add that we never understand even that, in the fulness of its meaning; for remember that of all the so-called laws of nature the most constantly observed, and most intimately and personally known to us, are those of life and death—and how much do we know about the meaning of *them?*" . . . .

"The lesson for us is we must not consider that anything is absolutely settled or true."

Ah yes! Now we know that they know that they don't know. Believers alone know the knowable things, and all else they leave to the all wise One in whom they trust. "Thy Word is Truth," and it is scientific from the standpoint of the divine plan of the ages and from no other standpoint.

"WITHOUT RELIGION MAN IS LOST"

The Atheists of Berlin, a numerous body, are criticising the Kaiser for his pronounced religious tendencies and the publicity he is giving his views on the subject. They remind him that the ablest minds in Germany do not share his belief in a hereafter, that in proof of it the Berlinese are the least given to church attendance of any large city in the world, and that disbelief instead of hindering actually does more to advance the

material well-being of the empire than Christianity has done or can do. The critics inveigh particularly against the royal pronouncement that a man whose life is not founded on religion is a lost man. This reasoning they contend belongs to the benighted centuries and is a reflection upon enlightened Germany of today. The address which has aroused this complaint was delivered last week in Posen. Here is the part objectionable to infidelity: "The German empire today is rooted in simplicity and fear of God. I look to all, priests and laymen, to help me uphold religion among the people, in its health and strength. This applies equally to the two creeds, Catholic and Protestant.

"It is with pride and joy that I am able to tell you that the pope said to my special ambassador who went to Rome on the occasion of the Holy Father's jubilee that he had always had a high opinion of the piety of the Germans, and especially of that of the German army. The pope asked my ambassador to tell his sovereign that the one country in Europe where order and discipline still prevailed, with respect for authority and regard for the church, and where the church could live, was the German Empire, and for that the Papal See was indebted to the German Emperor.

"This justifies me in saying that our two great creeds must, while living side by side, keep in view their one great aim—to uphold and strengthen the fear of God and reverence for religion. Whether we are 'moderns' or whether we labor in this or that field, does not matter at all. He who does not found his life on religion is a lost man. I rejoice that I have placed my whole empire, my people and my army, as well as myself and my house, beneath the Cross and under the protection of Him who said, 'Heaven and earth shall pass away, but my word shall not pass away.'"

We are living in a peculiar time in more respects than one. While the whole "religious world" is losing its faith in the Bible and accepting instead a belief in Evolution;—that Nature is our god which made us and is evolving us into higher conditions by some kind of "Laws of Nature"—and while doubt is growing respecting a personal Creator or any interest he takes in mankind;—at the same time each skeptical person seems more anxious than ever that the common people should maintain their respect for "religion." They care little what kind of religion—good or bad—so long as it has some fear, some terrors, connected with it that will restrain the common people. They realize that if the latter ever get to see matters in the same skeptical light in which the wealthy and educated view them it would mean a death knell to the *present* order of things social, political, financial and ecclesiastical. They want no change; realizing that any possible change would surely be to the detriment of their "interests."

The Kaiser is one of the world's wise men; and it is for this reason that he throws his influence more and more toward Papacy which, he realizes, will hold its influence upon the "common people" longer than will Protestantism; because it has a firm grasp upon the reason and intellect of its votaries. This disposition is a growing one: Patronize every religion that will maintain superstition.

We do not complain at this worldly wisdom, believing, as we have frequently stated, that the worst form of government is better than anarchy, and that even gross superstition has points of advantage over scoffing atheism. It is for this reason that we seek to avoid setting free with the truth those who would use their liberty as a license for evil doing.

But in this general tendency we forsee some of our coming tribulations. As the Pharisees and rulers and Doctors of Law, in the harvest of the Jewish Age, were "grieved that they taught the people" and fearful that the truth would lead to dire calamities upon their nation, so we apprehend it will ere long be in this harvest of the Gospel Age. Not only will the nominal church preachers feel jealous that their flocks should understand the Bible better than themselves, but civil rulers, public men, legislators, etc., will sympathize with and assist in suppressing anything that would "unsettle the faith" of Christendom.

Poor fellows! they do not realize that the people generally have almost no faith to unsettle; and that the vast majority are too indifferent to heed and search for and thus obtain the truth and too weak-kneed to stand up for it if they did see it. Nor do they know, as we do, that the Lord has so arranged it that—"None of the wicked shall understand but the wise shall understand."—Dan. 12:10.

HIGHER CRITICISM INFIDELITY REACHING THE SUNDAY SCHOOL

Having conquered the college professors and through them the ministry, during the last twenty-five years this latest form of Infidelity has permeated denominational literature and public school text books, and now the question is how to deal it out in the Sunday Schools *wisely; i. e.*, how to insidiously introduce it to the young so as not to shock them and lead them to a total repudiation of Churchianity and all else built upon the Bible, and so as not to shock any of the parents who may still be "old-fogy" believers in the Bible's divine authorship. The ideas of one prominent in the preparation of the "sincere milk of the Word:"

Rev. A. E. Dunning, D. D., editor of The Congregationalist and one of the International Committee on the Sunday school lessons, describes the situation as follows:

"A widening chasm divides the teaching of the Bible in schools and colleges from its teaching in may Sunday schools. The accepted principles of the development of life and of the growth of literature, as taught in public schools, are being contradicted in Sunday schools, in the effort to defend theories of the creation of the universe and of the composition of the Bible which are contrary to known laws of the evolution of nature and of literature. The consequences of such opposing teachings are not difficult to predict.

"The main conclusions of Biblical criticism are now accepted with practical unanimity by all scholars who have given attention to them. They have been reached by patient investigation, and have displaced traditional theories among educated people.

Zion's Watch Tower cheerfully takes its place amongst the uneducated who refuse to accept the guesses, philosophies and conclusions of "science falsely so called" in contradiction to the testimony of "holy men of old who spoke and wrote as they were moved by the holy Spirit,"—the Bible. All of Satan's attacks of the past have been weak and puerile as compared with this one,—this deflection, or revolution, rather, inside the ranks of those professing loyalty to God and the Bible. Our expectation is that it will spread with amazing rapidity, and constitute a part of the sifting of wheat from tares and chaff. And many will be surprised at the results unless forewarned by the voice of the Lord through his Word, that—"A thousand shall fall at thy side, ten thousand at thy right hand."—Psa. 91:7.

WHO IS HE THAT CONDEMNETH?

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isa. 54:17.

What a heritage! What would one not give, sacrifice, to have this assurance which pertains not only to the life which now is, but goes far beyond, lays hold upon and blesses the eternal interests of all who attain this heritage. It is not applicable to one individual alone, but as declared, it belongs to all the servants of the Lord—every true spiritual Israelite may claim it, rest upon it and rejoice in it.

Our text may to some extent be applicable to regathered and re-favored Israel after the flesh, in the near future when the Lord will fulfil to them all his good promises; but without question it belongs to spiritual Israel—new creatures in Christ Jesus, joint-heirs with him of the Abrahamic promises as the seed of Abraham.—Gal. 3:29.

Spiritual Israel may sometimes feel as our Lord, himself expressed the matter, "My God, my God, why hast thou forsaken me?" and may not always realize the object and necessity for some of the experiences through which the Lord permits Zion as a whole, and each individual Christian as her members or children, to pass; they may see that at times the Lord has apparently permitted the great adversary or his deluded servants to forge against them grievous weapons of destruction, and to assail them in health or in their social peace or financially; sometimes these weapons of the adversary have seemed to do terrible execution against them, and many may wonder how the Lord's good promise of our text is being fulfilled: "No weapon that is formed against her shall prosper."

Many tongues have arisen against the Lord's Zion as a whole and against each member individually—tongues laden with the "poison of asps," tongues bitter with envy, malice, hatred and strife,—tongues which hesitate not to slander and misrepresent, to say all manner of evil falsely. And to a large extent these weapons and tongues have succeeded, have wrought havoc with the sheep, as also with the Shepherd; and God permitted it—he neither stopped the weapon nor stilled the tongue; and yet he assures us apparently to the contrary of this in our text. What is the true explanation of this situation?

The explanation is that "Ye are not in the flesh, but in the spirit if so be the spirit of God dwell in you"—ye are

"new creatures" in Christ Jesus, "old things are passed away, behold all things have become new." (Rom. 8:9; 2 Cor. 5:17) The weapons and tongues merely do injury to the old creature —to the flesh, which we have already consecrated to death anyway. By helping to kill or to mortify the flesh, our adversaries are really helping us as "new creatures" instead of hindering us as designed. God thus turns what seems to harm us into everlasting joy and blessing.

The context bears out this thought, declaring, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." (v. 13) Ah yes, these spiritual sons of God need the instructions of the Lord's Word in order to understand his dealings—in order to enable them to have the great peace here predicted. God's children in the school of Christ learn not their lessons all at once, but gradually, "Line upon line, precept upon precept, here a little, and there a little," by degrees they come to comprehend the exceeding great and precious promises of the Father's Word which unite in declaring that under his supervision "All things shall work together for good to them that love God—to the called ones according to his purpose"; this is a sufficiency for the beginning of faith and, therefore, a sufficiency for the beginning of the peace. As our instruction progresses we learn the philosophy of our experience—that by the trials and vicissitudes of this present life, by our warfare with the world, the flesh and the devil, by our strivings in this battle, we are forming characters in accord with righteousness; and, additionally, we learn that God seeketh such characters, and is thus developing us because he has for the world in general a great and wonderful plan of salvation not yet fully made known, in which he desires that the "elect" church of this Gospel age shall be co-workers, joint-heirs with their Lord and Redeemer, as the royal priesthood under him, their Head,—the great Prophet, Priest and King so long promised, whose work shall be to overthrow the powers of evil, to bind the adversary, to lift up and enlighten the world of mankind and to grant to every redeemed child of Adam a full, gracious opportunity of return to the Father's favor through obedience and restitution.

When once the eyes of our understanding are opened to appreciate the lengths and breadths and heights and depths of our Father's plans, we see that the world of mankind are not in torture and hopeless misery, but are in the great prison house of death; we see that our Lord Jesus has by the grace of God tasted death for every man; and we see that it is on the strength of this redemption for the whole world by the one sacrifice of sin that the promise has gone forth that all shall be brought to a knowledge of the truth that they may be saved. From this standpoint everything becomes new; old fears and perplexities pass away, and the light of the knowledge of the goodness of God shining into our hearts, becomes more and more a transforming power therein,—changing us from glory to glory. And if we continue in this way it will eventually fit us for participation with our Redeemer in all this glorious Millennial work. We see that it is because of God's desires to have us thus members of his "elect" church that he has favored us in advance of the world with the knowledge of his goodness and redeeming love, and that he has anointed us with his spirit and called us to this high, heavenly calling. Praise his name!

As the teaching of the Lord to the church belongs to the present time, so does the peace of those who are taught apply in the present time, and is in proportion to our readiness to receive instruction and come to a knowledge of God. Those who instructed by the divine Word have reached a large degree of knowledge of the divine character through the divine plan, may, should, must have the peace of God which passeth all understanding, ruling in their hearts. If they have not the peace they cannot have the joy of the Lord; and if they have not this, even under the present trying circumstances and conditions, it is because they have not been sufficiently taught of the Lord; and if they have been long in the school of Christ without this attainment, it is an evidence that they have not been giving the proper earnest heed to the Word,—it is an evidence that they have been following the traditions of men rather than inquiring for the old paths, the way of the Lord. Let us all take heed lest we let slip those things which we have heard, remembering that the earthen vessels in which we have the treasure of the new mind are leaky, and that this necessitates our keeping near to the fountain spring—near to the Lord, near to his Word and, hence, near to all others who are close to the Lord and to his Word.

The context further declares respecting this class under consideration, "In righteousness shalt thou [the godly] be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee." (vs. 14) This also applies to the present life and not to the life of glory. Those who are not established in righteousness now will not be accounted worthy to be sharers in the first resurrection respecting which it is written, "Blessed and holy is he that hath part in the first resurrection." Righteousness, justice, must be the foundation of every character acceptable to God: as justice is the foundation of the Lord's throne, so it is the foundation of all with which he has to do; and if we are his it must be the sub-stratum of our Christian character. We must learn to be just before we are generous; we must learn that while love may call for sacrifices, duty, obligation calls for justice first. In the blindness and darkness which came to us from the dark ages, before the anointing of our eyes with the eyesalve of truth from the words of the Lord and his apostles—when in our blindness we conceived of God as unjust and unloving because of misrepresentation of his plan, we had so low an ideal before our minds that we found it easy to excuse injustice or cruelty or selfishness, since, according to our false standard and misconceptions of God, he was the exemplar of all this. The Lord undoubtedly had mercy upon us on account of our ignorance and blindness; but now since he has opened the eyes of our understanding, has shown us his own justice and his own boundless love, and since we are seeking to copy these, there is no longer room for us to excuse unrighteousness or injustice in our hearts. It may require time to bring every word and act and thought into harmony with the new mind instructed from the Word;—we may never succeed to our own satisfaction in this matter in our present life, because of the weaknesses of the flesh through which our wills must operate; but we can at least make strong effort, and by the Lord's assisting grace accomplish great things in righteousness, not only of intention, but in righteousness of thought, of judgment, of conduct.

This righteousness in which the Lord's children are to be established, is further explained by the statement, "Thou shalt be far from oppression, for thou shalt not fear." As we look back into the dark ages we see that it was full of oppression practiced in the name of the Lord and in the name of righteousness and in many cases, undoubtedly, practiced conscientiously. In all good conscience men oppressed one another because of their fears, their false theories declaring that the Lord was about to torture to all eternity all who did not accept a certain theory of belief, and it seemed to them the veriest kindness to inflict torture by thumbscrew, rack and stake for the correction of heretics—with a view to saving them possibly from an eternity of suffering; and with the view also to hinder them from misleading others to such an awful eternity. This oppression, this cruelty, was the result of fear, and the fear was the result of misunderstanding of God's character—because they were taught of men and not taught of the Lord, as the Prophet declares, "Their fear toward me is taught by the precept of men."—Isa. 29:13.

As the light of the truth comes into our hearts giving us a true knowledge of the Lord, instructing us as his children, perfect love casts out fear, and porportionately it casts out superstition and intolerance and oppression, as the Prophet here declares. The Lord's people are to love religious liberty for themselves and are correspondingly to grant the same to all others. "Thou shalt be far from oppression, for thou shalt not fear." This class will be anxious to set men free, not anxious to enslave them. On the other hand the declaration is, "Thou shalt be far from terror, for it shall not come near thee;" the Lord's people ought to be the most fearless people in the world as respects earthly disasters and calamities; taught of the Lord they have learned that there is only one being who needs to be feared—the one who has the power to destroy the soul. They do indeed fear to displease or offend him; and yet, having learned of his goodness, mercy and love, they do not fear him in the ordinary sense of the word, but rejoice in him, confide in him, trust him as a child trusts a father, and this confidence grows in proportion as they are taught of the Lord—in proportion as they learn to trust, both from the Word of the Lord and from his providences, his dealings with them.

The text further shows that there will be not only individual oppositions to be encountered, but that Zion as a whole will be assailed by foes; as we read, "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake." (vs. 15) Wonderful words of consolation! We cannot at present judge to what extent this may have a fulfilment not many years hence, when there shall be a general gathering together of opponents to the truth and its servants. Already there have been various combinations instigated by the adversary, and they have all come to naught. They have really harmed none because it is impossible to injure the very elect. They have indeed caused the stumbling of some, and heartaches to many, yet, nevertheless, under the Lord's providence they have worked out deeper and richer experiences in all who were in the proper attitude of heart to be thus taught.

"Nearer my God to thee,
E'en though it be a cross that raiseth me."

The assurance here given is nothing but what we might reasonably know when we consider the Lord's own declaration, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (Isa. 55:11) So surely as our Heavenly Father has purposed the blessing of all the families of the earth through the seed of Abraham, just so surely it will be accomplished. And as the power of the Adversary raised against our Lord Jesus and the weapons formed against him, and which smote him down in death prevailed for a time, yet merely so much of the outworking of the foreknown divine plan, so all of the machinations of the adversary and the oppositions of the world and the flesh as well, cannot hinder the development of the various members of the body of Christ who, as the Heavenly Father has predicted, are to be joint-heirs with his Son in the Millennial kingdom of blessing.

The Word of the Lord declares that even those who crucified the Master, and who, in their conscientious conviction that they were doing right, said "His blood be upon us and upon our children"—these are all yet to be the subjects of divine mercy in due time; because as the Apostle Peter declares that they did it "through ignorance." (Acts 3:17) The Lord foretells the time that they shall look upon him whom they have pierced, and shall all mourn because of him; and he foretells, too, that at that time so far from crushing them or torturing them, he will favor them by pouring upon them the spirit of prayer and supplication.—Zech. 12:10.

It is a different matter, however, when those who "have been enlightened and have tasted of the good Word of God and of the powers of the age to come and have been made partakers of the holy Spirit," shall become accusers of the brethren, adversaries, persecutors. No blessings are promised to these; but the declaration is that "It were better for him that a millstone were hanged about his neck, and he were cast into the sea." Judas was an example of this class in his day; of him the Master said in love and in sorrow,—not in anger,—"It were better for that man had he never been born"—his life has been more than wasted. It is not our thought that the Lord will have torments for these in the future, but rather that they die the second death, and that in some manner they receive retribution in the present life as did Judas.

But he that is one of the Lord's people, possessed by his spirit, could not be a persecutor or opponent of the brethren,—none surely except those who become poisoned with the adversary's covetous disposition, with the desire for self-exaltation. No wonder that the Lord cautioned us against this sin of covetousness under which Satan originally fell, by which Mother Eve was seduced from loyalty to the Lord, and by which Judas and various other enemies of the Lord have been mislead. Let us be more and more on guard against it. Let others do what they will—whatever the Lord may permit—as for us, let us say with the Apostle, "we can do nothing against the truth, but for the truth"—all of our energies and powers must be enlisted on the side of the Lord and on the side of all those who are his. Not a finger dare we move, not a whisper dare we utter injurious to the members of the body of Christ, of whom the Lord declares, "No weapon formed against thee shall prosper, and every tongue that shall raise against thee in judgment shalt thou condemn."

WHO IS HE THAT CONDEMNETH?

The closing words of our text remind us of the language of the Apostle (Rom. 8:31-39), "If God be for us, who can be against us?"—who can prosper against us, who can accomplish anything against us? That God is for us is already manifested in that he spared not his own Son, but redeemed us with his precious blood; and in that he has called us in Christ Jesus to be his "elect" church, his bride. "Who shall lay anything to the charge of God's elect? It is God that justifieth." In harmony with this, our text declares of these servants of the Lord, "Their righteousness is of me, saith the Lord." Some may endeavor to condemn them and may indeed succeed in finding fault with them for having imperfect judgments, and being sometimes imperfect in their conduct or words; but what will it matter that such should condemn those whom the Lord approves? The Lord informs us that he knows our imperfections better than any could know them; but that of his own grace he has provided a covering for our unintentional blemishes through the merit of the sacrifice of his Son. Who then shall succeed in condemning these whom God approves, whom God justifies, whom God declares to be right and acceptable to him through Jesus Christ? Others may claim that they are actually as nearly perfect as some of the faithful "elect," but the difference is that whereas God must reject all to any degree blemished, these have the covering of his Grace in Christ and are accepted according to their intentions and endeavors; and, therefore, they shall be able to stand, for he is able to make them stand in their testing or judgment.—Rom. 14:4.

Let us as members of the house of Sons, accepted in the Beloved, take from our Father's Word in this text the strong consolation which he intends it should give us. Let our faith triumphantly sing, and our joy and rejoicing in the Lord know no bounds. According unto our faith it will be unto us. But while it will be on account of our faith that the Lord will approve of us, accept us, and bless us, he has, nevertheless, assured us in advance that where the tree of faith exists and grows, the character development, the fruitage of the faith will surely also abound, and that thus by our works (imperfect though they may be) we shall give evidence of the faith that is in us. Such a living faith may well cause rejoicing in the house of our pilgrimage, with this assurance that even the machinations of our enemies shall work out for us blessings, under our Heavenly Father's supervising care, wisdom, love and power.

THE DESIRE OF ALL NATIONS SHALL COME

"For thus saith the Lord of hosts: Yet once [more] it is a little while and I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations and the Desire of all Nations shall come; and I will fill this house with glory, saith the Lord of hosts."—Hag. 2:6, 7.

Here is one of the richest promises in the blessed Word of God. It is the gospel in a nutshell—the gospel of grace to the world and of glory to the church; and it is signed at both ends with the signature of the Sovereign of the universe, Jehovah of hosts. It was thus uttered by the mouth of one of his holy prophets—Haggai. But though with the other writings of the prophets it was held sacred as the Word of the Lord and reverently read by his anciently chosen people, fleshly Israel, their understanding of it fell far short of its true significance; and not until the holy Spirit was given as a comforter, a guide into all truth and a revealer of things to come (John 14:26; 16:13), was the precious import of this declaration of Jehovah made manifest to his saints (the gospel church), as it has been through his holy apostles and prophets.—Eph. 3:5.

Fleshly Israel thought they saw in this declaration an intimation of the exaltation and universal dominion of their nation, the fall of the Persian kingdom and the subserviency of all other nations to them, and that the house of Israel, thus exalted and enthroned above all the nations, would be filled with the glory of the Lord and recognized by all the world as God's specially chosen and honored people—a holy nation and a royal priesthood. With such a hope in view they diligently and cheerfully worked to rebuild the ruined temple and to repair the fallen walls of Jerusalem after the decree of the Persian monarch, Cyrus, granted them liberty to return from captivity. But centuries rolled on; the Persian empire fell but Israel's glory still tarried; for they only passed from under the dominion of Persia to that of Greece, and then of Rome; and then, as a nation scattered and peeled, they were driven out of the land of their fathers—the land of divine promise—and scattered among all nations and persecuted among them all unto this day.

What then? has God's promise failed? or has he forgotten it? No; for the Apostle Paul, under the leading of the holy Spirit, calls it to mind again (Heb. 12:26-28) and shows that the house which is to be thus filled with the glory of the Lord is not the fleshly house or kingdom of Israel, but the spiritual house or kingdom of God—the Gospel church.

The shaking of the earth mentioned in this text presupposes a former shaking, and this one is shown to be the last. The former shaking was that typified in the quaking of the earth at the giving of the law at Sinai; for under the law, says the Apostle, every transgression and disobedience received a just recompense of reward, and at various intervals the nation was thoroughly shaken and sifted by captivities and otherwise, that only the loyal and true might remain. (See Hebrews 12:25, 26; 2:2; 3:17; 10:28) But this last shaking is to be a greater shaking than fleshly Israel ever experienced; it is to be a shaking of the heavens [symbol of the ruling power] and the earth [all organized and law-abiding society] and the sea [the lawless and anarchistic elements] and the dry land [the established aristocracy of wealth and social independence]. And it is to be a shaking, not only of one nation, but of all nations—"And I

will shake all nations." Surely this predicted shaking of all nations is but a repetition of the prophecy of Daniel (12:1) of a great time of trouble such as never was since there was a nation.

But the Apostle Paul gives us the comforting assurance that "This word, yet once more, signifieth the *removing* of those things that are shaken, that the things that cannot be shaken may remain." And he further shows (Heb. 12:28) that that which will remain after the shaking, and which cannot be moved, will be the kingdom of God, which we shall inherit if we prove worthy—*i. e.*, if we stand all the tests and shakings and cannot be shaken out.

The Apostle, in stating that the kingdom of God—the true church, the elect—cannot be shaken, thereby intimates that it shall not be exempted from those blasts that shall shake and utterly remove all other organizations, but rather that the true, elect church shall not be moved by them. Her foundation is sure. "God is in the midst of her, and she shall not be moved." (Psa. 46:5) As a matter of fact, we find ourselves today in the midst of these perilous and disintegrating influences. The storm is rising, and, as predicted, it is felt first by the Lord's little flock of consecrated believers. Their faith and patience and zeal and endurance are being tried by every means that the adversary can devise. Every device of error is being put forth in its most pleasing and subtle form; and advantage is being taken of every weakness of the flesh to overcome those who are endeavoring to fight the good fight of faith and to overcome the world, the flesh and the devil.

And when we consider that "we wrestle not with flesh and blood, but against principalities, and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12), we realize that the contest is a very unequal one unless we lay hold upon the strength which God supplies to us through Christ.

The Apostle's language further intimates that since only that which *cannot be shaken* will remain and will inherit the kingdom, all others will fall. And in this light the words of the Psalmist—"A thousand shall fall at thy side, and ten thousand at thy right hand"—are seen to be no exaggeration. Nor should the faithful few be at all dismayed when the various shakings sift out their number; for so it must be until only that which cannot be shaken shall remain. Thus the whole nominal church, both within and outside the various organizations, must be shaken until only the true and faithful remain; for God will gather out of his kingdom all things that offend.—Matt. 13:41.

But this shaking is permitted, not only to sift out of the church all shakeable things, but it is to extend to all the nations; and so unprepared are they for the storm that is coming, and so unable to resist it, that the Apostle, with prophetic foresight, declares that their shaking signifies their removal (Heb. 12:27); and further, that their removal is not in order that anarchy may prevail, but in order that the kingdom of God, which cannot be shaken, may take their place.

Thank God for the prospect of an unshakeable kingdom, whose kings shall reign in righteousness and whose princes shall decree justice (Isa. 32:1; Prov. 8:15), and under whose dominion the whole earth shall be at rest. (Isa. 14:7) This is the kingdom which the Prophet declares will indeed be "the desire of all nations," when it is once established and its blessings begin to be realized by the world. Yes, truly "the desire of all nations shall come"—with blessings of life and health and peace and prosperity and good government. It is for this coming kingdom and its blessings that the whole creation groans and travails together in pain, waiting for the adoption, viz., "the redemption of our body"—the body of Christ, the heirs of the kingdom. (Rom. 8:22) As soon as this body is all selected, fitted and tested, then the kingdom will be established and the desire of all nations will have come—the long desired peace and prosperity which every experiment of their own will have failed to secure. And doubtless every possible experiment will have been tried and proved futile before that time; the last, that of socialism, ending in universal anarchy.

It is this body of Christ, this spiritual house of Israel, which, though lashed by many a storm, nevertheless "cannot be shaken," because it is firmly founded upon the Rock Christ Jesus: it is this house that Paul calls "the temple of God" (1 Cor. 3:16; 6:19) that is to inherit the kingdom of God, and that Jehovah says he is going to fill with his glory.

He will fill it with the glory of the divine nature: he will make every member of it like unto Christ's glorious body: he will endue them with power from on high to execute faithfully all of the divine purpose for human restitution, and for the establishment of universal harmony and peace. Praise the Lord for such a prospect for both the church and the world. May its inspiration be felt by every devoted heart, and its warning be heeded by every one who feels to any degree inclined to be unstable. Take unto you the whole armor of God, that ye may be able to stand unshaken in the midst of the storms of this evil day, and be counted worthy to be a living stone in that glorious temple of God, now shortly to be filled with his glory, and to be an heir of that kingdom which cannot be *moved*, and which shall indeed be the desire of all nations.

"HE CARETH FOR YOU"

[Reprint of poem published in issue of March 15, 1892, which please see.]

ISRAEL'S TYPICAL TABERNACLE

Ex. 41:13.—August 3.

***"Enter into his gates with thanksgiving, and into his courts with praise."*—Psalm 100:4.**

We cannot do justice to this lesson here; nor is it necessary. We refer our readers to the booklet, "*Tabernacle Shadows of Better Sacrifices.*" * which a majority of them already possess, and which we believe has been helpful to the Lord's people,—deepening the work of grace in their heart by its explanations of the riches of divine grace already bestowed upon us and those yet future, illustrated in Israel's typical tabernacle and its typical arrangements, sacrifices, etc.

Incidentally we guard our readers against certain misapplications which, from contemporary reviews of the lesson, we may infer to be quite common. The tabernacle and its court, etc., were not, as many suppose, a church edifice, or place of worship for Israel. An ordinarily able minister and writer wholly misrepresents the tabernacle and its services as follows:

"Suppose yourself approaching the Tabernacle at some desert camping place. . . . . It is a brilliant sight; the white hangings of the court contrast with the dark coverings of the tabernacle within. The gorgeous entrance curtain is looped up, for the Court is full of worshipers bringing sacrifices. White-robed priests are burning offerings at the large bronze altar in the center, while another is using the sacred laver near the tabernacle entrance preparatory to entering. The many-colored curtain is here looped back on its golden pillars. From within we catch a gleam of the golden table and exquisitely wrought lampstand, while a fragrance of rare incense floats out upon us. Deep in the recesses of the Holy Place we can see the resplendent curtain, and we tremble as it seems almost luminous with the shining of the Shekinah behind it. All is so reverently silent that we hear the chime of bells on the high-priest's garment as he moves forward, and, turning, we read above his beautiful robes and glittering breast the crown and meaning of it all, 'Holiness to the Lord.'"

Quite to the contrary of this description, the Israelites in general were not permitted within even the outermost of the Tabernacle enclosures, the Court. Nor could they see over the high linen curtam which enclosed it, nor directly see through its doorway, which was behind a "gate" of heavy curtains. Only the tribe of Levi, consecrated to the Lord's service, was permitted inside this enclosure in the Court, and of these only the one priestly family, consisting at first of the five persons, Aaron and his four sons, were permitted to enter the Tabernacle proper, whose curtains, so far from being looped up about the gold-covered pillars, so as to permit the Levites to see the candlestick, tables, etc., were kept down, with the very object of hindering them from seeing anything within. And that they might not seek to look in when the officiating priests lifted the curtain and passed under it, a divine law was promulgated forbidding them to look, and prescribing a penalty of death for disobedience.—Num. 4:19, 20.

All of this has a deep significance in connection with the proper understanding of the meaning of these types. As the Court represented the *condition* of justification through faith in the sacrifice for sins in the atonement accomplished by the high-priest, so its brazen altar represented primarily the perfection of the man Christ Jesus, upon which his offering was

* Price 10c each; 50c per doz.—free to those too poor to pay, upon postal card application.

accepted of God, as our sin-atonement, sanctifying in turn any offering of others that might be presented upon it. Likewise the laver taught in type a cleansing of the flesh, and a putting away, so far as possible, of all filthiness of the flesh and spirit on the part of those in the justified condition as preparatory to their entering the Tabernacle itself. As only the priests were permitted to enter the Tabernacle, or even to see its glories and beauties, the teaching is that as the Court represents one condition, the "Holy" represents another, and the "Most Holy" still another condition. As the priests, before being consecrated to the priestly office, must be Levites, so those who would be of the royal priesthood must previously have been justified believers, otherwise they would not be acceptable as members of the royal priesthood. Their entrance as priests into the Holy symbolizes their change of nature—from justified human nature to that of "new creatures," begotten of the spirit. The Holy represents the state or condition of these new creatures in this present life, while still in the flesh, and only *reckonedly* new creatures, while the Most Holy represents their future state or condition, in which they will be perfected as new creatures by participation in the first resurrection—beyond the "Vail."

Our Forerunner, the "High Priest of our profession," or order, passed through the Court condition as the perfect man, presenting himself in consecration when thirty years of age; and then passed from the Court condition into the Holy, the sanctified or new creature condition, when begotten of the holy spirit. The three and a half years of our Lord's ministry are represented in the Holy of the Tabernacle; and as the First Vail represented his consecration to death, so the Second Vail represented his actual death, beyond which he arose in the perfect spiritual condition—the Most Holy. In all this he was the Forerunner of those who will constitute the royal priesthood, his house, the members of his "body." We by nature are sinners, and hence must enter the Court condition of justification through faith in our Lord's sacrifice; we must be cleansed from the defilements of the flesh, so far as possible, through the word spoken unto us, represented in the washing at the Laver; and then we must make our consecration full and complete, represented by the Vail at the door, if we would enter thus into the Holy, enjoy the privileges typically represented in the light of the Golden Candlestick and the Shew-bread and the Incense Altar, which signify the light, the truth, and the spiritual privileges, praises, prayers and communion which we have with the Lord as members of the body of Christ, this side the Second Vail. And for all who shall finish their course faithfully and joyfully, there remains beyond the Second Vail of actual death a glorious share in our Lord's resurrection to perfect spiritual conditions, to be partakers of the divine nature and to behold his glory in the first resurrection.

The natural man, even tho justified, represented by the Levite, cannot see into, cannot discern, cannot appreciate, cannot enjoy, the privileges of the consecrated. He can hear through the priests some description of the glorious things beyond, but he cannot fully comprehend them or see their beauty —except by becoming a priest—by consecration, by self-sacrifice to the Lord.

The same expositor whom we quoted above, errs again, as follows:—

"Christian ministers continue the Tabernacle service of Aaron and his sons, pointing men to Christ, leading men in prayer, and inciting them to offer their bodies a living sacrifice. They are to be revered as standing in this noble succession."

We fear there are many ministers in the nominal church who have neither part nor lot in the Royal Priesthood. Many of them confess that they are not even Levites, not even in the Court condition, when they acknowledge that they disbelieve the Scriptural teaching of man's fall into sin and the atonement for his sin effected by the great High Priest—when they claim, on the contrary, that there was no fall and no need of a redemption, but that man has reached his present plane of intelligence by a process of evolution. These evolutionists, of whom there are many in the nominal church ministry, are not in the Court condition of justification, nor have they any right or standing there. They are not even of the Levite class, the household of faith; consequently, they could not be of the priestly class.

Altho many others of the ministers of the nominal church, as well as of the laity, have reached the position of justification through faith in the Lord's redemptive work, and altho some of them have washed at the brazen laver, purifying their lives through the Word of truth, yet comparatively few have gone on to take the step of full consecration necessary to their becoming members of the royal priesthood—necessary to their having the right to enter into the Holy, to discern the glorious truths represented therein, "the deep things of God," which can be seen only in the light coming from the Golden Candlestick, symbolizing the enlightenment of the holy spirit. But if the word "ministers" be used in the Scriptural sense, as signifying servants—persons devoted to the service of God, consecrated to do his will even unto death, then the term "minister" will be applicable, not only to those of this class who do public preaching, but to those of this class also who with different talents are serving the Lord and laying down their lives for the brethren in other ways public and private.

Human systems, misnamed churches of Christ, have raised false standards on the subjects of the priesthood, and have separated God's people contrary to his arrangement, into "clergy" and "laity." Very shortly now the Lord will show how different is the divine standard of measurement, for surely then will be demonstrated what our Lord and the apostles explicitly declared, that "not many wise men after the flesh, not many mighty, not many noble, are called" and accepted into his priesthood; but chiefly "the poor of this world, rich in faith, to be heirs of the kingdom."—1 Cor. 1:26; Jas. 2:5.

Amongst the Lord's priests will be found some very lightly esteemed amongst men, some who have been mechanics or farmers or laborers or housekeepers, but whose hearts were fully devoted to the Lord, and whose ministry consisted in doing with their might whatsoever their hands found to do, as unto the Lord—doing good unto all men as they had opportunity, especially to the household of faith—laying down their lives for the brethren. When the lists shall be proclaimed doubtless the names of many highly esteemed amongst men, the names of many great and noble and wise and learned, honored of men and expected to be honored of the Lord, may be found wanting; because in their love for the approval of men they sought not exclusively the honor which cometh from God only—because either of their failure in not exercising the proper faith in the ransom, or because of their failure to exercise the proper consecration,—devotion of their lives to the Lord's service.

It is to this priestly class that the Golden Text is applicable. Their thankfulness to the Lord for his mercies and blessings leads them to count not their lives dear unto themselves, but to lay down their lives willingly in his service. Their hearts are filled with praise, because, having made consecration of themselves, and having entered thus the courts of the Lord to be seated with Christ in heavenly conditions, the heavenly light and food supplied them enables them to rejoice exceedingly even in tribulation, even in matters which otherwise, according to the flesh, without the strength and enlightenment of the truth, would discourage them and cause them fear. Because they have entered into this fellowship with the Lord in his sufferings, with his spirit of appreciation, therefore they may be joyful even in the house of their pilgrimage—and when the pilgrimage of the present life is ended, and as new creatures they shall pass beyond the vail, there shall be fulness of joy for them as they enter into the joys of their Lord in the full and complete sense—made like him, seeing him as he is, and sharing his glory.

NADAB AND ABIHU CUT OFF

LEV. 10:1-11.—AUGUST 10.

GOLDEN TEXT:—"*Let us watch and be sober.*"—1 Thess. 5:6.

Although not directly so stated, there is sufficient ground for the inference that the sin for which Nadab and Abihu were smitten by the Lord, was committed while they were under the influence of intoxicating liquor. The basis for this inference is that immediately following the description of their wrong doing and its punishment comes the Lord's injunction,—"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; . . . . that ye may put difference between holy and unholy, and between unclean and clean."—Vs. 9, 10.

The two young men smitten in the prime of life, were Aaron's oldest sons; there were two younger brothers. All had just been consecrated to the priesthood, under their father Aaron as the chief priest, by the direction of their uncle Moses, carrying out the divine arrangement. With many advantages every way, they had corresponding responsibilities as well as

grand prospects for the future, all of which were destroyed because of their lack of reverence for the Lord—their carelessness respecting his regulations, and the vows which they had just taken upon themselves as his special servants. Their experience furnishes an excellent temperance lesson. How many others in highly favored situations in life have come to disrespect the Almighty's arrangements through the use of intoxicating liquors! —how many have similarly blighted their prospects in life, hastened their death, and brought sorrow upon their kindred!

The *Chicago Tribune* has collected statistics respecting the murders in the United States, between the years 1891 and 1901, and declares that 53,000 of these murders resulted more or less directly from the use of intoxicating liquors. The statistics of the State of Massachusetts for the year 1895 show that over ninety-six per cent of those convicted for crime in that State, were users of strong drink. In 1899 the *New Voice* obtained the testimony of one thousand jailors (whose terms of office would aggregate more than six thousand years of experience), and their returns showed that seventy-two per cent of the criminals then in jails under their charge, were brought there by drink. The *American Grocer* using government statistics (April 1901) figures the total bill of this country for liquid refreshments during the year at $1,228,674,925. And of this amount it figures that alcoholic liquors cost $1,059,563,787,—the remainder representing the sum spent for tea, cocoa, coffee, soda water and the like. Some one has calculated that the money spent for alcoholic liquor would equal a pile of silver dollars 1754 miles high; and the *Christian Observor* remarks, "It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog."

In the presence of such a stupendous evil, blighting earthly prospects for so many, depriving so many of the reasonable comforts and necessities of life, disqualifying so many for thoughts and deeds of purity and goodness, and accomplishing instead so much misery and sorrow, what Christian could feel interested in the traffic? What Christian would not be willing to forego personal rights and liberties in connection with this terrible adversary of the race and rejoice in any self-denials it might cause him, even though he might feel himself stronger than the majority of men, and thoroughly capable of withstanding its insidious attacks and undermining tendencies as respects character, etc? It is not for us at the present time to make "sumptuary laws" for the world, nor in any manner to attempt to rule the world; but as surely as we believe that when the Lord's kingdom shall have fully come it will thoroughly chain up this monster evil, as one of the most powerful of Satan's agencies, just so surely should all who so believe show to others by precept and example their opposition to this curse.

There is, however, a deeper lesson for us in the experiences of the two priests under consideration. As they were members of the tribe of Levi, so those whom they typified would be members of the "household of faith." As they went further than this and consecrated to the priesthood and were truly and properly accepted of the Lord as priests, their anti-types must be persons, classes, who have come under the terms of the "royal priesthood" in the full, proper sense of the word. They do not represent merely nominal Christians—merely such as imagine themselves consecrated to the Lord through a misunderstanding, as is the case with many in the nominal church of today: they represent persons, classes, in the true, consecrated church of the Lord.

The Scriptural account does not specify respecting the wrong doing of Nadab and Abihu. The expression "strange fire" does not clearly indicate to us whether their wrong doing consisted in using an incense other than the kind that the Lord had prescribed, or whether they used it at the wrong time, or in a wrong place, or whether the fire which enkindled the incense was taken from some other place than the altar, as the Lord has prescribed, or whether their incense was repulsive to the Lord because the offerers were in a state of intoxication—possessed of a wrong spirit. The latter, as we have suggested, seems to be implied in the declaration of the 10th verse respecting holy and unholy, clean and unclean conditions of approaching the Lord.

The great lesson here for the royal priesthood is not so much in respect to intoxicating liquors, as in respect to a wrong spirit and unclean condition of mind and heart in approaching the Lord. We are bound to suppose that those who have made a consecration to the Lord and are seeking to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1), will not be guilty of literal intoxication. Those who have received to any degree the spirit of the truth and have come to appreciate in any measure the spirit of a sound mind, surely realize that in our soberest and most favorable condition, our minds are none too sound;—they realize that continually the Lord's people have need of his assisting grace supporting their imperfect judgments, and they could not ask for such grace to help were they not also using their best endeavors to preserve and exercise what sense they have naturally.

The lesson for the consecrated, therefore, is in accord with what the Apostle has written, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) Our consecration through faith in the Lord has brought us under the anointing of the holy spirit, has permitted us to enter into the holy and to enjoy the privileges and favors of those "deep things of God" which none can see or appreciate without the anointing of the spirit. Outsiders—not of the consecrated and accepted class, not of the royal priesthood, the peculiar people, and who therefore have no privilege in the way of offering incense to the Lord, have no such opportunities as we of offending the Lord by offering him unacceptable sacrifices,—unacceptable prayers, unacceptable services. As we do not know in which way these two sons of Aaron offended against the divine arrangement or whether they both offended alike, we may lay to ourselves, as the antitypical priesthood, lessons all along the line.

(1) When we approach the Lord we are not to come to him under the influence of an evil spirit, intoxicated with the spirit of the world or of Babylon, by whose wine it is declared all the nations have been made drunken.—Rev. 14:8; 18:3.

(2) When we would approach the Lord even in a right spirit, we must make sure that we have the proper incense which he has stipulated will be acceptable to him, whose ingredients represent the perfections of our Lord Jesus reckonedly appropriated to us.

(3) Additionally we must be sure that we do not get fire for our incense from any other quarter than from the altar—consecrated fire or zeal, sanctified by the merit of our Lord's sacrifice.

In "*Tabernacle Shadows of the Better Sacrifices*" we have offered the suggestion that these two priests possibly represent two different classes in the church—two classes amongst those who have made consecration to the royal priesthood and have been accepted, both of which classes will fall from the priesthood. We have suggested that one may represent the class who will die in the second death (Heb. 6:4-6; 10:26, 27) and that the other may represent the class who lose their membership in the royal priesthood because of an insufficiency of zeal to make their calling and election sure; but who, nevertheless, are at heart loyal to God and will be "saved so as by fire," through great tribulation. (Rev. 7:14) True there is nothing in the type to indicate any difference between these two, nothing to indicate any hope in the future for either of them. We think it not unreasonable, however, to surmise that the type merely shows that both men lost their standing in the priestly company by reason of failure to rightly appreciate their privileges. We are assured that all these matters are typical, yet we find it difficult to suppose this type to mean that one-half of all who consecrate to the Lord as members of the royal priesthood, will suffer the second death. Yet this would seem to be the only alternative interpretation, if we reject the thought that the two men merely represented the two classes who lose the priesthood without indicating their proportion as respects the whole. The two should have a meaning;—either as one half of the whole or as two classes. We accept the latter view; because the Scriptures clearly show two classes who will lose the royal priesthood, and because the other proposition, that they represented one-half of the consecrated lost in second death, seems to us wholly untenable.

In any event the lesson to those who desire to be faithful to their privileges, is a strong one; having made our consecration to the Lord, having received of his anointing, let us seek carefully to "make our calling and our election sure" to the blessings and privileges of the future—as the dispensers of divine bounties to mankind in general, in the Millennial kingdom, associated with our Lord. Let us take all the lessons out of this that we can, as respects due reverence to him with whom we have to do, and due appreciation of the proper spirit, the proper incense and the proper zeal to be used in coming before the Lord, that we may abide in his love and favor.

MISCONCEPTIONS CAUSE DIFFICULTIES TO MANY

Those who do not see with us the great divine plan of the ages, with its wonderful opportunities of the future for the blessing of all the families of the earth;—who do not see with us that the present age is merely for the selection of the royal priesthood for the future work of glory and blessing of mankind;—who do not see with us that the Jewish system with its priesthood, sacrifices, incense, etc., etc., were merely types or shadows of the higher things in God's plan now being developed; —such are apt to look at the statements of this lesson with astonishment; and are apt to feel that God acted in a very arbitrary manner toward these two priests in striking them down in death, because of some failure to approach him in the

prescribed manner. They fail to see that the Lord was instituting types which must be carried out to the very letter, and which must illustrate the exactness of his dealings with the "royal priesthood."

Looking at the matter in a wrong light, they not only see the two men suddenly deprived of life, but they reason that if God's anger thus destroyed them—then, the very next moment, according to their theory, they would appear at God's bar for their eternal sentence; and since they could not believe that the two men who were unfit to live amongst men were any more fit to live in heaven, they feel obliged to conclude, according to their theory, that the Lord not only suddenly smote them down as respects their earthly life, but additionally turned them over for an eternity of torture at the hands of devils. Those who really believe this misrepresentation of the divine plan must necessarily be unfavorably influenced by it in their own dealings with their children, their neighbors, etc.,—their ideas of justice and of love, etc., must necessarily be blunted by such misconceptions of the divine character and procedure.

To our understanding of the teachings of the Lord's Word, on the contrary, there would be no such difficulty as this. Nadab and Abihu were men, members of the fallen race, all whom are under sentence of death. They had been merely reckonedly, not actually justified, because "the blood of bulls and goats could never take away sin." They were, therefore, although typically occupying the place of priests, not really different from the remainder of the world—for they had received no release from the Adamic condemnation. Hence, since their position and all were typical, so also their death under the circumstances could mean no greater loss to them than death under other circumstances would mean to their fellows—they merely went into the tomb a little sooner than they otherwise would have done. But long centuries after their death and the death of their fellows, —better and worse,—in God's appointed time, the great antitypical sin-offering appeared;—and the great antitypical Priest, offered the great sacrifice for sins accomplished at Calvary, and the whole world was brought back from the sentence of sin and death—including Nadab and Abihu, Aaron and Moses, and all the remainder of our race,—including also us who were not yet born.

The Atonement day sacrifices begun by our Lord and Redeemer, continue; and we, his called ones of this Gospel age, are privileged to participate in the sacrificing work with our great High Priest, as the sons of Aaron participated with their father. Soon the entire work of sacrificing will be at an end; soon the great High Priest will finish the work of making an atonement, and will then, as did the priest in the type, come out to the altar and lift up his hands and bless all the people—the dead and dying world. The day of blessing will be a long one, because "a day with the Lord is as a thousand years." It will be quite sufficient to accomplish the purposes intended, of lifting up, helping, strengthening, blessing, bringing to full restitution, all who will come into harmony with the Father. In that day Nadab and Abihu with others of mankind, who have done better and who have done worse, will be on trial before the judgment seat of Christ,—the church, the royal priesthood, being associated with Him in the judgment. (1 Cor. 6:2) In proportion as any have had favorable opportunities and used them unfavorably, in similar proportion have they degraded themselves so that they will proportionately experience stripes and difficulties in getting started upon the great "highway of holiness," which will then be opened up for the whole world of mankind, —that they may return thereon to the Lord and to eternal life; and only those who fail to come back under such gracious opportunities, into full harmony with the gracious divine plan, will be destroyed irrevocably in the second death.

"LET US WATCH AND BE SOBER"

The Apostle's exhortation in our Golden Text is well worthy of being continually borne in mind by all who would make their calling and election sure to a place in the glorious priesthood of the future—"Let us watch and be sober." Let us watch in the sense of taking careful notice of all the directions which the Lord our God has given us, respecting what would not be acceptable service to him. Let us watch ourselves, striving to walk as nearly as possible in the footsteps of the great High Priest, who was, we are sure, right and acceptable to the Father in every particular. Let us be sober—not only not literally intoxicated with ardent spirits, but let us not be intoxicated with "the spirit of the world," or the spirit of Babylon, churchianity. Let us have the spirit of Christ, the spirit of a sound mind, the spirit of meekness, the spirit of gentleness, the spirit of love for God, for our fellows, and for all men, seeking as we have opportunity, to do them good. Let us be sober in the sense that we will not be frivolous; that while happy, joyous in the Lord, free from the anxious cares that are upon many others through misapprehension of our Father's character and plan, we may, nevertheless, be sober in the sense of earnest, appreciative of present opportunities and privileges in connection with the Lord's service;—not thoughtlessly negligent, letting opportunities and privileges slip through our hands to be afterwards regretted.

VOL. XXIII ALLEGHENY, PA., AUGUST 15, 1902 No. 16

VIEWS FROM THE WATCH TOWER

INDUSTRIAL FEUDALISM

The Independent has recently published an article from the pen of Mr. W. J. Ghent which has attracted general attention. Mr. Ghent points us back to the days of feudalism when lords and barons led and governed the residents of their estates almost like slaves through under chiefs, and declares that in many respects similar conditions are now approaching. "The next distinct stage in the socio-economic development of America . . . . will be something in the nature of a benevolent feudalism," is the way he puts it; "concentration of capital and the increase of wealth will continue, ... 'the rich will grow richer, and the multi-millionaires will approach the billion-dollar standard.'" He proceeds:—

"The more the great combinations increase their power, the greater is the subordination of the small concerns. They may, for one reason or another, find it possible, and even fairly profitable, to continue; but they will be more and more confined to particular activities, to particular territories, and in time to particular methods, all dictated and enforced by the pressure of the larger concerns. The petty tradesmen and producers are thus an economically dependent class; and their dependence increases with the years. In a like position, also, are the owners of small and moderate holdings in the trusts. The larger holdings—often the single largest holding—determines the rules of the game; the smaller ones are either acquiescent, or, if recalcitrant, are powerless to enforce their will. Especially is this true in America, where the head of a corporation is often an absolute ruler, who determines not only the policy of the enterprise, but the *personnel* of the board of directors.

"The laborers and mechanics were long ago brought under the yoke through their divorcement from the land and the application of steam to factory operation. They are economically un-free except in so far as their organizations make possible a collective bargain for wages and hours. The growth of commerce raised up an enormous class of clerks and helpers, perhaps the most dependent class in the community. The growth and partial diffusion of wealth in America has in fifty years largely altered the character of domestic service and increased the number of servants many fold. Railroad pools and farm-implement trusts have drawn a tightening cordon about the farmers. The professions, too, have felt the change. Behind many of our important newspapers are private commercial interests which dictate their general policy, if not, as is frequently the case, their particular attitude upon every public question; while the race for endowments made by the greater number of the churches and by all colleges except a few state-supported ones, compels a cautious regard on the part of synod and faculty for the wishes, the views, and prejudices of men of great wealth. To this growing deference of preacher, teacher, and editor is added that of two yet more important classes—the makers and the interpreters of law. The record of legislation and judicial interpretation regarding slavery previous to the Civil War has been paralleled in recent years by the record of legislatures and courts in matters relating to the lives and health of manual workers, especially in such cases as employers' liability and factory inspection. Thus, with a great addition to the number of subordinate classes, with a tremendous increase of their individual components, and with a corresponding growth of power in the hands of a few score magnates, there is needed little further to make up a socio-economic status that contains all the essentials of a renascent feudalism.

"Macaulay's famous dictum, that the privileged classes, when their rule is threatened, always bring about their own ruin by making further exactions, is likely, in this case, to prove untrue. A wiser forethought begins to prevail among the autocrats of today—a forethought destined to grow and

expand and to prove of inestimable value when bequeathed to their successors. Our nobility will thus temper their exactions to an endurable limit; and they will distribute benefits to a degree that makes a tolerant, if not a satisfied people. They may even make a working principle of Bentham's maxim, and after, of course, appropriating the first and choicest fruits of industry to themselves, may seek to promote the 'greatest happiness to the greatest number.' For therein will lie their greater security."

Mr. Ghent considers "the present state machinery is admirably adapted for the subtle and extra-legal exertion of power by an autocracy" and hence that neither new laws nor violent methods will be invoked. He continues:—

"The prevention of discontent will be the prior study, to which the intellect and the energies of the nobles and their legates will be ever bent. To that end the teachings of the schools and colleges, the sermons, the editoriols, the stump orations, and even the plays at the theaters will be skillfully and persuasively molded; and the questioning heart of the poor, which perpetually seeks some answer to the painful riddle of the earth, will meet with a multitude of mollifying responses. . . . Literature will take on the hues and tones of the good-natured days of Charles II. Instead of poetry, however, the innocuous novel will flourish best; every flowery courtier will write romance and the literary darling of the renaissance will be an Edmund Waller of fiction. A lienal descendant of the famous Lely, who

'. . . on animated canvas stole
The sleepy eye that spoke the melting soul,'

will be the laureled chief of our painters; and sculpture, architecture, and the lesser arts, under the spell of changed influences, will undergo a like transformation.

"This, then, in the rough, is our benevolent feudalism to-be. It is not precisely a Utopia, not an 'island valley of Avilion'; and yet it has its commendable, even its fascinating features. 'The empire is peace,' shouted the partizans of Louis Napoleon; and a like cry, with an equal ardency of enthusiasm, will be uttered by the supporters of the new *regime*. Peace and stability will be its defensive arguments, and peace and stability it will probably bring. But tranquil or unquiet, whatever it may be, its triumph is assured; and existent forces are carrying us toward it with an ever-accelerating speed. One power alone might prevent it—the collective popular will that it shall not be. But of this there is no fear on the part of the barons, and but little expectation on the part of the underlings."

The writer of the above seems to have a clear grasp of the subject and presents it well. Our only disagreement with his hypothesis is that it will not work out as the wealthy intend it shall. The next great world-wide financial depression which we believe to be but a few years ahead of us will disconcert these plans and confound the whole world. Stockholders will demand dividends even on watered stocks; and managers however benevolently disposed and however prudent will be compelled either to advance prices or to curtail expenses or both and in the end the lower classes are sure to be so hard pressed that the Scripture predictions respecting our times will be fulfilled.—James 5:1-5; Dan. 12:1.

WHAT WILL THE HIGHER CRITICS DO WITH PAUL?

"Let the Gospel accounts of the resurrection of Jesus be given up as non-historical, there still remains the unquestionably historic and authentic testimony of Paul." This is the keynote of an article by Rev. Dr. William Cleaver Wilkinson, of Chicago University, in which he dwells upon the incalculable need the Christian church has for Paul, as one whose testimony "no fiercest crucible fires of historical criticism can possibly in the least affect." Dr. Wilkinson (who writes in *The Homiletic Review*, June) does not think this importance of Paul's testimony is adequately appreciated. He says:—

"The cry, so rife everywhere about us, 'Back to Christ!' really means, from the lips of many who utter it, 'Away from Paul!'—nay, even, almost, 'Away with Paul!' With many zealously active and widely influential Christian teachers and writers, the feeling has been growing stronger every day for now a decade of years or more that the Apostle Paul has too long been suffered to dominate, too exclusively, our conceptions of Christianity. The view has been propagating itself by boldly declaring itself that the proper way to regard Paul's writings is to regard them as setting forth, not authoritatively the true doctrines of Christ, but only as setting forth one great mind's own indivdual way of conceiving those doctrines. The doctrines themselves, it is urged, in their unadulterated purity, are to be sought in the words of the living Jesus, as those words are reported by the four evangelists, but especially by the three synoptic evangelists so called, Matthew, Mark, and Luke. The records of these historians, we are told, are to be carefully sifted; for the truth which they give is mingled with error—the error of imperfect report and imperfect transmission. Besides this, so we are further given to understand, there is the error, an uncertain amount, to which Jesus himself, as proved by his own admissions of ignorance on some points, was liable."

From this "pitiable state of hopeless incertitude," Paul rescues us by his witness to a "living, an ascended, a glorified Christ." It was for the sake of this service that Christ waited until after his resurrection and ascension before calling Paul to the apostleship. It is Paul alone who gives to Christ's preexistence and to his exaltation after death the proper prominence, making almost nothing, in comparison, of the Lord's earthly life. It was not upon Jesus as a man among men, but upon Jesus as supreme divine Lord over men that Paul laid commanding emphasis. Dr. Wilkinson continues:

"The Christian church can not afford to obey the call 'Back to Christ!' if that call be understood to mean back to the earthly Christ of the Gospel histories, away from the heavenly Christ of the epistles of Paul. The tendency, now so strong and prevalent so widely, to deal with Jesus on severely 'scientific' principles of historical criticism, simply as a man who lived once in Palestine, and whose words and deeds were very imperfectly reported by very ill-qualified biographers, biographers that must be halted with challenge at every point and not confidently relied upon, unless they *all three* happen to relate the same thing in the same way—I say all 'three,' not all *four*, because John is to a great extent discredited and counted out as not John, but another man by the name of John—this tendency, however it may suppose itself to be peculiarly loyal to Jesus is, in deepest truth, the most specious and the most dangerous disloyalty to him that he has ever encountered in all the centuries since he finished the work on earth that was given him to do.

"Let it be duly considered, if Christ comes at length to be measured by this rule, the time will then not be distant when he will be still further reduced; and from being the pre-eminent, the ideal, the flawless man, will be found out to be at best a man not well enough known to deserve such distinction, and, at worst, a man shown to have had his limitations, his weaknesses, his infatuations, even his faults of temper in speech and in behavior, such as bring him down after all quite comfortably near the level of the better sort of average human nature."

In the opinion of Dr. Wilkinson, however, "nothing even conceivable, except the actual literal resurrection of Jesus Christ from the dead, can account for the undoubtedly historical phenomenon of the Apostle Paul, his career, and his written words."

The above from the *Digest* is a great satisfaction to us. We rejoice that the Chicago University has one professor still sufficiently true to God's Word and to logic to acknowledge the Apostle Paul's sound words, and their accord with the mind and words of our Lord Jesus. None who appreciate the divine plan of the ages can for a moment question that the Lord specially raised up the great Apostle to the Gentiles. We, yes, the entire cause stands or falls with this great mouthpiece of God.

IS THERE A CRISIS IN METHODISM?

Rev. Dr. L. W. Munhall, an evangelist of the Methodist Episcopal church, is very sure that there is a crisis and that he knows what has caused it. The cause is "the dishonor put upon God's Holy Word" by Methodist professors, editors, and preachers.. He does not hesitate to name them, and his list includes the names of many of the most notable in the denomination. Dr. Munhall's charges are not strictly new. He has been making them for at least three years. On June 23 he repeated them before a Methodist ministers' meeting in Philadelphia, where he secured the passage of resolutions denouncing "higher criticism" as "wretched stuff." He has now published his views in a pamphlet entitled "A Crisis in Methodism," in which he asserts that the spiritual life of Methodism is dying out. He writes:

"What is the real cause of our spiritual decline? Many causes have been named, some of which explain in part; but, for myself, I believe the real cause of it all is the dishonor put upon God's Holy Word in many of our educational institutions, by some editors of church periodicals, and not a few preachers; because of which the holy Spirit has been grieved and withdrawn his power in large measure from us. Because of their commanding influence, our educational institutions are the chief offenders. Of course, I know that all these institutions are not given to this mischievous business, but most of the leading ones are. In the faculties of these institutions are men who are skeptics and rationalists; who do not at all believe the Bible is God's Word and in the doctrines of Metho-

dism, and who do not hesitate to let the students know their position. They repeat infidel objections to the Bible and call it modern scholarship, and then give the young men under them for instruction to understand that they believe it all, and many of these young men take up with these skeptical views, and go out into the ministry, not to preach the Gospel of the blessed God, but their questionings, rationalism, and agnosticism."

Dr. Munhall includes in this indictment, by name, Prof. H. G. Mitchell, of Boston University School of Theology, who is accused of boasting that "he would revolutionize Methodist theology"; Prof. C. W. Rishill, acting dean of the same institution, whose book, "The Foundations of Christian Faith," "is full of poison"; Prof. Milton S. Terry, of Garrett Biblical Institute, who is charged with teaching the unhistoric character of Genesis; President Charles J. Little, of the same institute, and President Samuel Plantz, of Lawrence University, who are charged with "a denial of the omniscience of Jesus"; President Bradford P. Raymond, of Wesleyan University, who also teaches the limitation of Christ's knowledge; President William F. Warren, of Boston University, who indorses Professor Mitchell's "extremely rationalistic and Unitarian position"; President J. W. Bashford, of Ohio Wesleyan University, who is "a little more cautious in his statements than the other presidents named, but sympathizes with their views"; and, especially, Chancellor James R. Day, of Syracuse University, who is charged with staying away from Dr. Munhall's evangelistic meetings in that city three years ago because the latter assailed the critics who "teach infidel objections to the Bible." Others named in the indictment are the editors of *Zion's Herald* and *The Methodist Review*, and Prof. "Borden P. Bowen" (Bowne), of Boston University. Dr. Munhall quotes Dr. James M. Buckley as saying three years ago to Prof. M. S. Terry that if the latter were a professor in Drew, he (Dr. Buckley) would prefer charges of heresy against him. Dr. Munhall expresses himself as follows:

"I solemnly, positively, and most emphatically declare such teachings to be unbiblical, unmethodistic, and infidel; that they are destructive of spiritual life in the church and subversive of the Christian faith and hope. If any one doubts this, it is with him to explain why revivals that were once common in our educational institutions are seldom or never known; and why the faith of many of our young men is being wrecked while in college."

LIVING BY EVERY WORD OUT OF THE MOUTH OF GOD

"Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

Bread is a general name for food; for that which satisfies the cravings of hunger; for that which builds up and strengthens; for that which enables the continuation of life. It was appropriate, therefore, that the Lord should use bread as a symbol, or figure of that heavenly sustenance, which God has arranged should now upbuild and strengthen his people, and eventually, by the first resurrection, impart to them life everlasting. Divine truth is represented as being such spiritual food; and our Lord himself, because in the divine plan he is the channel of the truth,—"the way, the truth, the life,"—is spoken of as being also "the bread of life" for his people. We are to eat, or partake of the life-giving qualities which he freely gives us in himself, if we would reach the goal of our hope—eternal life.

Our text is our Lord's reply to the tempter when he was in the wilderness fasting and hungry. The tempter had suggested the use of the powers which Jesus had received a few days previous when, at his baptism in Jordan, he received the holy spirit, and with it the gifts and powers which subsequently enabled him not only to heal the sick, but to turn water into wine and to feed a multitude by increasing the two barley loaves and the two small fishes. The adversary's proposition was that the Lord should use this power for the gratification of his own appetite. He said, "Command that these stones be made bread."

However pleased the Lord was to have these divine powers communicated through the holy Spirit he had received, however glad he was, at appropriate times, to perform the miracles incidental to his ministry, he knew that the powers were not given him for any selfish use, for any self-gratification; and, therefore, he declined the suggestion and his reply is our text. In passing, we note that there is a lesson here worthy of the attention of all God's people; that spiritual and divine things are not to be used in a mercenary or selfish manner. So far as they can discern matters, the Lord's people are to keep separate and distinct their own personal preferences, desires and appetites, from the heavenly and spiritual things; and not use the latter for the services of the flesh, however pure and good the fleshly desires may be.

Our Lord's words accept the suggestion that bread, food, is necessary to human sustenance under present conditions; but they carry the thought further—they draw our attention to a higher life than the present one. The present life is not really life, but death; the world is under divine sentence of death; and only those who have come by faith into relationship with God have "passed from death unto life;" as our Master on another occasion said, "He that hath the Son hath life, he that hath not the Son shall not see life." And again he said to one who was thinking of becoming his servant, his follower —"Let the dead bury their dead, follow thou me."

From this standpoint we see that man cannot live by bread alone. He has the divine sentence against him, "dying thou shalt die"; and he can find no kind of bread, no kind of food, that will produce life in the full and complete sense of that word—that will swallow up death in life. He must look for another kind of "bread of life" than any earthly food; he must have another kind of "water of life" than any earthly drink. It is this heavenly food or supply to which our Lord refers; saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God's words give us life?

He meant that all hopes of eternal life depend upon God—upon the divine plan and its promises. Looking into these promises we can see distinctly that the divine plan, dating from before the foundation of the world, is that all of God's creatures, created in his likeness and abiding in faith, love and obedience, in harmony with him, shall have life everlasting. This is God's general word upon the subject; namely, that obedience is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in using the words of our text; he may also have had the thought that he had come into the world upon a special mission, to do the Father's will, and that his understanding from the beginning was that his perfect obedience to the divine will would insure him glory, honor, immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favor, and would involve the sentence of disobedience; namely, death.

Our Lord's prompt decision, therefore, was that to disobey the Father's will, and thus to secure bread for the sustenance of his body, would be a great mistake; that food thus secured could sustain life for but a little while;—that his better plan would be to trust in the Word of God, the divine *promise* that those who love and serve and obey him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are his disciples, seeking to walk in his footsteps. We are to learn the lesson that a man's life consists not in the abundance of things which he possesseth—food and raiment—but that his life in the fullest, grandest, highest sence, is dependent upon his complete submission to the divine will—his careful attention to every word that proceedeth out of the mouth of God.

The words of God's mouth to us are not exactly the same as to our Lord Jesus and to the holy angels;—because we are by nature children of wrath even as others—sinners: we must, therefore, be addressed from a true standpoint to begin with. Thus it is that we hear the words of God's mouth in different languages at different times in our experiences.

(1) The first *word* of God's mouth to us is the message of justice—informing us that we are sinners, imperfect, helpless, as respects our own restoration to the divine image. This first *word* which proceedeth out of God's mouth to us is alarming; he declares us to be under a sentence or curse of death because of sin;—that "the soul that sinneth shall die"; that "the wages of sin is death." It tells us that by nature we are "children of wrath even as others,"—strangers and foreigners, aliens from God and all his blessings, which are held in reservation for those who love him and obey him and maintain the perfection in which they were created. It is necessary that we should hear this voice; necessary that we should be alarmed and feel fearful of the penalty of death; and necessary that we feel lonely and discouraged in our separation from God and our alienation from his gracious provisions for those who love him and whom he loves. This fear and dejec-

tion are necessary in a general way to prepare us for the next word which proceedeth out of the mouth of God; namely,

THE WORD OF GOD'S PITY AND AID

(2) The message that God, while manifesting his absolute justice and the immutable integrity of his first word and sentence, is, nevertheless, kindly disposed toward us—that he pities us in our fallen condition. This *word* is not to the effect that divine pity will admit us as sinners into divine favor, present and future; but that divine pity contemplated in advance a ransom-price which, meeting the claims of divine justice, would permit of man's recovery from his condition of sin and death,—back to a condition of holiness and life everlasting—as though he had never sinned, had never been sentenced. This *word* which proceeded out of the mouth of God, prophesying a blessing and opportunity for recovery to as many as will accept, was first a voice to Abraham saying, "In thee and in thy seed shall all the families of the earth be blessed." As this hope begins to dawn in the heart of the pentitent one, seeking life-eternal at the fountain of grace and truth, the ears of his understanding listen intently for other words of life from his Creator and he hears (Acts 10:36),

THE VOICE OF GOD "SPEAKING PEACE BY JESUS CHRIST"

(3) The message of *peace* is that God has already provided the ransom price for sinners;—that Jesus Christ by the grace of God tasted death for every man; that "Christ died for our sins according to the Scriptures and rose again for our justification." This *word* from God's mouth informs us that through this transaction, which is entirely his own without our instigation or aid, "He may be just and yet the justifier of those who believe in Jesus." (Rom. 3:26) Oh, what joy, what hope of life comes into our hearts as we hear this *word* which proceeded out of the mouth of God! We exclaim with the Apostle, "If God be for us who can be against us?" If God so loved us while we were yet sinners, much more does he love us since we are seeking him, desirous of returning to fellowship with him, and since we accept the provision of his grace in Christ Jesus our Lord. Thus to all who accept the atonement which is in Christ Jesus, through his blood, God indeed speaks words of grace and peace—forgiveness, reconciliation, mercy, love, kindness.

GOD'S WORD TO RECLAIMED SONS

(4) Another *word* or message proceeds from the mouth of God, to such as have heard of his grace in Christ and have accepted it. He calls them children—not now "children of wrath," not now "children of the evil one," but he addresses them as reclaimed children, as his own, as those to whom he is pleased to give his blessings upon certain conditions which he specifies: saying, "My son, give me thine heart." This call for the heart is a call for full consecration, for complete setting apart to the Lord and to his service. Our will is the center of our intelligence, our being; if the heart, the will, be given to God, it carries with it the title to every action, word and thought. It is such only as delight to respond to this Word or message from the mouth of God that he is pleased to own in the special sense of sonship which pertains to this Gospel age—sonship in the house of sons, of which Christ Jesus, our Lord, is the Head.

"THE WORD OF PROMISE"

(5) In our ignorance of the greatness of our Heavenly Father and the richness of his grace toward us in Christ Jesus our Lord, we might fail to appreciate the necessity or desirability of a full consecration of our hearts to him. In our ignorance we might prefer to say,

"Some of self and some of thee."

Knowing this, God, in his compassion, has been pleased to set before us certain features of his plan, and hence we hear his voice again in the "exceeding great and precious promises" of his Word. In these he points out to us the wisdom of a full consecration and complete obedience to him—assuring us in these promises that by obedience to them we may become partakers of the greatest of all blessings,—the divine nature. (2 Pet. 1:4) Oh, how wonderful that the great Creator should condescend not only to redeem sinners but to urge, to entice them to receive his bounties and blessings! From the time the consecration begins a measure of the holy spirit is granted, that the consecrated one may, by application—by hungering and thirsting for the words which proceed out of the mouth of God, and by feeding upon them—be enabled to "Comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." (Eph. 3:18, 19) Ah, yes! those who have heard and have fed upon "the words which proceed out of the mouth of God" thus far, find indeed a new life begun, a new vitality, a new energy,—new hopes, new aims, new ambitions, "old things are passed away," everything is tinged with the glories of the heavenly things which "eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive"—the things which God hath in reservation for them that love him;—an understanding and appreciation of which God, in some measure, gives to such by his spirit, which "searcheth all things, yea, the deep things of God."

FEEDING ON THE WORD OF ADMONITION

(6) Hearkening further for the words which proceed from the mouth of God—"Beautiful words, wonderful words, wonderful words of life"—we hear a *word* of admonition. The Father instructs us, that the glorious things to which he now calls us cannot possibly be ours unless our consecration to him and submission to the influences of his providences and promises shall change, transform, renew our minds;—so that the things once loved we will hate, and the things once hated we will love. As a father spareth not the rod of chastisement from the son whom he loves, so the Lord will not spare the rod of affliction and chastisement from those who are truly his; because he loves them, and because he desires to develop in them such a character as will be pleasing to him, and as will permit him eventually to make them his sons on the plane of glory, heirs of God, joint-heirs with Jesus Christ, their Lord.

This *word* respecting the necessity of chastisement and our correction in righteousness, that we may become conformed to the image of God's dear Son (Rom. 8:29), is accompanied with assurances of love from the Father—assurances that "Like as a father pitieth his children, so the Lord pitieth them that reverence him." He says to us also, through another apostle, "Faint not when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He explains that such discipline is not prompted by anger towards us, but by his love, and if we are rightly exercised by the disciplines, trials, experiences of life, they will "work out for us a far more exceeding and eternal weight of glory;"—they will work out in us such characters as the Lord will be able to use in the service to which he hath called us—the service of the Millennial age—the service of the royal priesthood, to be associated with Christ in the work of judging and blessing the world of mankind. The proper response of all who have the true spirit of sonship is expressed in the language of our Lord and Master, "Not my will but thine be done." O Lord; "I delight to do thy will, O my God; yea, thy law is within my heart." Such as thus respond to the chastisement of the Lord, step more and more into divine favor, and hear other words of comfort, of grace, of help.

"YE HAVE NEED OF PATIENCE"

(7) God's Word or message of patience is, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1:4) How necessary to our perfection is this divine counsel—this Word which proceeds from the mouth of God! We might imagine that we had received sufficient testing and proving to indicate our loyalty to the Lord, to the principles of righteousness, long before we had been sufficiently proved according to the Lord's standards in the testing of character. He therefore graciously explains to us how necessary patience will be, that we should not think it strange concerning the fiery trials which must test us, as though some strange thing had happened unto us. (1 Pet. 4:12) On the contrary he points out to us as we grow in grace and in knowledge and in ability to comprehend—that the glory, honor and immortality to which he has invited the church of this Gospel age, is so high, so grand a position, that those who would share those honors must expect, necessarily, to be severely tried and tested that their absolute loyalty to the Lord and to the principles of his righteousness—justice, truth, love—shall be beyond question. Our characters must become crystalized along these lines, firm as adamant, before we shall be ready to be received as the "overcomers" who shall inherit all things, and share the kingdom and glory with the Captain of our salvation. He points out to us, further, that if it was necessary for the Captain of our salvation to be tempted and tried, tested and proved, much more reasonable is it that we who were children of wrath, and justified only through his grace, should be thoroughly proven as respects our loyalty.

WORDS OF CONSOLATION FROM THE MOUTH OF GOD

(8) We might well be exercised with the strictness of the divine requirements as respects this overcoming class, and might say to ourselves, Others may attain to such glories and blessings; but we are too weak in the flesh through the fall and cannot hope to come off victors—cannot hope to stand the trials and tests which the Lord would impose. And here the Lord speaks again, a gracious *word* of comfort, consolation and encouragement, informing us that the perfection he is expecting is not a perfection in the flesh and of the flesh which

is weak and imperfect, but a perfection of the heart, of the will, of the mind, of the intention. He informs us that he is not judging us as human beings according to the flesh, but as new creatures according to the mind, the new will. He informs us that although he will expect the new mind to do its very best in the matter of controlling the flesh and bringing it into subjection, yet, nevertheless, he knows that the flesh being imperfect, perfection according to the flesh is an impossibility to any of the fallen race: and that, therefore, his arrangement through Christ under the New Covenant is, that the imperfections of the flesh which are not assented to by our wills are not counted as ours. They are covered by the merit of Christ's sacrifice, and are ignored in the Heavenly Father's reckoning with us. He assures us that we are to be judged according to the spirit (will, intent) and not according to the flesh.

What comfort and consolation are in these assurances! These are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart-intentions, as instead of the absolute perfection of the flesh,—then indeed we have hope of attaining to the standard which he has marked for us,—the standard of perfection. We can be perfect in intention, in will, or as the Master expresses it, "pure in heart," even though we cannot be perfect in the flesh. We hear through the Apostle the *word* proceeding out of the mouth of God to this effect. "The righteousness of the law is fulfilled in us who walk not *after* the flesh but *after* the spirit." (Rom. 8:4) We can walk after the spirit, though, so far as our mortal bodies are concerned, we cannot walk up to the spirit's requirement's. Our minds can walk up to the spirit, our intentions can be perfect; and this is what our Heavenly Father seeks in us, perfection of intention.

THE WORD OF RESURRECTION

(9) A further *word* from the mouth of God assures us that he knoweth our frame, he remembereth that we are dust —under sentence of death, "Dust thou art and unto dust shalt thou return"—weak, imperfect, dying; and that it is not his purpose that we shall always be in conflict with ourselves—perfect will against imperfect body,—that he has provided that in the resurrection we shall have new, perfect bodies in full accord with our new minds. He assures us that he is able and willing to do all this, and that he proposes to give to his "elect" bodies of a still higher order than the human—that he will give us spiritual bodies. They shall have a part in the first resurrection, and thenceforth be able to do the Father's will perfectly in every respect—as they now show themselves desirous of doing his will so far as they are able. O gracious provisions! O wonderful words of compassion, inspiring us to wonderful hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (1 John 5:4), that the Lord will give the final *word* of his mouth—"Well done good and faithful servant, enter thou into the joys of thy Lord."

Every word that proceedeth out of the mouth of God—every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with his Son in the kingdom. The eating of natural food could not bring this life-eternal, nor its attendant glories; but the eating and appropriating of these words from the mouth of God can bring to us all these blessings which we crave. Let us then, more and more, as the disciples, pupils, of the Lord Jesus, keep in memory and act upon the suggestion of the words of this text, "Man shall not live by bread alone: but by every word which proceedeth out of the mouth of God.

JOURNEYING TOWARD CANAAN

NUM. 10:11-13, 29-36.—AUGUST 17.

GOLDEN TEXT:—*"For thy name's sake lead me, and guide me."*—Psa. 31:3.

Israel spent nearly a year in the vicinity of Mt. Sinai. It was about a year and fifty days after their departure from Egypt that, by the Lord's instruction, they broke camp to journey toward the promised land—Canaan. Doubtless, their first impressions respecting the matter were that the Lord, through Moses, would lead them directly into the Land of Promise, and no doubt they wondered at the delay. We can see, however, that a nation reduced almost to the condition of slavery, would need many lessons to prepare the people for the glorious heritage which the Lord had promised them. In previous studies we have seen how the Lord inculcated lessons of trust, duty, obedience, worship and temperance, and subsequent events will prove to us that even with all these instructions the people were not yet ready to trust and obey the Lord so as to be properly fit for their inheritance.

During the eleven months spent in the vicinity of Mt. Sinai, important arrangements were effected—all tending to a larger degree of organization, government and personal responsibility amongst the people. When ready to leave Mt. Sinai they had not only their tribal organizations, but were additionally grouped in companies of ten and these into fifties and these again into larger groups or commands, so that the entire host was well marshalled. Besides this, they had in each tribe a Judge or lawgiver for minor questions; weightier matters being brought to Moses and through him to the Lord. Moreover, the Lord put his spirit upon seventy of the elders of the people, of all the tribes, so that they prophesied or taught the people, each in his own department; while the tribe of Levi had been specially set apart to the divine service. The Tabernacle had been made with all its appurtenances, and the regular order of worship had been established—typical, like the people, of the better things coming afterward.

If, as we see, it was appropriate that Israel according to the flesh should have training-lessons in trust, obedience, etc., we can readily understand that their antitype, spiritual Israel, has much need of instruction, much need to learn lessons along the same lines,—and still more particularly, if they would be prepared to enter into typical Canaan. We need to learn to trust the Lord implicitly after we leave Egypt, the world, and set forth on the way to our Canaan; we need to learn that he alone is able to deliver us from the spirit of the world which would still pursue us and bring us back into captivity; we need to learn to trust the Lord for the heavenly manna and to gather it day by day; we need to learn confidence in the Lord, not only in the presence of the leaders whom he raises up for us, but also in their absence, and not to set up for ourselves earthly idols to draw our hearts away in any measure from the Lord and his arrangements, and the great purpose for which we have started under his leadership; we need to learn the import of the covenant which he has graciously made with us, sealed with the precious blood; —to be faithful to our share therein to the extent of our ability, and to trust the remainder to our great Mediator.*

We need also to learn the Tabernacle lessons—how and under what conditions we may have fellowship with God—may enter into the court and still further into the Holy, and ultimately, as members of the High Priest's body, into the Most Holy. We need to learn order in respect to natural as well as spiritual things; and that while the liberties of the Lord's people are to be conserved and bondage to evil is to be avoided, that, nevertheless, in all of the Lord's arrangements there is order, as represented in the order established amongst the Israelites. We are to learn first of all to be subject to the Lord, and secondly, to every ordinance of God; we are to consider the truly consecrated people of God as a unit and are to seek to co-operate one with another, and to remember the Apostle's words, "Remember them which have the rule over you," (Heb. 13:7), and again, "Yea, all of you be subject one to another." (1 Pet. 5:5) All of these lessons are necessary to us, as similar lessons in type were necessary to typical Israel.

The cloud, representing the Lord, rested over the Tabernacle during the sojourn in the vicinity of Sinai; but in harmony with the instructions given through Moses, when the appointed time had come, the cloud lifted from the Tabernacle and went before the people and, about one hundred and fty miles distant, rested over another wilderness nearer Canaan. The people followed it in marching order and apparently at first with great enthusiasm, praising the Lord. Vs. 35 seems to refer to Psalm 68 which describes the journey; see also Psa. 132:8. But whatever were the joyful anticipations of the people, they found the wilderness of Paran into which the Lord led them the scene of great trial, for it was much more rugged than the wilderness of Sinai and much less adapted to the care of their flocks and herds. This brought to the people fresh trials of faith and courage and endurance and confidence in the Lord and appreciation of his promises.

So with spiritual Israelites: after the Lord has given us certain lessons and experiences, some of which come to us under quiet and restful conditions, the order of procedure may be changed, and the indication of the Lord's providences may lead to some breaking up of conditions which had been both favorable and unfavorable in some respects—leading into new circumstances and conditions. It is not for the true spiritual Israelite to murmur or complain or even to express a choice;

* See "The Word Mediator Used Differently," Jan. 1, 1909, issue.

but to look to the Lord for guidance. If he can discern the leadings of divine providence, even though it be in a wilderness condition more arid and undesirable than that in which he has previously been, he is to follow the Lord's leadings unquestioningly and with songs of faith and confidence. We are marching toward Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness; and this can only be expected on the part of those who have learned the lessons previously given them, and above all the lesson of faith,—confidence in the Lord's power and goodness and faithfulness.

REBELLION AGAINST GOD'S PROVIDENCE

It was while in Paran that the people began to murmur again—for the leeks and onions and garlic and fish, etc., of Egypt. As little children to a father, they lamented to Moses—even regretting that they had been led out of bondage. Moses appealed the matter to the Lord, and the latter granted the request in displeasure, telling Moses that he esteemed the people to be murmurers against himself; because he was the real Leader and Moses merely his servant. The people wanted more *meat*, expressing themselves as wearied of the manna, so God sent them quails. An immense flock of quails was blown by a providential storm from the south and east over the Elantic Gulf into their camp. A writer on Eastern subjects says:—"These quails cannot sustain themselves long on the wing, and after crossing the desert 30 or 40 miles they would scarcely be able to fly. . . . When exhausted they would easily be taken as they flew at a height of about two cubits (3 or 4 feet) from the ground." The people got an abundance; but ate so greedily that a pestilence broke out among them, which cose the lives of many, so that they called that place Kibroth-Hattaavah—"Graves of Greediness." Thus the Lord permitted their discontent and spirit of rebellion to work out a severe penalty in a natural way.

Is it not sometimes after the same manner with the Spiritual Israelites? Do not some after being well fed on spiritual manna permit a selfish, craving spirit to interrupt their fellowship with the Lord to some extent—hankering for earthly, fleshly, good things;—forgetting the wisdom of our Leader, the Lord, and that his love which thus far has delivered us, and fed and led us, is still with us, as wise and as good as ever? Sometimes it is a repining against our lot in life, a desire for more ease and comfort and wealth and social influence, than are within our reach: sometimes it is a protest against our share of the aches and pains of the groaning creation and our inability to get rid of these: sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's care and supervison? Should they not remember that,—He doth not willingly afflict the children of men, but for their good? (Lam. 3:33; Heb. 12:10) Ah! some have found that the prayers of murmurers, even when answered, as were Israel's, sometimes bring unexpected drawbacks,—that selfish prayers are too expensive. Some have gained wealth and lost the truth and its service: some have gained health only to find that with it they gained other trials no less severe: some have had their dear ones restored to them from the very jaws of death, only to wish afterward that God had not answered their prayers;—or, more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.

The lesson to Israel was, that they should trust the Lord implicitly; and accepting and using all that they had, all that the surroundings would supply, they should have used it as wisely and as thoroughly as possible—accepting all things, natural as well as miraculous, as God's gift. And therewith they should have been content, thankful, happy. So, too, Spiritual Israel should use wisely such things as are within their reach—accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts—including patient-endurance and heart-contentment.

REBELLION AGAINST THE DIVINE ORDER

It was in Paran that Miriam and Aaron rebelled against Moses' leadership asserting themselves his equals in authority. Miriam, the prime mover in the matter, referred to Moses' marriage to a negress (Ethiopian) as an evidence of his general incapacity to manage his own affairs, much less those of a nation. The text of the complaint is given only in part, but undoubtedly the fact that they were now near to Canaan and well organized and that it was now comparatively easy to lead the people, led to this wrong position. Both were quite willing that Moses should be leader when the start was made and when all the chances seemed to be against the success of the movement.

Poor Moses! If it almost crushed him when the people murmured against him, how must he have felt when his two most trusted advisers thus showed that they too had a wrong view of the Exodus, and considered Moses a self-appointed leader! True, it does appear to us as though his meekness had led him into a marriage in every way beneath his education and station in life; but then, was he not under divine supervision in all his affairs? And could not the Lord have hindered the marriage unless he saw some way in which it could prove advantageous? And should not Miriam and Aaron have remembered this, and minded their own business? As a matter of fact we believe that the Lord was favorable to the marriage;—that thus he forestalled any inclination on the part of Israel to accept the children of Moses as their kings and lawgivers to the subversion of the divine program.

The Lord's indignation was shown in smiting Miriam with leprosy and refusing to heal her for seven days even at the entreaty of Moses;—that thus the camp of Israel might also get a lesson in harmony with a subsequent statement,—"Touch not mine anointed, and do my prophets no harm."

The lesson of trusting to the Lord's vigilance in minding his business and the lesson that each Israelite indeed should mind his own business, are still closely identified. Many, nay all, still need to learn these lessons. The officiousness which inclines so many to think that the Lord's work will go to wreck unless they control the lever and pass their judgment upon everybody and everything, is dangerous to all who have it, and their name is legion. It is born of too great self-conceit mixed with lack of respect for God's wisdom and with a desire to meddle as "busy-bodies in other men's matters." Each should early learn that while doing his own part with his might he should trust much to the Lord, and that to him each servant stands or falls. Failure to do this leads to leprosy—sin.

"COME THOU WITH US AND WE WILL DO THEE GOOD"

Hobab, here introduced to our attention (vs. 29), was Moses' brother-in-law. (Judg. 4:11—R. V.) Raguel is here given as the name of Moses' father-in-law and is supposed to refer to the same person called Jethro in another place. The explanation offered is that Raguel was his proper name and Jethro, which signifies *Excellent*, was his title as a chieftain of the Midianites, of the clan known as Kenites which dwelt in Midian east of Sinai. Hobab, therefore, was also a chieftain amongst the Kenites and undoubtedly, as Moses' words suggest, was well acquainted with the country through which Israel would pass. Moses invited him to cast in his lot with the Israelites promising him that thus he, and such of his tribe as would come with him, should become joint-participators with the Israelites in the promises God had made them,—"Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel. . . . and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do to us, the same will we do unto thee." Although Hobab at first refused, the promise of a share with Israel apparently influenced him favorably; because mention is made elsewhere of the Kenites as having share with Israel in the promised land.—Judges 1:16; 4:11; 1 Sam. 15:6; 1 Chron. 2:55.

Doubtless this narrative of divine arrangement with Hobab through Moses, was intended to convey a lesson to spiritual Israelites also. It represents that some who are not children of the promises according to the flesh, were, nevertheless, accepted of God because of the exercise of faith,—because of their willingness also to endure the trials and difficulties and welfare of the children of Israel, that they might be participators with them in the rewards and promises. So today, we may say to those who are still aliens, strangers, foreigners to the Lord's covenants, "Come thou with us and we will do thee good." We may tell whoever has an ear to hear of the gracious things which the Lord has promised, of everlasting life in Paradise, to all who are his,—faithful to the end of the journey; and yet, it will be a matter for the exercise of their wills: if they share in the blessings, they must also be willing to share the difficulties of the way, and the reproaches of the Lord's people. Not only may we thus speak to people orally, inviting them to join with us, but our lives in general should be "living epistles," giving testimony of our faith in the Lord and in his promises;—helpful, encouraging and attractive to others.

Our Golden Text applies to every spiritual Israelite, and surely all such must recognize the leadership of the Lord, else they cannot have peace and joy and blessing, and cannot make progress toward our Canaan. The Israelites learned to look for the movement of the cloud by which the Lord led them,

and only once is it recorded that they ever disobeyed its leading—and that once was accompanied by their reverse in battle before their enemies, which doubtless impressed the lesson. (Num. 14:44, 45) Similarly, one of the most important lessons for the spiritual Israelite is to learn to look to the Lord for leading in all of life's affairs—never to attempt any undertaking either temporal or spiritual without seeking to note the will of the Lord concerning the same.

The sooner this lesson is learned, the sooner disasters in life will be obviated; nevertheless, we are to remember that the Lord's providences may lead us into trying circumstances and conditions, and not always into pastures green. Yet in these, faith will be tested and developed and faithfulness to the Lord's leading will gradually bring us assurances that all things are working together for our good, for our spiritual welfare—the matters which appear to be favorable and comforting, and the experiences which seem to be rough and distressing. We are not to ask or expect the Lord's leading for our own sakes, nor for any merit or worthiness in us, but, as our Golden Text expresses it, for the Lord's sake—in accordance with his promise to us as spiritual Israelites, the seed of Abraham;—for his own name's sake and work's sake, in that he has purchased the blessing of the world, and is now taking out a people for his name to be his agents in this work of blessing,—for his own name's sake in that he has invited us, promised us the victory if we abide in his love.

INTERESTING QUESTIONS ANSWERED

IS THE COVENANT STILL BINDING ON THE JEW?

Question.—Does the Jewish Law Covenant still exist? or was it fully terminated at the introduction of the *New Covenant sealed by our Lord's death? If it still exists as a covenant, are all Jews now living still under and bound by that Sinaitic covenant? and if so, is the offer to the Jew still good that if he can still fulfil his part of that Law Covenant, he may have eternal life as a reward therefor aside from Christ?

Answer.—The Law Covenant was an agreement between God and the nation of Israel by which God pledged himself to give certain rewards to that nation if obedient; and Israel in turn bound itself to keep that law, and consented in event of failure to do so, that they had no claim upon the promises, but that they would justly come under divine sentence afresh. That covenant ceased, so far as God was concerned, when that nation was rejected at the time they rejected Jesus, and their rejection was noted in our Lord's words, "Your house is left unto you desolate." The rewards of the law were, nevertheless, secured by one Jew; namely, our Lord Jesus, because of his perfect obedience—even unto death. To him therefore, legally went all the blessings and privileges contained in and implied by the Law Covenant and the Abrahamic Covenant, to which it was merely "added." Thus we see that from God's standpoint the covenant arrangements have been fulfilled in Jesus, the faithful Jew, and that its provisions, therefore, cannot in any manner be extended to others now—nor could others ever hope to claim its provisions, even if they were open now.

However, while God has thus accomplished his side of the covenant, the Jews have never accomplished their side. Every circumcised Jew comes under the provisions of the Law Covenant and is subject to all its conditions, and can escape those conditions only in the divinely appointed way—by accepting Jesus as his Savior, the curse of the law: for he is the end of the law for righteousness [righteously] *to every one that believeth* (Rom. 10:4), but not to others. A believing Jew, in accepting Christ, ceases to be a Jew and becomes a Christian. Consequently all Jews not thus believing are still under the Law Covenant to which they have subscribed and to which they are bound by their own covenant or engagement; and there is no way for them to get free from their obligation to keep the whole law, except by believing into Jesus and thus in his sacrifice, having the righteousness of the law fulfilled in them. (Rom. 8:4) The curse which they brought upon their own heads remains with them. "His blood be upon us and our children." (Matt. 27:25) They can only escape the curse of the law and the additional curse of this gross violation of it, by having the merit of his blood, his sacrifice, imputed to them, as a sin sacrifice, the atonement of their guilt.

A COMPARATIVE ESTIMATE OF THE ELECTION

Question.—There is a difference of opinion amongst us respecting your meaning in the article "A Comparative Estimate of the Election," page 26, in Jan. 15, 1902 number of the WATCH TOWER, hence I inquire, Is it your thought that the consecrated number includes only those who have come to a knowledge of present truth? If so, are we to understand that for every one who now comes into fellowship in the light of present truth, some other one has gone out of this light into darkness?

Answer.—Quite to the contrary. We understand that consecration to the Lord is necessary in every case before there will be a proper ability to receive the truth in the love of it—the truth respecting the deep things of God. It is our thought that of the suggested 31,500 already consecrated in 1881, scarcely any had any knowledge of what we term "present truth." Our thought is that a knowledge of present truth will be brought to all of these consecrated ones and will constitute a test of their consecration, of their sincerity; just as at the first advent our Lord offered himself not to the Gentiles, the unconsecrated, but to Israel the consecrated, typical people. The offering constituted a test to the Israelites; such as were meek and lowly of heart were the better prepared to receive the Messiah; such as were proud, vain-glorious either of their own persons or of their sects or parties, were thereby blinded and stumbled and hindered from accepting the truth. So it is today; the meek, the humble, the lowly of heart who are following the Lord implicitly have much advantage every way over the majority of God's consecrated people now, beset by worldliness and personal and sectarian pride and ambition. Nevertheless, having made a consecration and having been accepted of the Lord, a reasonable time should properly be granted to such to make their calling and election sure, to learn life's lessons respecting the emptiness of pride and ambition, and the fact that the true peace and joy in the Lord are to be found in humility of heart and closeness to the Master. We believe that in the Lord's providence "present truth" has been presented time and again to many of these consecrated ones and that some were ready and received it the first time, while to others it came two, three, four times before they had learned their lessons properly so as to be able to discern the emptiness of sectarianism and the bitterness and nausea of human creeds and theories in order that they might be able to appreciate the good tidings of the Word and plan of God. Others failing to profit by experiences granted them will, we believe, be rejected from the "overcomers" class.

In all reason we must expect that the period of favor with many of these is expired and that the crowns apportioned to them at the time of their consecration are no longer held for them, but will be granted to others who will take their places; and that their names will no longer be written amongst the victors, but will be blotted out from that glorious place, though not blotted out of God's memory, nor blotted out of existence, but rather that they may be re-entered as members of another class, the "great company," who shall pass through the great tribulation which, peradventure, may work in them blessings which they were not prepared otherwise to receive.

We are not to expect that the Lord would wait until these names began to be stricken from the list before he would begin to prepare others for their places: rather we are to presume that he would have in training a considerable number already consecrated but not accepted to the high calling (because the general call has ceased) and therefore not at once made acquainted with present truth. As vacancies shall occur amongst the accepted, or "elect" class because of failure to fulfil consecration vows, it will open the way for these later consecrated ones to be accepted to the "high calling" and then it will be proper for them to come to an appreciation of present truth, and to discern clearly the prize of our high-calling, the race course leading to it and the requirements of every faithful runner. That this has been the Lord's method since 1881 is evidenced very clearly by the fact that now at the time when we would expect that a good many names would be blotted from the roll as having failed to be victors, there are, we find, a considerable number consecrated since 1881, ready to receive the truth. And so deep is their consecration and earnestness and zeal that once they come into contact with the truth they assimilate it quickly, with understanding and appreciation, and make rapid progress in the race course toward the mark of the prize—perfect love.

Of course we must expect that some, even after receiving the light of present truth, will prove unfaithful to it and go out into the "outer darkness" of the world, where shortly, in the great time of trouble, they will share in the predicted "weeping and gnashing of teeth;" and we must expect that the going out of the race by these will be followed by the letting of others into the race course as well as in case of those who were consecrated prior to 1881, and whose testing largely consists in their coming into contact with the light of present truth. However, those who have come into the light of present truth under consecration made since October, 1881, will be

* See June 15, 1919, issue for critical examination of Covenants.

much less likely to be finally rejected than those who were consecrated prior to 1881; because the receiving of the light of present truth constitutes one trial or sifting in every case, and this test is already past by those now being accepted.

"GOD GIVETH IT A BODY"

Question.—In explainng the resurrection of the dead, in 1 Cor. 15:36-38, the Apostle uses the illustration of wheat, or any kind of grain, saying, "That which thou sowest, thou sowest not the body that shall be, but a bare grain," "but God giveth it a body as it hath pleased him." My question is respecting this latter part of the text—"giveth *it* a body." Would not this seem to imply that as in a grain of wheat or corn there is a germ which survives the death of the remainder of the kernel, so in mankind there must be something to survive the death of the body—some kind of an "it" to which the Lord will give a body in the resurrection? What is this "it" in humanity?

Answer.—If we say that the "it" represents the soul we state the matter truthfully, but in a manner liable to be misunderstood by the average reader or hearer, because very few seem to understand what a soul is, according to the Bible usage. There are any number of views and theories respecting what a soul is, yet all of them, except the Scriptural definition, are vague, indefinite, inconsistent, unreasonable. According to the Scriptures the word "soul" is the equivalent of the word "being;" and stands for the intelligent person or "sentient being." The body is not the soul, though there could be no soul without a body; and the breath of life or spirit of life is not the soul, though there can be no soul without the spirit of life. As elsewhere explained,* when a body has been organized and infused with the spirit or energy of life, so that intelligence and thought result, that resultant condition is sentient being or soul condition.

God's sentence of death as the wages of sin is against the soul: "The soul that sinneth, it shall die." And this sentence is executed through the deterioration of the body, either by sickness or otherwise, snapping the golden cord of life, causing the spirit or energy of life to break its union with the body. The result we call death, even before the putrefaction sets in which destroys the body. It is the death of the soul, the cessation of being, which has occurred.

In the divine arrangement God has provided in the death of our Lord Jesus a ransom for all (1 Tim. 2:5, 6),—all the souls of the human family—for Adam and Eve, and all the souls begotten, generated, by them. Consequently, although the divine sentence is upon every soul of man unto death, in view of this atonement which God has provided we who have faith in the efficacy of the atonement and in the ultimate carrying out of the divine plan are permitted to speak of these dead souls as though they were not dead, but merely asleep—"them that sleep in Jesus." (1 Thess. 4:13, 14) All who were dead in Adam, having been bought by Jesus are not yet made alive by him, nor even in any measure resuscitated, but are spoken of as no longer extinct but reckonedly sleeping—waiting for the Millennial morning, when all that are in their graves shall hear the voice of the Son of Man and shall come forth again to being and to the opportunities of a raising up, or restoration to all that was lost—the process of raising up being betokened by the judgments of the Millennial age—rewards for those who will do well, chastisements for those who do ill, destruction if they persevere in ill doing. This judgment, in our common version Bible, is mistranslated "damnation."—John 5:29.

The "it" in the case of the world is the soul, or being which became extinct in death, but which was redeemed by the precious blood of Christ, and is to be the subject of restitution power at his second advent. Each "it," each soul, each sentient being of the human family, redeemed by our Lord, was designed to have a body. Indeed, it cannot awake or come into being at all without a body. It will be necessary that the body shall be produced, created, and that, so far as the brain at least is concerned, identical with the body that perished when the soul fell asleep. Thus for the world the Lord will give "it" a body of its own kind;—human kind—a body which can go onward and upward to restitution and full human perfection, if the mind, the will, the soul, governing it, shall become obedient to the great Prophet, Priest and King, the glorified Christ, during the Millennial age; otherwise it will be cut off in the second death, and that without hope of recovery. —Acts 3:21-23.

In the case of the church, a justification by faith is granted to believers, by which they are accounted free from the sentence of death, and permitted to consecrate their justified lives as sacrifices in the Lord's service—joint-sacrificers with their Lord, in whose footsteps they are called to follow. These, in their consecration, are reckoned as dying to the human nature entirely, and their new minds are reckoned as having been transformed, as being no longer human minds or wills, but spiritual minds or wills—"We have the mind of Christ." This will, still exercised through a human body, is by the Lord and by his children accounted as the beginning of the new nature, the nucleus or new will of the "new creature." This new creature, however, has no suitable spirit body at the present time, but tabernacles in the earthly, dying body—which indeed perishes as the new creature develops. The faithful of this class will constitute the first resurrection, described by the Apostle. (1 Cor. 15:42-44) The new mind is the "it" in this case; no longer a human mind or will or spirit, but a new spiritual one, changed; and in the resurrection God will give "it," this embryo new creature, a spiritual body, as he has promised, and as it hath pleased him.

* Millennial Dawn, Vol. v, Chap. 12.

"WE ARE WELL ABLE TO OVERCOME IT"

Num. 13:26-14:10.—August 24.

"Blessed is the man that maketh the Lord his trust."—Psa. 40:4.

Israel having been taught certain great lessons in the wilderness, journeying toward Canaan, and having learned them to some extent, was now at Kadesh Barnea on the southern borders of the land of promise. The people suggested the sending of spies to investigate the condition of things in Palestine before going further. (Deut. 1:22) The Lord acceded to the propostion and through Moses made selection of twelve chief men, one from each of the tribes—excepting the tribe of Levi and counting both Ephraim and Manasseh for Joseph. This caution in sending the spies was not condemned of the Lord; nevertheless, the people who for more than a year had been guided in all of their affairs by the pillar of cloud by day and the pillar of fire by night—directing their marchings, locations and camps, the time of their stay, etc.,—the people who had been miraculously fed with the quail and who had experienced the continuous miracle of the manna, and who had witnessed the discomfiture of their enemies by divine power when the hands of Moses were held us;—these people might have had faith enough in the Lord to have continued under his leadership whensoever and wheresoever he led them, confident of his care and of his power.

The twelve spies quite probably separated into small groups and thus made the more extensive investigation; however, their return seems to have been at one time, which is rather against this supposition. Ten of the number reported favorably as respected the land, but unfavorably respecting the possibilities of conquering it; the other two, Joshua and Caleb, with greater faith in the Lord, were less apprehensive and assured the people, "Let us go up at once and possess it; for we are well able to overcome it." However, the people had not fully learned the lesson of faith in God, their Leader, and hence the report of the majority thoroughly aroused their fears and discouraged them from attempting the conquest.

The majority report was given with an appearance of great equity, telling, on the one hand, that the land indeed was a goodly one, and exhibiting in demonstration some fruits, amongst which was the renowned bunch of grapes from Eshcol, which they had carried suspended on a pole between two of their number; but, on the other hand, they seem to have exaggerated in their description of the difficulties:—having reached a conclusion in their own minds they sought to impress it upon their report; and, like many of our own day, considered that in order to secure their end, a little exaggeration was justifiable;—the people were giants and the Israelites in comparison as grasshoppers; the cities were immense and were walled up to heaven; the land though rich, as evidenced by the fruits they brought, they reported "eateth up the inhabitants thereof;"—meaning either that local warfare was prevalent or that it was a pestilential land, not healthy, or that as a whole it was a barren land and the samples of fruitage they brought represented exceptional portions.

No wonder the people who had looked forward so longingly to this land of promise felt greatly discouraged; such a report would be well calculated to discourage anybody. Yet it was just such a report as the people in general would have made, since it was made by their representatives out of every tribe. The report was an "evil" one, not only in that it exaggerated the difficulties, but in that it also entirely ignored the divine

supervision of the past. Among other things that inspired fear was the report of the giants—Nephilim: these they represented as being descendants of the Nephilim, or giants which had caused such terror to the world before the flood. (Gen. 6:4) The people were so thoroughly disheartened that they set up a great wail of despair;—it was a night of sadness when they had expected joy; it seemed to crush out all the hope which had previously buoyed them up in the journey; they murmured against the Lord as well as against Moses and Aaron, declaring that they would have preferred to have died in Egypt or in the wilderness. They seem to have concluded that the Lord through Moses would now force them into the land of Canaan,—seemed to see themselves destroyed by the sword, and their families a prey to their enemies. In their frenzy they said, Let us choose from our number a leader instead of Moses, reverse the program—return to Egypt and call it the land of favor!

It must have been a sad occasion for the meek Moses: once before the people had proposed to choose another captain or leader, but this was during his absence in Mount Sinai; now in his presence they repudiated him and all that he had endeavored to do for them. Only Joshua and Caleb stood by the Lord and defended Moses and Aaron, who had fallen on their faces before the assembly; these two professed faith in the Lord; saying, "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us; fear them not." But these noble and courageous words of faith were lost upon the angry people: discontent and fear had gained thorough control of their minds, so that instead of loving and appreciating these noble men and their counsel, they were about to stone them to death.

Then the Lord interfered as on a previous occasion; a bright light shining out from the Tabernacle reminded the people that the Lord, their Leader, was not only gracious and careful, but just; and that he could and would punish transgression as before. A pestilence broke out amongst them, and among its first victims were the ten spies who had brought the discouraging report. Moses pointed out these matters to them and showed what a lack of confidence in God, their Leader, they had manifested. He gave them also the Lord's message that because of unbelief they had failed to improve their opportunities, and in consequence none of them above twenty years of age should ever enter the land of promise—the youth and children, being held of the Lord as not responsible, were exempted. The Lord explained to them that for every day that the spies had spent in searching the land to bring an evil report, there should be a year of delay in eventually reaching it. Thus God here answered their prayer. "Would to God that we had died in the wilderness!"—God determined that they should all die there.

Shortly their courage revived and they determined that having come thus far to enter the land of promise they would go forward and take possession of it;—they would ignore the Lord's declaration that they might not now have it;—they would take it anyway for themselves. Another evidence is here given of their lack of faith in the Lord; they did not realize as they should have done how much the Lord's hand had been connected with all their progress thus far, and that without him they could do nothing. When they informed Moses of their purpose, he refused his consent and co-operation, and forewarned them of disaster in any enterprise in which the Lord was not their leader, nevertheless they marshalled a host and went forth, soon to retreat in disorder before their enemies, leaving numbers of their brethren slain upon the field of battle. It was a difficult matter for them to learn to rely, not upon themselves, but upon the Lord. Thence their journey turned again into the wilderness.

LESSONS FOR SPIRITUAL ISRAELITES 3/9/15

That the land of Canaan and its rest from the wilderness journeying is intended to be a type for the spiritual Israelites, is clearly shown by the Apostle in his reference to it, and to how Joshua led the people into its rest. (Heb. 4:3-8) Canaan evidently cannot typify the perfect heavenly state into which the church hopes to enter; because when Israel did enter Canaan there were years of battling with the inhabitants thereof.—finally overcoming them by the Lord's assisting power. The Scriptures teach us, on the contrary, that when the church shall have experienced the first resurrection change, all her trials and difficulties, her conflicts with the Amalekites and Hittites and Jebusites and Philistines will be ended;—that which is perfect shall have come, and that which is in part shall have been done away. We must, therefore, understand Canaan to represent the Millennial kingdom condition, into which all who are the Lord's people shall be brought, under the leadership of the antitypical Joshua (Jesus), the church being the priesthood glorified. The antitype of Canaan's trials and difficulties will be experienced in overcoming the weaknesses pertaining to the flesh, and in developing more and more under the Lord's guidance and blessing into the full perfection of human nature—by restitution processes then in operation, rewarding every act of obedience and reproving and punishing every act of disobedience.

Fleshly Israel not only made this type in the wilderness, but accomplished in considerable measure its antitype; for during the 1600 years of their experience they were, under the Lord's guidance, being prepared for the Millennial kingdom (Canaan). At our Lord's first advent they as a nation had reached a place corresponding to Kadesh Barnea, a place of decision in respect to entering into the kingdom condition. Had they been in the right attitude of heart, full of faith and trust in the Lord, they would have received him, and the kingdom of God could at once have been established. But in unbelief they rejected him who was the antitype of Moses and Aaron and therefore did not enter into rest; instead, another long, wearisome journey in the wilderness has been their portion, for now nearly 1900 years. Shortly, at the second advent of our Lord, he, as the antitype of Joshua, will lead all his people Israel, as many as shall come into the faith of Abraham, and thus become his people, into the land of promise—into the Millennial kingdom with its blessings, mercies and promises.

But is there a lesson for spiritual Israelites in connection with these Canaan fightings, etc.? Yes, we answer: we are to be like Joshua and Caleb, and *by faith* are to enter into the land and confirm the Lord's promises and give a good report thereof. By faith we have already entered into divine favor; we must have already tasted that the Lord is gracious; we have already experienced forgiveness of sins; we know as the remainder of mankind know not,—even those who seek righteousness and harmony with God—that the Lord's power is not limited. We realize that we are fully able to meet the conflicts and difficulties and trials belonging to a consecrated life. By faith we are already living in this kingdom; already we are battling with the world, the flesh and the devil, day by day, but at the same time resting—in the promises of the Lord; in the strength and grace which he supplies; in the victories which he grants us.

It will be remembered that the name Joshua is otherwise translated Jesus (see Heb. 4:8) and means "deliverer of his people—help of God." The name Caleb signifies "dog;" and this reminds us that the poor of this world, rich in faith, who are to be heirs of the kingdom with their Lord Jesus, were represented in our Lord's parable as being on a level with the dogs. As the rich man, representing fleshly Israel, to whom belonged the promises as the child of Abraham, failed to enter into them because of his unbelief and rejection of Jesus, and was cast off from divine favor for a time, so Lazarus represented those "dogs" who have, during this Gospel age been accepted as children of Abraham through faith. Viewing Joshua and Caleb from this standpoint as representing the Lord and the faithful though despised few who share with him the people's wrath for their good report, we can see that these alone, at the present time, have the proper faith in God to enter into his rest in advance of the world, and to make full consecration of themselves to him and his service, and to battle with the world, the flesh and the devil, and to conquer through the blood of the Lamb. And these, now by faith fighting the good fight, shall in the near future as God's representatives lead forward all the hosts of his people—redeemed mankind—who, learning lessons of bitter experience in the wilderness condition, will eventually be glad to enter into Millennial Canaan, there to inherit the rich promises of God's Word.

The essence of this lesson is represented in the Golden Text. Faith and trust in the Lord is the paramount essential for acceptance and blessing at his hand,—"Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." If we leave the world (Egypt) to become the Lord's people, and receive the lessons of experience at his hand with proper faith in him, the outcome will surely be a readiness and promptness to make a full consecration, a full submission of ourselves to do the Lord's will; to follow his leadings; to inherit whatsoever he has for us. And if the faith be of the proper kind we will say with the Prophet, "I will fear no evil for Thou art with me—thy rod and thy staff, they comfort me." Such, and such alone, can be lead of the Lord in this present Gospel age, in which we must walk by faith, not by sight. Such alone will have the confidence to go forward encountering the various oppositions within and without in the present time. Such will eventually be God's representatives and leaders in the blessing of the world in the Millennial age. Let us learn well the lesson of faith, of trust:

as God informs us of his appreciation of this quality, and that he can deal with us only in proportion as we possess it, so in our own experiences we find that we love most to assist and encourage those who manfiest an abiding confidence in us.

Vol. XXIII ALLEGHENY, PA., SEPTEMBER 1, 1902 No. 17

VIEWS FROM THE WATCH TOWER

DR. HENSON AND THE FALL

Having been obliged in the past to criticize the teachings of the celebrated Baptist preacher, P. S. Henson, in respect to the eternal torment of the large proportion of our race being the divine program, we are the more pleased now to be able to quote with approval his public utterances respecting original sin—the Fall of man—from the image and likeness of his creator. He says:

"The Bible does not declare how old are the heavens and the earth, but only that in the 'beginning,' whenever that was, the Lord created them. How long were the creative processes we are not informed, for the word translated, 'day' in Genesis is often employed in the Bible to denote great tracts of time.

"As to the method of creation the Scriptures make no explicit statement, though an evolutionist might imagine that he found some shadow of support for his theory when he reads that the Lord said: 'Let the waters bring forth such creatures as live in the water, and let the earth bring forth such creatures as live on the land.' As to man, indeed, a different formula entirely is used, for God said: 'Let us make man in our image after our likeness.'

THE FIRST MAN

"But whether He made man by direct creative act or by the slow evolutionary processes of the ages, the great fact remains that He made him, and this is all that the Bible directly declares. But whenever made and however made there must have been a first man, and as he had a name, or ought to have had, at least, for the purposes of history, there would seem to be no valid objection, save that which arises from the 'odium theologicum' to the traditionary name of 'Adam.' So far, then, there would seem to be no reasons for controversy between the foremost scientist and the most literal Scripturalist.

"The great battle ground is rather to be found in the third chapter of Genesis, which gives an account of that tremendous transaction which by common consent through all the ages has been denominated 'the fall of man.' And never was there a more widely prevalent disposition than there is today to discredit the whole Scripture narrative and to brand it as preposterous and absurd. And many timid souls have been so overawed by the toploftiness of the modern critics that they scarcely dare affirm their belief in the substantial verity of the Bible story.

FACTS FOR DOUBTERS

"Now, for the confirmation and the consolation of such quaking Elis there are a few things it may be helpful to remember. The opening and the closing scenes of man's 'strange, eventful history' as portrayed in the Bible are each laid in a garden—the one in Eden and the other in Paradise. Whether the trees and rivers described in both stand for literal trees and rivers, such as we are accustomed to, does not concern our present purpose. But they stand for something, and no doubt the real fact will at last be found to be far beyond the figure.

ARGUMENT PROVING FALL

"Now, whatever may be said of the figurative character of the language of Genesis, some things loom up as indubitably true unless the whole story be discredited as a tissue of lies.

"One is that man's original state was a state of innocence. Of course it was if he came fresh from the hand of God by direct creative act. And the like might be affirmed if the life he wore was the last result of evolution from the brute creation. No brute is a sinner, for he always acts up to the nature that is in him, but man is a sinner, and therefore some time, somehow he must have fallen, for now he consciously lives below his proper level. His very nature is depraved in its propensities, and therefore now 'when he would do good evil is present with him.'

"We excuse the sinner of today on the ground of bad heredity; but how came he by the bad heredity? We only dodge the difficulty by removing it farther back. And yet we cannot help asking whence flows the filthy stream that befouls all human history? The Scriptures locate the foundation. Has philosophy been able to do any better?

INTERDICT AGAINST EVIL

"The second indubitable thing is that God laid upon man an interdict. What a pity and a shame, cries the horrified critic, that God should set a snare by which to entrap the unsuspecting creature of His hand!

"And yet if man were to be a subject and not a sovereign it must some day and in some way be determined whose will was to be law upon this planet. If that matter once for all were to be tested, can any complainant conceive of a test more wise, more considerate, more conclusive than the one that was was adopted? But what an outrage to interdict knowledge! and the devil has rung the changes on that outrage all down the ages. But he lies about this, as is his wont about everything else. It was not the tree of knowledge about which God drew a cordon, but the tree of the knowledge of good and evil—such knowledge of good and evil as comes from experience in evil doing. And the very words employed suggest their symbolic significance.

MAN'S NATURE POLLUTED

"The third great fact that looms up darkly is that man transgressed the interdict and went beyond the bounds that God in wisdom and in love, and from the very necessities of being, had appointed, and so laid himself liable to the penalty which the Sovereign of the universe must needs attach to violated law. Not only so, but in the act of transgression he did violence to his own nature as well as to the law of God, and so became crippled and depraved. That nature he transmitted to his posterity; for the Word reads that 'he begat a son in his own likeness.' God never made a thing like Cain. Humanity in its totality was in Adam, and therefore in a very true sense what was done by Adam was done by us all, for the nature that was in Adam is in us all. It is not then without reason that we speak of the 'old man' in us, for it comes down to us from the very fountain head of humanity, and if the fountain head be foul nothing but the salt of the grace of God can purify the stream that flows from it.

THE BIBLICAL REMEDY

"However much the language may be abused, there is such a thing as 'the solidarity of society' and the 'unity of race.' It is true that 'God hath made of one blood all nations to dwell on the face of the earth,' and hence if one member suffer all the members suffer with it, and being partakers of a common nature and all its heritage of pain and penalty, up from the depth of the sin and sorrow into which the first Adam has plunged us, we need to look to the Second Adam through whose atoning death we have redemption from the curse of sin, and through identification with whose risen life we are made partakers of the divine nature and are reinstated in the relationship of sonship to God.

"Such we believe to be substantially the Scripture doctrine of the fall of man through Adam and the restoration of man through Jesus Christ."

"THE WAY OF THE LORD MORE PERFECTLY"

The foregoing is good—Scriptural and logical; but Brother Henson should carry the question farther on the same Scriptural and logical plane if he would have the whole truth. For instance:

WAS THE REAL PENALTY NOT STATED IN THE SENTENCE?

(1) Where does the Doctor get his theory of eternal torment? Answer. Undoubtedly from this doctrine of the Fall where all other "orthodox" people claim to find it. The claim is that our Creator not only meant all that he said in his threat to our first parents, and in the curse or sentence following it, but unutterably and infernally more: that when he said, "Dying thou shalt die," and, "Dust thou art and unto dust shalt thou return," he meant not only all the degradation and pain and anguish and dying of the past 6,000 years, referred to above by Dr. Henson, but included also an eternity of anguish beyond this *mentioned* dying—for the disobedient pair and for all their unfortunate offspring who would not be so blessed as to escape it by being of the "elect,"—brought to a knowledge of the Lord, assisted to faith and obedience and sanctification of spirit, and to correct views of baptism and obedience thereto.

Where in the Scripture will the Doctor find for us this diabolical plan set forth as the divine plan of the ages which our Heavenly Father purposed in himself before the world was? Nowhere! Where will he find logic or reason to support such a theory? Nowhere!

Logic and all the facts known to men corroborate the Scripture teachings that God declared the whole truth in the *death* sentence promulgated against our first parents when they sinned, and inherited by their posterity in a natural way. This sentence includes mental, moral and physical degeneracy, as

Brother Henson in the foregoing statement admits; and both logic and Scripture declare that death, the total absence of life, is the climax of this course of degeneracy. "The *soul* that sinneth it shall die." (Ezek. 18:4, 20) "The wages of sin is *death*." (Rom. 6:23) Eternal life is a *gift* of God through Jesus Christ our Lord, to be given only to the believing and obedient. He that hath the Son hath *life;* he that hath not the Son of God hath not life." 1 Jno. 5:12.

(2) Brother Henson also lacks the appreciation of "The Biblical Remedy" as he states it.

He perceives the solidarity of the race in the first Adam,—in the prevalence of his condemnation upon all his posterity. Why can he not see the solidarity of the race in respect to the sacrifice of Christ, that he "by the grace of God tasted death for every man." (Heb. 2:9) Why can he not see that the divine provision of a remedy for sinners is co-extensive with the blight of sin? Why does he fail to give weight to the clear Scriptural declaration that—Christ's sacrifice is "a propitiation [*satisfaction*] for our sins [the church's sins] and not for ours only, but also for the sins of the whole world"? (1 Jno. 2:2) If under the gloomy shadowings of creeds and theories formulated in "dark ages" or in the haze just following them, the Doctor has been in the habit of applying all these texts which so clearly specify "the whole world" to merely the elect church, it is surely time to see the error and to note the fact that our Heavenly Father's plan centered in Christ Jesus our Lord, is so high and so deep, so long and so broad, as to provide not only the special heavenly salvation of the elect church of this age, to "the divine nature," but also to provide through this elect church, the spiritual seed of Abraham, a general salvation, —which, beginning with fleshly Israel, shall extend through the Millennial age to "all the families of the earth"—as God's promise reads.—Rom. 11:25-32; Gal. 3:29.

In this time when Evolutionism and Higher Criticism are making void the Word of God we are trusting that the true believers who hold fast to the Word may get still more widely opened "the eyes of their understanding," that they and we may be thus enable to see "eye to eye," by being enabled to comprehend with all saints the true dimensions of our gracious Father's wonderful plans. (Eph. 3:18) We are trusting in the same Savior and in the same Father; but by their grace our eyes have been opened a little wider, a little sooner than those of some of our brethren whom we sincerely love and long to assist out of darkness into the wonderful light of the Millennial dawn, now streaming in upon all who are awake and looking in the right direction to see the glorious Sunrise of the new dispensation—now being ushered in by our Lord's *parousia.*

THE RESULTS OF WORLD-REDEMPTION

(3) As *degradation* even unto *death* was the penalty of sin, so God's provision is that *restitution* even unto *life* is the remedy. As the penalty was world-wide through Adam, so the remedy is to be world-wide through Christ;—an opportunity for reconciliation to God has been secured for every member of Adam's race by the sacrifice of Christ, who did not go to eternal torment for our sins, because eternal torment was not the penalty for sin; but who did pay the full penalty against Adam (and incidentally against his race) in that "he *died* for our sins" he "*died* the just for the unjust."—1 Cor. 15:3; 1 Pet. 3:18.

"BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED"

We agree to this: we are not arguing for a glorification of sinners: we are prepared to go with the Scriptures farther along this line than Dr. Henson may be willing to follow. We hold that the above quoted words of the Apostle (Acts 16:31) are meant to teach not only that none but *believers* in Christ can be saved, but that, beyond believing, full consecration to the Lord is necessary to eternal salvation—eternal life. Dare the Doctor go so far and interpret this Scripture at its face value, realizing as he does so that it would cut off from salvation the vast majority of Baptists and of all other denominations of Christendom and the heathen world almost entirely? Dare any do this, having in mind the "orthodox view" that all not *saved now* must spend eternity with demons and in torture? To their credit be it said that they cannot so apply this Scripture. To their credit be it noted that they hope there is some great blunder somewhere, and that it will not come true as it seems to them to teach. But their great danger is, that the adversary will prejudice and blind them against the only interpretation of God's Word which can harmonize the Bible and satisfy reason, until they shall have rejected the Bible in toto, because viewed from their wrong standpoint its teachings must more and more appear unreasonable, nonsense.

"THERE IS NO OTHER NAME GIVEN UNDER HEAVEN AND AMONGST MEN WHEREBY WE MUST BE SAVED"

Accepting this declaration as inspired and true, wherein is the hope for the world, not one-twentieth of whom have ever heard of this only name? We answer in the Apostle's language that it is "The hope of the resurrection of the dead." Only the saints of this Gospel age may hope to have share in the "First Resurrection"—to "glory, honor and immortality" and to joint heirship with their Lord in the kingdom; but there is hope for almost all others of our race in the after-resurrection, which our Lord calls "the resurrection by judgment." (John 5:28, 29. See Revised Version) That resurrection will be for all the "*unjust*" (unjustified by faith and obedience); it will be for all the "evil,"—all who have not been approved of God in Christ as "good"—all who have not escaped "the condemnation that is on the world."

That resurrection, open to earth's billions, will require a thousand years for its accomplishment—the Millennium—and the attainment of it at the close of the Millennium will require the development of meekness, patience, perseverance, gentleness, brotherly kindness, love on the part of all who would receive its blessing; all others being hopelessly cut off in the second death. To participate in this grand resurrection privilege will necessitate the *awakening* of all who "sleep in the dust of the earth," or as our Lord expressed it, all that are in their graves shall hear his mandate and *come* forth before they can share in the privileges of the "resurrection by judgment." The expression "by judgment" signifies (harmoniously with other Scriptures), that the Millennial age arrangements will differ from those of the present and past ages, in that while now judgments (rewards and punishments) are deferred then they will follow immediately each act and word of obedience or disobedience. "When the judgments of the Lord are abroad in the earth (as they will then be) the inhabitants of the world will learn righteousness." And the Lord through the Prophet assures us that in that blessed day every sinner refusing for one hundred years to make progress shall be accounted irreconcilable and shall be cut off forever—even though as compared with the life privileges of that time he would be but an infant at one hundred years of age—as in the antediluvian age. —Isa. 26:9; 65:20.

The only exceptions to the privileges of that "resurrection by judgments" will be the few who in the present life commit the sin unto death—"second death." These as described by the Apostle can be only such as by faith and consecration as true Christians, have received the blessings of special knowledge and the holy spirit, and then fall away either by turning *heartily* into wilful sin or by rejecting the wedding garment of Christ's imputed righteousness.

We long to assist all the true "brethren" and urge any reading this and still finding any obstacles to faith and obedience to the "only name" to correspond with us. We will take pleasure in lending you a helping hand to the heavenly kingdom, and will gladly loan you the "Bible Keys," through the faithful and prayerful use of which the Bible will become to you "a new book"—the best of all books.

A LONELY VOICE OF PROTEST AGAINST EVOLUTION AND HIGHER CRITICISM HERESIES

The Chicago *Record Herald* recently devoted a column article to a farewell sermon of Rev. W. T. Euster at Wheadon M. E. Church, Evanston, Ind., exposing the religious teaching of professors at "Garrett Biblical Institute" in that city. Following are some extracts.

"What I say about the results and influence of 'higher criticism' here in this field may startle some, but no on can adequately realize this without living here for some length of time. I have in my ministry here taken every occasion to converse and argue with every theological student I could get acquainted with. Many of them have lived on the same street with me, and many have attended on my ministry. I have asked them all sorts of questions. I have not found one who would say that he accepted the miracles of the Old Testament as declared there: only four have I found in all this number who had enough faith in the Bible as it is, to stand the test of the discipline; many of them I found Unitarian and infidel in belief; not one could I find that would say that Jesus Christ knew more or as much about the Old Testament as some of these Unitarian professors.

"The saddest thing is the number of bright young men and women whose faith is utterly wrecked here each year. Many of these young men say they never would have taken any interest in destructive criticism of the Bible had it not been forced upon them by those who are employed to teach the doctrines of the church.

"It is sad, indeed, when young men come to the place where they feel that modern infidel professors know more about the Old Testament than did Jesus Christ! I have not been able to find one theological student here that would contradict this.

"I am not a pessimist. I believe God will bring order out of this confusion, and that many of these preachers who go

out of here Unitarian and infidel will be honest enough to step out of the Methodist pulpits unless they can get back the faith and loyalty to the church which has educated them.

ZIONISTS FAIL TO OBTAIN FROM THE SULTAN THE KIND OF CONCESSIONS IN PALESTINE THEY DESIRE

Vienna, Aug 7.—Dr Theodore Herzl, founder of the Zionist movement and head of the Palestine association and Dr. Wolffson, president of the Jewish colonial trust, have returned here from Constantinople. They report that their conference with representatives of the sultan with reference to the proposed settlement of Zionists in Palestine has been without result.

In reply to Dr. Herzl's written statements on the subject the sultan expressed sympathy with the Jews in their purpose and named certain concessions which he would grant. These, however, did not meet the requirements of the Zionists.

Dr. Herzl says he still has hopes of being able to convince the porte of the beneficial results which would result from the settlement of Jews in Palestine.

This set-back is of course only a temporary one; prophecy must eventually be fulfilled. Jews are still (since 1892) deprived of permission to settle in the Holy Land, and may only visit it by special permit for from 30 to 90 days. Ere long it will be different.

TOUCHED WITH THE FEELING OF OUR INFIRMITIES

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are yet without sin."—Heb. 4:15.

While in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; viz., to remind the members of the elect church of God who are to constitute the royal priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the royal priesthood of that age the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men—that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be qualified to be very wise and merciful priests, knowing well how to deal with the poor, sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the church in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation"—a sympathy which considers the weaknesses and temptations—mental, moral and physical,—of fallen men, and which is ready to forgive and to help the repentant erring; a sympathy illustrated by the verse—

"A bending staff I would not break,
A feeble faith I would not shake;
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation—the blessing of all the families of the earth—and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect, consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink! We would have all such go on until the Master, nothing their zeal, where it springs from love to him, shall say, "It is enough; come up higher"—to the higher work, the harvesting or gathering together of his elect from the four winds.—Matt. 24:31.

We sympathize also with the social purity movement, which aims at the emancipation of woman and the elevation of man, and which eloquently appeals to the conscience of the present generation for the prenatal rights of the yet unborn generations of the twentieth century—their right to be well born and bred—with as little of the taint of hereditary evil as the present generation can give. It, however, grapples with an evil so deep-seated that little can be hoped for from it, except the creating of a more healthful sentiment on the part of thoughtful and well disposed people, and a greater realization on the part of many of the giant proportions and exceeding hatefulness of sin.

We sympathize, too, with the demand of another class of reformers for a single standard of virtue for men and women alike—that public sentiment should be no more lenient toward the sins of men than toward the sins of women; and believe that a single standard of virtue, which would as completely ostracize a guilty man from society as a guilty woman, would be a safeguard to many a young man to whom the path of vice is made, alas! too easy.

We sympathize with Law and Order Societies in their efforts to enforce laws, although their methods are not always the wisest.

We have much sympathy with the Salvation Army in its attempts to rescue the submerged victims of the world's selfishness and wickedness.

We are glad, too, to see the evidences of philanthropy and moral reform in some heathen lands, though we know how necessarily feeble must be the resistance to the mighty waves of corruption against which they battle.

And so with every good work and with every noble sentiment our hearts are and should be in accord; and we rejoice with them over every victory they gain for righteousness and truth, however small, although we are not with them on the same plane of endeavor; for God has given us the higher commission. The priesthood may not despise the Levites, nor even the children of the camp. We rejoice that there are Levites—hewers of wood and drawers of water*, and that even in the world's great camp there are some who not only incline to righteousness, but who are bravely endeavoring to stem the overwhelming tide of evil. But we rejoice more in the fact that it will ere long be our privilege to take hold of *all* these much needed reforms with energy and power, and push them forward to glorious success, when in God's due time we shall be endued with power from on high.—Matt. 13:43; Gal. 3:29.

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established error of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (Jas. 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active co-operation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle, "shall we that are dead to sin live any longer therein? . . . . Our old man [our justified human nature] is crucified with Christ that the body [organization] of Sin might be destroyed, that henceforth we should not serve Sin"—nor in any sense recognize Sin as our master. Rom. 6:2-6.

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward

* See *"Tabernacle Shadows of Better Sacrifices."*

for searching examination. One cannot thoughtfully read the daily press without observing this tendency of the times in which we live. No matter how long and firmly established have been the old ideas, nothing can escape this scrutiny. And the principles of righteousness are being boldly set forth—here on one subject, and there on another; and that in defiance of the thundering anathemas from all the old fortresses of sin, iniquity and superstition.

But right and truth must and shall prevail when our Kingdom has been established (Matt. 6:10; Luke 12:32; 22:29), however feeble now may be the voices lifted in their defense. Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation; for we should be "a peculiar people, zealous of good works."—Titus 2:14.

THAT I MAY KNOW HIM

[Reprint of poem in issue of December 1, 1894, which please see.]

A PROPHET LIKE MOSES

DEUT. 18:9-19.—SEPTEMBER 7.

"This is of a truth that prophet that should come into the world."—John 6:14.

Among the great ones of earth, Moses stands out pre-eminent as a leader, lawgiver and ruler. He really combined in himself the three offices, prophet, priest and king. As a king, the representative of the great King, Jehovah, he would be classed as an autocrat whose meekness and gentleness, nevertheless, protected those under his care against any arbitrary use of his power and authority. Although Aaron was the high-priest proper, yet in a still larger sense he performed his services under, and as representative of Moses—and the latter had equal privilege of going into the Holy and Most Holy, and joined with Aaron at the close of the atonement day in giving the atonement blessing to the people. As a prophet, or teacher and lawgiver, he, under the instruction of the Lord, was far in advance, not only of others of his time but, of the many who have sought to copy and to improve upon the laws which he laid down. In all of this, however, he was merely a type of the great Prophet, Priest and King whom God purposed should in due time, accomplish a still greater deliverance for a still mightier host to a still better kingdom of promise,—the Millennial kingdom. Moses did not take the title of king or priest, although the humbler title of prophet, teacher or representative of God, represented also in his case the kingly and priestly functions that we have seen.

By this time Israel had reached the borders of Palestine on the east of the river Jordan, and had conquered the Amorites and the forces of Og, king of Bashan,—famous in the Psalms,—the giant of the noted iron bedstead. Moses, now one hundred and twenty years old, being forewarned of the Lord that his mission was at an end and that because of his transgression in the matter of striking the rock the second time he could not enter into the land of promise, had called the Israelites to deliver to them a closing message—a valedictory, as it were.

Our lesson is a part of that valedictory address which, we may presume, was delivered in the great teacher's most impressive style, and represented his most solicitous thought in the interests of the people in whose behalf he had sacrificed the honors of Egypt and for whom he had spent his life. For forty years the people had been trained and disciplined in the ways of the Lord, and yet their great leader realized that they needed special guarding against the evils which had degraded the people of Canaan;—the besetments of Satan, and the fallen angels operating through human agents and mediums. Wherever we may look, amongst all the heathen nations, we find that the evil spirits have had much to do with the degradation of the human family. Operating along the lines of man's natural and religious instincts, they have perverted these to sensualities of various kinds and have diverted his worship from God, sometimes directly to themselves and devils, and sometimes to four-footed beasts and creeping things and idols of wood and stone, as the Apostle declare.—Rom. 1:23; Rev. 9:20; 1 Cor. 10:20.

Those who investigate the matter will find no room, we believe, to doubt our statement that the fallen spirits are at the bottom of all the religious delusions of the world,—their ability to deceive and mislead being correspondingly less in proportion as the gospel of Christ has shined into a heart or a community or a nation.*

The great lawgiver enumerates here eight different forms of spirit-deception and miracle-working; (1) Divination, the receiving of information from occult sources, from the spirits by means of omens, oracles, etc. (2) Augury, the fixing of lucky and unlucky periods and the observance of these which tends to bring the mind into bondage to the evil spirits. At the present time amongst many, Friday is considered an unlucky day, as also certain stages of the moon. (3) An enchanter, one able to exercise superior mental control, known today as a hypnotism. (4) A witch or sorcerer, one who claims to be able to exercise a power over the affairs of others, in many cases does so, though not to the degree he has frequently gotten credit for, and certainly never in opposition to divine power. (5) A charmer—serpent charmers, etc., including also those who claim to be able to put spells upon people and animals, to tie magic knots, etc., by a power something akin to hynotism. (6) Consulters with familiar spirits. Amongst spiritualists today there are mediums who claim to have their special familiar spirit while others claim a general intercourse with the spirits. (7) A wizard, one who claims to be wise in hidden or occult wisdom—possibly as some suggest, describing one who has general intercourse with the spirits as in contradistinction to one who has intercourse only with the "familiar spirit." (8) A necromancer, one who professes to hold communion with the dead—as do the spirit mediums of today. Moses declared that all who take part in such proceedings are an abomination to the Lord and that the nations already inhabitating Canaan were being dispossessed and their land given to Israel, in large measure because they had gone over to these doctrines of devils and communion with devils. The Israelites in this respects were to be perfectly free from everything of this kind—were to obtain their information, not from fallen spirits personating the dead or otherwise, but from God through his appointed oracles, laws, commands, etc.

We feel that we cannot too strongly impress upon spiritual Israelites everywhere the necessity of having nothing whatever to do with the present day representatives of these evils. It is not a light thing, therefore, for one who has heard the message of the Lord on this subject, to attend spiritualistic seances, to visit a fortune-teller, or to practice or be practiced upon in any manner by hypnotists, or any other representatives of Satan and the fallen angels and the black arts, or to use any of the various implements of divination now in vogue, such as planchets, etc. In olden times as well as now many of these villainies were practiced by the same individual, as for instance, the witch of Endor was also a necromancer. So stringent were the laws of ancient times that not only the practitioners of these wrongs were condemned to death, but also those who encouraged them by seeking their counsels, etc. Had it not been for these drastic laws no doubt Israel would have come under these debasing influences to a much larger extent than it did, and would have been correspondingly degraded like the heathen nations whose worship is, as the Apostle declares, divergent from the worship of God to the worship of devils, and their instructions instead of being from the Lord are from devils, evil spirits, "seducing spirits."

We have no hesitation whatever in saying that these evil spirits which ever since the flood have been seeking to gain power over humanity through deceptions and through the operation of various occult powers, have enticed them, bewitched them, brought them under the influence of fear and superstition, and into mental slavery so that they can be and are guided by falsehood instead of by the truth. This is one of the ways in which, as the Apostle states, "The god of this world blinded the minds of them which believeth not," and has hindered the light of the goodness of God in the face of Jesus Christ from shining into the hearts of men. As already intimated this same power is still at work even in Christendom, operating through spiritism, theosophy, hynotism and Christian Science—yea, and we believe also operating deceptively in some who claim to be filled with, and moved by the holy spirit, producing trance conditions, the vagaries of the "Holy Rollers" and various unseemly things done by people who mistakenly claim that they are filled with the holy spirit, but who are in fact, filled with and controlled by the evil spirits,—for their works they do. Our Lord Jesus and the Apostles were filled with the holy Spirit and we may be sure that its character and its manifestations have not changed since their day: we may be sure, therefore, that spirits that

* See pamphlet, *"Proofs that Spiritism is Demonism."*—This office.

cause people to behave themselves unseemly are "lying spirits."

It was under the teaching of these evil spirits that the people of Canaan first established the valley of Hinnom as a place of torture. This valley outside the city of Jerusalem, now known in the Greek language as Gehenna, had erected in it a brass figure of the god Moloch which, being hollow was heated intensely and then into its outstretched arms were occasionally placed children offered thus in sacrifice. God forewarned his people against this and every form of cruelty and also against the evil spirits which would so seduce them and pervert their minds as to lead them to such horrible and insane practices and beliefs. With Israel, therefore, this valley instead of being a valley of sacrifice, became the symbol of the second death in that it was made a crematory for the carcasses of dead animals, and for the bodies of certain vile criminals not deemed worthy of honorable burial. Under the Lord's arrangement, however, no torture was permitted in this valley or elsewhere in Israel—not the living, but the dead were consumed in it.

We are glad that we are living in a day when this Moloch torture is detested, a day in which civilized people, at least, look upon all such practices with abhorrence; nevertheless, the evil spirits operating upon the higher plane to suit the higher conditions of the spiritual Israel, have introduced false doctrines among them to such an extent that for centuries the masses of Christendom have attributed to the Almighty God of love a character and disposition far worse than that of Moloch. These false theories have cast into the fire not only a few sacrifices to satisfy Jehovah, but have made the whole human family to occupy this position, to be subjects of eternal torture —except a comparative few who with sincerity of heart and faith and obedience, lay hold upon Christ in this present life and are thus saved from an eternity of suffering. This doctrine of devils was introduced amongst spiritual Israel during the period which we denominate the dark ages; it finds no countenance whatever in the Word of God, neither in the Law nor in the prophets, nor in all the dissertations of the apostles of the New Testament; at very most it claims to base itself upon certain misunderstood parables of our Lord and upon certain misunderstood symbolical figures of speech in the Apocalypse. Yet, so completely have the evil spirits done their work, that the masses of Christendom thoroughly believe that the Bible is the authority and groundwork for that awful doctine of eternal torment,—this Moloch cruelty ascribed to the God of love, and now that their minds are becoming emancipated so that they can no longer believe such doctrines, they are disposed to reject the entire Bible, the Word of the Lord, because they think that it is the foundation for this awful, blasphemous error. Thus the fallen spirits again mislead many into new devices—Christian Science, Theosophy, Spiritism, etc., anything, everything to get them away from the simplicity, beauty and grandeur of the divine Word and plan.

THE ANTITYPICAL PROPHET

Having thus forewarned the people, Moses reminds them that he is only a type of the greater Prophet whom the Lord had previously promised. The previous promise was at Mt. Sinai in Horeb, when God typically represented the giving of the New Covenant and when the people saw the lightnings, heard the thunderings, and felt the tremblings of the earth, which represented the great time of trouble in the end of this age; then they cried out unto the Lord entreating that instead of directly communicating with them he would do so through Moses as mediator. It was there that the Lord intimated that in the introduction of the antitypical New Covenant it would be in the hands of a still greater Mediator than Moses, —that great Prophet whom the Lord would raise up.

Our Golden Text points us to the Man Christ Jesus as this great Prophet! but the people who made this declaration did not fully comprehend the situation. Had they done so they would not a few days after have crucified the Lord. As a matter of fact, Jesus in the flesh was not the great Prophet, though his work in the sealing of the New Covenant with his blood at Calvary was necessary before he could be made alive in the spirit—as the new creature, put to death in the flesh but quickened in the spirit; put to death in weakness but raised in power; put to death in dishonor, but raised in glory, put to death in dishonor, but raised in glory, put to death in the flesh, an animal or human body, but raised a spiritual body on a plane of glory, honor, immortality. This great Prophet that God has promised is not a man, not of the human nature; but is the Lord of glory who has bought the whole world at the cost of his own life and shortly is to be its great Prophet, Priest, and King, to lead, to direct, to rule, to correct, to uplift and to ultimately bring to perfection whosoever wills to be in harmony with God—and the remainder will be cut off in the second death. The Apostle Peter brings out this feature of the ultimate end of all who will not obey the great Prophet, in his discourse recorded in Acts 3:23, "It shall come to pass that every soul which will not hear [obey] that Prophet, shall be destroyed from among the people"—the second death.

But still more wonderful than this is the divine plan: from the divine standpoint our glorified Lord Jesus is to be the Head, and the faithful of his church are to constitute the members of this great Prophet. The Lord God raised up our Lord Jesus as the Head of this Prophet more than eighteen centuries ago, and since then he has been finding amongst the redeemed children of men, those who shall ultimately be counted worthy through him to be reckoned in as joint-heirs of the kingdom, members of the body of this great Prophet. Although in all a little flock, 144,000, the calling has been so special and the testing or approving and disciplining, so thorough, that it requires the entire Gospel age to find and to perfect these members, and when all shall have been found, and all shall have been raised up by first resurrection power to glory, honor and immortality and joint-heirship with their Lord and Head, then the great Prophet shall have come and then his great work will be before him. Then will come the deliverance of all who are God's people, who desire to sacrifice to him, to worship him and to be separate from sin; all such will have an opportunity for deliverance and for leading and guidance into Millennial Canaan under this great Prophet. Praise God on behalf of the world for such a glorious outlook! praise God for the privilege of our present blessings of invitation and opportunity to become identified with this great Prophet, by faithfulness to him who bought us with his own precious blood!

STRIVING LAWFULLY

"No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully." "Know ye not that they who run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown. I, therefore, so run, not as uncertainly; so fight I, not as one beateth the air: but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 2 Tim. 2:4, 5; 1 Cor. 9:24-27.

These earnest exhortations of the faithful Apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all thing temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude, that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with him are crowned with immortality. By faith we see also the blessed privileges of such all exalted station. and the divinely appointed work in which we will be engaged together with Christ.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if, on the contrary, we love our fellow-men as God and Christ loved them; if we pity their weakness and remember the hereditary cause,

we will lay not all their sins and short-comings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices; and to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; and to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

Any who have ever experienced the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endued with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort put forth will be a success.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the "strait gate"—by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye at the strait gate; . . . . because strait is the gate and narrow is the way that leadeth unto life, and few that be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the Spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."—Gal. 5:16.

If we are *filled* with the spirit—with the same mind that was in Jesus Christ—we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time; and then he sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2) He chose God's methods which are rational and wise, and which are effective in selecting out from among men the class which he desires to be heirs of the promised kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with his spirit.

If so filled with the same mind that was in Christ Jesus, we, like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving—a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will, because of an intelligent appreciation of the ends he has in view.

THE CLAIMS OF LOVE AND JUSTICE

There is nothing more necessary to the peace and prosperity of the church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperty. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable briefly to consider these principles and the operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure:" there is no grace in it, no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measures of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out: such a one has only done a *duty*, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all his dealings with all his creatures: it is his *unchangeable business principle*. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all—to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God's dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world. As brethren in Christ, we have no right to presume upon the favor of one another. All that we have a right to *claim* from one another is simple justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we realize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another. This is all we have any right to *claim;* and we must also bear in mind that while we have a right to claim this for ourselves from others, we are just as fully obligated to render the same to them.

But while we *may claim* justice—though there is no obligation to demand it for ourselves, and we may if we choose even suffer injustice uncomplainingly—we *must*, if we are Christ's, *render* it. In other words, we are not responsible for the actions of others in these respects, but we are responsible for our own. And, therefore, we must see to it that all our actions are squared by the exact rule of justice, before we ever present a single act as an expression of love.

The principle of love is not an exact principle to be measured and weighed like that of justice. It is three-fold in its character, being pitiful, sympathetic or reverential, according to the object upon which it is centered. The love of pity is the lowest form of love: it takes cognizance of even the vile and degraded, and is active in measures of relief. The love of sympathy rises higher, and proffers fellowship. But the love of reverence rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this

latter sense we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence, and our fellow men in proportion as they bear his likeness.

Although we owe to every man the duty of love in some one of these senses, we may not demand it one of another, as we may the principle of justice, for love is the overflow of justice. Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense—the sense of admiration and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

The love of sympathy and fellowship is also very precious; but, if it come merely in response to a demand, it comes robbed of its choicest aroma: therefore never demand it, but rather by manifestation of it toward others court its reciprocation.

The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, who is so full of the principle of love that it overflows in its generous impulses toward even the unworthy. All of the objects of pity are not, however, unworthy of love in the higher senses; and some such often draw upon our love in all the senses.

To demand love's overflow of blessing—which is beyond the claims of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. The reverse of this exhibits a manifest lack of love and a considerable measure of selfishness.

Thus, for instance, two of the Lord's children were once rooming together and, through a failure to rightly consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent; and when the other urged the claims of justice, he pushed the claim of brotherly love, and the former reluctantly yielded to it, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow and one-sided a view! Cannot all see that love and justice should work both ways and that it is the business of each not to oversee others in these respects, but to look well to his own course, and, if he would teach others, let it be rather by example than by precept?

Let us beware of a disposition to covetousness, and let each remember that he is steward over his own goods, and not over his neighbor's, and that each is accountable to the Lord, and not to his brother, for the right use of that which the Master has entrusted to him. There is nothing much more unlovely and unbecoming to the children of God than a disposition to petty criticism of the indivdual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be specially manifest in broad and generous consideration, which would rather cover a multitude of sins than magnify one.

May love and justice find their proper and relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist says, "Oh, how love I thy law [the law of love, whose foundation is justice]! it is my meditation all the day." (Psa. 119:97) Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober, that the enemy may not gain an advantage over us.

LOVE OF GOD IN MOUTH AND HEART

Deut. 11:20.—September 14.

In his valedictory Moses proceeded to rehearse to Israel the Law of the Lord in full, reciting the blessings that would come from obedience to this law, and the curses which would surely follow a disobedient course. He even proceeded to prophesy, and in the same chapter, in verses preceding our lesson, he points out that Israel would experience both the blessings and the curses, and that as a result they would ultimately be scattered throughout the earth, but that God, in infinite mercy, would remember them and finally bring them back to himself, and circumcise their hearts, a type of which circumcision they already had in the flesh.—Compare Rom. 11:25-30.

Here the words of our lesson come in and seem to apply specially to Israel restored under the new conditions of grace. Even the most faithful under the law were obliged continually to say, "O wretched man that I am! Who shall deliver me from this death-condemnation" in which I am, under this law?—Behold the Law of God is just and good and right, and I approve the same with my heart, but am unable to comply with its conditions because of weakness,—death working in my mortal body! The time of Israel's return to divine favor at the close of the Gospel age is the period mentioned by the Lord through the Prophet Jeremiah; saying, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people; and they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33, 34.

Under that blessed arrangement of the New Covenant, established in the hands of the greater Mediator, the Christ, the great Prophet, the desires and intentions of the heart, accompanied with the best endeavors of the flesh, will be accepted, even tho the latter be imperfect for a time, and require the blessed influences of the "times of restitution" to bring them to perfection. Moses' prophecy looks down to this time, grasps the new situation, sees Israel turned to the Lord with new hearts, enabled to keep his Law perfectly; it will not be too difficult for them, but new and plain and possible.

That this is the proper thought to be attached to this prophecy of Moses, is shown by the Apostle Paul. (Rom. 10:4-10) He applies these words to the Church during this Gospel age, as in contrast to the conditions of the Jewish age, which had just closed. The Gospel church enters into the privileges and opportunities of the *New Covenant now, in advance of Israel and the world in general. It is the privilege of the spiritual Israelite now, beforehand, by the exercise of faith to realize in himself acceptance with God, justification by faith; to realize further that the merit of Christ covering all his imperfections, which are not of the heart, continues him in this justified relationship with God, notwithstanding the imperfections of his flesh and his works—for we "are not under the law but under grace." To those who can now exercise the faith, all the blessings that will come to the world in the Millennial age are possible—and more. To such these greater blessings are not hidden, but may be seen with the eye of faith. To such they are not far off—pertaining to another age—but are possibilities of the present time, through the operation of faith. Such, having the ear of faith, are not saying, We cannot know the mind of the Lord, for he is afar off in heaven; who shall bring us a clear, definite statement of his will? These already have their declaration of the divine will in the person of Christ, in his teachings, personally and through the apostles. Neither will such say, Christ indeed has come, has died, has gone into the sleep of death; who shall now bring him forth that he may instruct us? For with the same eye and ear of faith they both hear and see that he is no longer dead, but is risen, glorified, empowered of the Father, and that he ever lives to be the blesser and High-priest for all those who approach the Father through him.

What then is this message which can thus be heard with the ear and recognized by the eye of faith? The prophet as well as the Apostle declares that it is possible for us to have this salvation, an ever-present power within us, in our hearts and in our mouths. The Apostle declares that this which Moses prophesied is the Gospel which he preached which we have received; viz., the confession of the Lord with our mouths and faith in him in our hearts.

It is noteworthy that both the Prophet Moses and the Apostle Paul state the matter in the same manner; first, the confession with the mouth; second, the belief in the heart. This form of statement is probably not of accident, either. The confession with the mouth is the first outward evidence given of a faith in the heart; and indeed it seems to be a part of the divine arrangement that all confession of the truth is necessary to a full appreciation of it. True we cannot properly confess what we do not believe hence a belief must have precedence to a confession; but the confession is necessary to the expanding, enlarging and completing of faith in the heart. Whoever thinks that the light he has received in his heart can be maintained without a public confession of it is deceived, and hence it is declared, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The righteousness started by faith cannot go on and reach the completion which will

* See June 15, 1919, issue for critical examination of Covenants.

mean eternal salvation, unless it be accompanied by acts of faith, most prominent of which is the confession of the lips.

We would like to impress this feature of the divine truth upon all of the Lord's dear people everywhere, realizing that many are weak, puny, sickly, in their spiritual health, because of their failure to follow the Lord's direction—to declare courageously—and as wisely and lovingly as possible—what great things the Lord hath done for our souls. It is not sufficient that we confess the first blessing received, tho that is necessary before we can receive additional blessing. But each blessing as received should be promptly confessed, to the praise of him who has called us out of darkness into his marvelous light. This is the law of spiritual development. This is the command to the spiritual Israelite. If he is not obedient, that which was night, in his heart and in his mouth, will ere long become far off to him;—the eye of his understanding will cease to see clearly; the ear of faith will cease to distinguish plainly and he will gradually go further and further away from the glorious privileges which are ours, as new creatures in Christ under the New Covenant.

LIFE AND GOOD; DEATH AND EVIL

To Spiritual Israelites, who have been begotten of the spirit, adopted into the family of sons of God, and made prospective joint-heirs with Jesus Christ their Lord, the message is the same that it will be during the Millennial age to the world of mankind; viz., choose life or death. Thank God we have gotten free from that horrible doctrine of Moloch which perverting the plain Word of God, would declare to us that God has set before us eternal blessing or eternal torment! Not so; his Word is most explicit; the rewards are life or death. Thus our Lord positively announced, "He that hath the Son hath life; he that hath not the Son shall not see life"—and those not seeing life, of course could not experience eternal torment. Nevertheless, this proposition of life or death is a very serious one; much more potent in its influence than any other, because we can believe it; because we can see its reasonableness. How reasonable it is that God should declare to his spiritual Israel of this Gospel age that if, after they come to know him, taste of his good Word, experience the power of the age to come; after they had the eyes of their understanding opened; after they have heard, seen, appreciated, the divine plan—if after all this they do not love the Lord their God, and trust him in their hearts, and sufficiently, too, to confess him with their mouths, they are unworthy of eternal blessing which he has to give—their lack of appreciation of divine mercy means their unworthiness of life!

How reasonable, too, is this declaration as respects the world of mankind during the Millennial age! Life and death will be the alternatives set before them also. The great Prophet, the Christ, Head and body, as representative of the Father and of his Law, will make matters very clear, very plain, to all those who, when they know the Lord's goodness, have any desire or appreciation thereof. But they, too, must learn to acknowledge the Lord in their lives, in their hearts, and to confess him with their mouths, else they will be unworthy of the future life. The difference between the two classes,—we of the Gospel age, they of the Millennial age,—will not be as respects the question of life and death. The penalty in either case will be second death; the reward in either case will be eternal life. The difference in the reward will be that the faithful overcomers of spiritual Israel will be granted joint-heirship with their Lord on a higher plane of life, sharing with him his glory, honor, immortality; while the faithful of the world, tho blessed in lower degree with a restoration of human perfection and life, will, nevertheless, be blessed fully and completely up to their very highest ability to appreciate and desire.

The essence of this command, now applicable to the Gospel church, by and by to be applicable to restored Israel and all who, under the favorable conditions of that Millennial age, will be accepted as the children of Abraham, is the law of love. "I command thee this day to observe the Law of the Lord thy God, to walk in his ways and keep his statutes, and his commandments and his judgments." It is his correct thought that love to God must be from the heart,—voluntarily, in order to be of the kind which he desires and will appreciate. "He seeketh such to worship Him as worship Him in spirit and in truth." Why, then, does Moses say, "I command you"? Why does the Lord command love, through the Prophet, since a commanded love would not come up to the standard of voluntary love?

We answer that the Lord sets before us the standard of love necessary to be attained if we would enjoy the blessings which he purposes to give. He commands, in the sense of laying before us plainly and distinctly His only terms for life eternal. As previously pointed out, love is a matter of development and begins with a kind of duty love, which gradually growing out as we grow in grace and in knowledge, expands into gratitude, then into admiration, and finally ridding itself of all dross and selfishness, becomes pure and fervent love. The Lord is pleased if in our hearts he sees this endeavor to approach in truth the way of life which he has opened through the death of his Son. He is pleased to note our expansion and development under the light of his favor. He is pleased to grant us the covering of the Lord Jesus' merit, and to reckon to us perfection, and to adopt us from the very beginning of our love and consecration; and he will be pleased when we have finished our course, when we have attained the mark, when we have come up to the standard he has set—perfect love—to grant us the blessing of life eternal, which He cannot grant upon any other condition.

These things, really intended for spiritual Israelites, were spoken to natural Israel, as were all the prophecies of the Old Testament. Hearing, Israel heard but did not understand, as now it is our privilege to understand, because we are of the "house of sons," adopted and begotten of the spirit; whereas they were of the "house of servants," for "Moses verily, as a servant, was faithful over all his house; but Christ as a son, over his own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." To the extent that any natural Israelite comprehended even in part this law of love, and endeavored to grasp it, in that proportion he was blessed, notwithstanding the fact that he was under the law and bound by the law, and thus a servant and unable to become a Son. We see noble illustrations of those faithful ones of the past, in Moses himself, Joshua, Caleb, Samuel, David, and all the prophets, whose faithfulness the Apostle records, as having been pleasing to God, and who shall have corresponding rewards, altho they will not have the reward that is promised to the church—"they without us shall not be made perfect."—Heb. 11:39, 40.

In the closing words of this grand oration, the Prophet cautioned his brethren again concerning any disposition to leave the Lord and accept instead other gods. His words are especially applicable to spiritual Israelites, and we do well to give them earnest heed. We are already by faith in this blessed condition; we have heard the words of eternal life. We already have entered the Canaan-rest condition by faith in our Lord. We therefore, are in danger from besetments of our own flesh and from the besetments of sin abounding and from the adversary—in danger of making other gods, and turning our hearts away from the proper center of their affections, either to the god of wealth or the god of fame or the lesser gods of the family circle and home, or to the most ignoble of all, self. We are not to be drawn away by any of these from our loyalty to God, nor to render worship or service in any sense to any of these. To do so would mean to turn away from the hopes and joys and blessings now ours. To resist these temptations, and to abide in the Lord's favor, on the other hand, will mean to continue in the joys and blessings and rest of our present state and grace. Thus the Lord sets before us the blessings and the curses, the advantages and the disadvantages, the right course and the wrong course, life and death.

Our choosing of life and blessing and righteousness and God are not merely the choice of a moment; the daily trials and testings of life prove whom we love and whom we serve. Let us examine our hearts and our daily course, of life, and note for what we are spending life's energies, what fills our affections, what "satisfies our longings as nothing else could do." To the extent that we find the Lord the center of our lives, our hopes, our aims, and his will the ruling law in every affair of life, in that same proportion we find joy and peace and blessing and growth spiritually. If we thus, under present conditions and trials and oppositions of the world, the flesh and the devil, separate from them and cleave to the Lord, we are choosing the better part, the part of blessing, choosing life, and we shall live and shall inherit the goodly land of promise, the Millennial Canaan, and there be joint-participators with our Master in bringing God's promised blessing to the world, that they also may hear and know and obey his voice, and cleave to him and thus have life, and inherit the other, the earthly, features of the Abrahamic blessing.

Our Golden Text is quite appropriate to this lesson. It is in vain that we say we love the Lord if we do not seek to do those things pleasing in his sight. He is not seeking those who merely give outward allegiance, but those who at heart love him and his righteous arrangements. He is satisfied, indeed, to accept us at the beginning, largely upon our professions of faith and devotion, under the robe of Christ's right-

eousness, knowing that in our imperfect development we could not love perfectly; but he expects us to grow in grace, knowledge and love, and only by so doing can we abide in his love, and only by abiding in his love can we hope to attain the glorious things which he has in reservation only for those who love him.

Vol. XXIII ALLEGHENY, PA., SEPTEMBER 15, 1902 No. 18

VIEWS FROM THE WATCH TOWER

"THERE WERE GIANTS IN THOSE DAYS"

Recently W. F. Clarke, of Wilkesbarre, Pa., addressed to President Baer of the Reading R. R., appealing to him on religious grounds to end the anthracite coal strike. Mr. Baer's reply, which has excited general criticism, follows:—

"My dear Mr. Clark: I have your letter of the 16th inst.

"I do not know who you are. I see that you are a religious man, but you are evidently biased in favor of the right of the workingman to control a business in which he has no other interest than to secure fair wages for the work he does.

"I beg of you not to be discouraged. The rights and interests of the laboring man will be protected and cared for —not by the labor agitators, but by the Christian men to whom God in His infinite wisdom has given the control of the property interests of the country, and upon the successful management of which so much depends. Do not be discouraged. Pray earnestly that right may triumph, always remembering that the Lord God omnipotent still reigns, and that His reign is one of law and order, and not of violence and crime. "Yours truly,

"George F. Baer, President."

Now that the world is passing under the dominion of the "giants" (trusts, combines, etc.), it should not surprise us to find the claim advanced that these are of divine creation and have divine rights. Mr. Baer's view is not hypocritical, in our opinion; but is the result of failure to discern that Satan is the "prince of this world" or dispensation, who under his law of selfishness is permitted of God to "deceive the whole world:" in order that eventually all may see to what lengths selfishness would lead—ultimately wrecking the present order —social, political, financial and religious—and thus preparing for the establishment of Christ's Millennial kingdom of love and righteousness upon the ruins of Satan's dominion and the binding of Satan that he may "deceive the nations no more until the thousand years are ended."—Rev. 20:1-4.

Seeing present conditions foretold in Scripture, we can look with sympathy on both parties to the coming conflict. We see the battle between them clearly set forth in God's Word. We see both parties to that struggle awake to certain truths and blind to each other's arguments. From our vantage point we see both right and both wrong—both contending conscientiously for "rights", yet both missing the real standard of right, because blinded by selfishness. We see that the fault lies less with the people on both sides of these controversies, and more with the false selfish standards which constitute the warp and woof of all present institutions: so much so that it cannot be patched, but will be permitted of the Lord to work out its own destruction, as a preparation for the new order of things promised the groaning creation under the glorified Christ and his kingdom.

The New York *Times* declares that President Baer's utterance "verged very close upon unconscious blasphemy." The New York *Tribune* declares:

"Strict-construction theologians have before now insisted upon the close relations between Calvinism and coal. It is something new, however, to find a hardheaded financier setting up as a doctrine of the business world the predestination of the Pennsylvania coal mines to the all-wise control of President Baer and his fellow presidents of coal companies. Doubtless good Calvinists have accepted the management of the coal operators, like everything else that is, as being somehow or other in some mysterious way in harmony with the ultimate designs of a God who endures evil and makes even the wrath of men to praise Him. But few of them have reached the point of considering the so-called 'coal barons,' as shining examples of God's perfect work, in which His loving designs for the welfare of the whole human race were made manifest. It seems, however, that is the true doctrine which all religious men should hold. . . . .

"It will take a load from the consciences of many earnest people to have this authoritative declaration that God, through the kindness of the coal operators, will be able to manage this strike in accordance with the dictates of infinite wisdom. There have been some persons who believe in law and order, and have no sympathy with riotous strikers or demagogic agitators, who have not hitherto been able to detect infinite wisdom sitting at any of the coal presidents' desks, but doubtless they were mistaken. In their blindness they have said it was the duty of the operators to operate; that they should either meet their men half-way and settle the difficulty, or, under the protection of the State, put other men to work and mine coal. They have had a notion that God put the coal in the earth to furnish heat for men's needs, and thought there was some slip in the cogs of the universe when they could not buy coal because President Baer, God's vicegerent at the mines, would not work them. But if it is a part of the divine order that we should all pay $10 a ton till the surplus stock is worked off, so let it be. Only we should like to ask a question or two. Are the coal operators infallible individually, or only when they are gathered together, like a church council, about an office table to fix rates and say what each retailer must sell his coal for on pain of having his God-given supply cut off? Was the agreement of two years ago, which the operators say was so unwise and has made so much trouble, also dictated by infinite wisdom?"

The New York *American and Journal*, always extremely caustic in referring to labor troubles, and evidently predisposed to score the wealthy to the extremest limit, uses the following very severe language:—

THE ASTOUNDING BLASPHEMY OF A MODERN PIRATE

"'The rights and interests of the laboring man,' writes President Baer, of the Philadelphia & Reading Railway Company, to a correspondent who appealed to him as a Christian to end the coal strike, 'will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in His infinite wisdom has given control of the property interests of the country.'

"Mr. Baer, as one of the most influential members of the Coal Trust, no doubt sincerely feels that he is especially commissioned to carry out the divine will as a protector of labor and manager of the property interests of the country. He is so happily constituted that he can see no satire in the old syllogism:

"'The earth is the Lord's and the fulness thereof. His saints shall inherit the earth.

"'We are the saints:

"'Therefore we inherit the earth.'

"Heaven, whose deputy Mr. Baer so ingenuously and modestly declares himself to be, while endowing him with a shark's appetite and capacity for seizing things, has mercifully denied him the sense of humor. Thus is he spared the consciousness of sin when he blasphemes. Indeed, when Mr. Baer blasphemes he does so solemnly, with a warming and uplifting feeling that he is performing a religious rite and doing a virtuous deed. This blessing is vouchsafed only to those who in all things except money-getting are dense beyond the understanding of ordinary men.

"Not since last February has one of the pious plutocracy —who protect the 'rights and interests of the laboring man' and 'to whom God in His infinite wisdom has given the control of the property interests of the country'—favored a subject people with a specimen of unconscious blasphemy at all approaching in stupendous insolence and monstrous self-righteousness that of Brother Baer.

"It was in February that young Mr. Rockefeller, heir apparent to the Standard Oil millions, informed the Young Men's Christian Association of Brown University that the trusts are God's work—that it is by the Almighty's design that small competitors are killed off in order that a great monopoly may arise. He soared to flowery illustration, thus:

"'The American Beauty rose can be produced in the splendor and fragrance which bring cheer to its beholder only by sacrificing the early buds which grow up around it. This is not an evil tendency in business. It is merely the working out of a law of nature and a law of God. There is no real difference between business and the Christian life.'

"And the whole history of the Standard Oil monopoly is the history of a crime!

"Brother Baer, proclaimed by himself an agent sent of God to take possession of and care for the property of the rest of us, though blind to blasphemy in himself, has doubtless a hawk's eye for detecting a sacrilegious spirit in others.

"The Coal Trust, according to Mr. Baer, being, like that American Beauty rose in the commercial garden, the Standard Oil Trust, a divine institution, it manifestly follows that he regards any meddling with its sacrosanct operations as an affront to heaven. It is true the Coal Trust violates those human laws which forbid the railroad companies that comprise it to engage in coal mining and to form a combine, but the Coal Trust being of celestial origin and under the direct protection of Deity (President Baer vicegerent), what are human laws to it?

"The pious pirate is no new thing. Often in the old days the prayerful buccaneer imperilled in a stormy sea vowed candles to the Virgin in exchange for a safe deliverance, and to add a wing or a tower to a church was not an unheard-of act of gratitude after a voyage in which much booty had been gathered and many passengers and seamen on captured galleons made to walk the plank.

"But President Baer and the relations between a just God and the thieving trusts must be left to the pulpit for adequate treatment. Only the pulpit can deal with blasphemy so crass and horrible as it ought to be dealt with, without seeming to be as blasphemous as Baer himself. And all the privileges and immunities of the sacred desk will be needed for a task which no layman may undertake who would not sin against reverence even in appearance.

"'The Lord God Omnipotent still reigns,' exclaims the amazing Baer of the Coal Trust, 'and his reign is one of law and order, and not of violence and crime.'

"And still stands the Commandment, delivered through Moses on awful Sinai to all men:

"'THOU SHALT NOT STEAL!'"

* * *

To avoid extremes of sentiment on questions of this kind which appeal to the favored classes in one light and to the masses in another, it is necessary that we take a broad comprehensive view of the subject — past and present. Selfishness has been the law of our race ever since sin and death gained control; and even where the nobler organs are given a voice in shaping our convictions and conduct, selfishness, more or less, twists and colors all conclusions. Even amongst those begotten of the Spirit to newness of mind the fact that the new mind must be exercised through the fallen flesh is very sure to pervert its judgment in some measure, for a time, at least, until the new will learns to use the Golden Rule with accuracy.

It was natural that the doctrine of *"the divine right of kings"* should establish itself—that the favored classes and individuals should claim divine power in attaining and maintaining their authority and power over mankind. Indeed in ancient times the great rulers claimed not only divine favor, but further that they were related to the gods and were, therefore, properly objects of worship: in accordance with this thought the Emperors of Rome were styled *Pontifex Maximus* (Chief Priest), and their statues were set up for homage and adoration. This view possibly came originally from Israel, whose kings were, indeed, of divine appointment as part of a typical system which foreshadowed the yet to be kingdom of heaven established upon earth, for which we still pray, "Thy kingdom come." With the passing of Israel's kingdom as a type, all kingdom-types passed away and we now look only for the antitype. Nevertheless, the Czar of Russia and the Pope of Rome are each still accepted as *"Pontifex Maximus"* by millions; and all kings—especially the German Emperor—like to appeal to their people for obedience and support along this line.

Mr. Baer in a recent interview with Senator Quay on the same subject declared:—

"We are not fighting labor organizations. We fully recognize the right of men to organize to protect themselves from oppression and to benefit themselves in any legitimate way. But we do oppose their unreasonable interference with the discipline and ordinary management of our business. We will not permit them to select our employes. Neither politics, religion, nationality nor membership in labor organizations shall debar any competent man from working for us. We are fighting the battle of freedom for the individual, and his right to labor on his own terms.

"The coal operators say that they cannot mine coal, because the miners make demands which render it impossible to mine coal profitably, and that the state has enacted laws prohibiting the employment of men in the mines unless they have worked two years in the anthracite mines, and therefore they cannot, for the time being, mine coal. How, then, under the circumstances can there be any violation of public duty?"

PROF. MOOREHEAD MUCH TROUBLED

Professor W. G. Moorehead of Xenia College, is well known to readers of *Millennial Dawn* and *Zion's Watch Tower*, as the one man in the world found capable of writing a tract against *Millennial Dawn* that has circulated widely. His has made the Professor famous in heaven and in earth; because no one else being able to write anything on the subject worthy of printers' ink, his tract has been reprinted by the hundreds of thousands by various of our enemies North, South, East and West. The Professor owes something to *Millennial Dawn* for his earthly fame surely; but, alas, we fear he has a contra account in heaven where sophistical "dust" deceives none, and where a man's condemnation corresponds with his misuse of his talents!—Matt. 25:20.

The "Moorehead Tract" may have blinded some, we know not, "God knoweth"; but we feel sure that it has injured and permanently blinded none of "the very elect," and we are giving ourselves no concern about it, but are trusting that the Lord will overrule it and all things to his praise, according to his own wisdom. Those who have seen it will remember that the Professor's chief objection to the *Millennial Dawn* was that it was being "forced upon the people at the ridiculously low price of 25 cents." Why he should object to this we do not know, unless he has some publications which look dear in comparison. However, he is even with us now, since his tract is absolutely free and being literally forced upon many.

Brother Moorehead is a "Pre-Millennialist," too, by the way; and we presume that his wrath against *Millennial Dawn* is chiefly on account of our "following not with him." (Mark 9:38, 39) His tract was his method of forbidding us, and stopping us; though he must admit that it has proved a miserable failure; for *Millennial Dawn* has gone forward amazingly and his opposition and that of his friends has had no evil effect so far as we are aware, except upon those who use it to fight against God, and against the truth.

Why do these so called "Pre-Millennialists" of whom Prof. Moorehead is an acknowledged leader, oppose the truths heralded by *Millennial Dawn* and *Zion's Watch Tower?* What different views do they hold? We don't mind advertising their views, and are sure that all of our readers are sufficiently in advance of them to appreciate the distinctions quite clearly.

(1) They are generally members of so-called "Orthodox" sects and hold in common with them that the great mass of mankind have gone to an eternal hell and a small minority to heaven; and that the conditions of all of these are eternally fixed at death, so that "the kingdom of God's dear Son" (Col. 1:13) will profit them nothing. They hold that all who will be so lucky as to be alive when the kingdom is established, will be blessed with extravagant opportunities and privileges of which their fellow-members of Adam's race have for six thousand years been deprived, to the eternal torment of almost all of them? True, they accept as true the Lord's words "All that are in the graves shall hear his voice and shall come forth," (John 5:28, 29) but they explain the transaction a little differently—that all that are in heaven shall come down and all that are in hell shall come up, at the Lord's command. They generally conceive this to be the work of a 24-hour judgment day at the close of the Millennium, and that the poor creatures will merely come forth for a farcical exhibition and be remanded to heaven and hell, and that at the same time the Lord and the good of earth will go off to heaven and the earth then take fire and burn up.

We, on the contrary, hold that none but the elect have gone into the heavenly condition; that the remainder of mankind are still sleeping in the tomb (sheol, hades) unconscious of the lapse of time or of anything else (see Eccl. 9:5), and that the Millennium is the promised time for the blessing of all with a clear knowledge of the truth and a full opportunity to embrace and obey it under the guidance and assistance of their Redeemer and his bride; and that wilful rejectors will eventually be destroyed—not tormented.—Acts 3:23. We hold, with the Scriptures, that "the earth abideth forever" and that the "fire" coming is symbolic of the great social, financial and religious trouble which will overwhelm "the present evil world" and usher in the Millennium.—Eccl. 1:4; Zeph. 1:18; 3:8; Gal. 1:4.

(3) They still hold the dark ages view of trinity—that three times one is one. That Father, Son and Holy Spirit are three names for one God. Hence, that the Father and Holy Spirit died if Christ died. But that since God cannot die, and the universe could not be supposed to go on for even one day without its Creator and Ruler, and since Christ is "the same in substance" with the Father and Holy Spirit, therefore Christ cannot have died really, but merely in ap-

pearance—deceptively. That similarly, to produce an effect, our Lord cried on the cross, "My God! My God! Why hast thou forsaken me?" That again for effect and deceptively he said to Mary, "I ascend to my Father and your Father, to my God and your God."

That we may be seen not to misrepresent the subject of three Gods in one, we quote from the Presbyterian "Shorter Catechism:"

"Q. 5. Are there more Gods than one?

"A. There is but *one only*, the living and true God.

"Q. 6. How many persons are there in the Godhead?

"A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these *three are one* God, *the same in substance*, equal in power and glory."

Surely it is high time that thinking Christians should repudiate such nonsense for which not a word of Bible testimony can be produced! Will not the Professor, if he still differs with us, take the trouble to publicly meet the editor of this journal in a candid, Christian, brotherly discussion of the disputed points, using for proof the Word of God only? We will bear all the expense, willingly. We suggest to him that in our opinion this would be a much more noble, much more gentlemanly, much more Christian method of procedure than sending out a scurrilous tract full of invectives and appealing only to the prejudices, and calling the writer "hydrophobic" and styling *Millennial Dawn* "nocturnal hallucination" and "the product of insanity," because it is perhaps too reasonable and logical and Scriptural for him to appreciate it.

We promise not to retaliate but, on the contrary, to treat the Professor as though he were a Christian gentleman in every sense of the word.

(4) They believe with us that Jesus was a spirit being before he became a man; but they deny that in his resurrection he became a spirit-being as in the beginning. They claim that he is still "the man Christ Jesus" in heaven, although they admit that all the holy angels are ministering spirits; and would doubtless admit that conditions suitable to *spirit* beings would be quite unsuited to *fleshly* beings. They hold that our Lord's second coming will be in flesh and that he and the apostles and all the saints will have thrones and palaces and earthly court and pomp and splendor much as earthly kings now do, only on a more lavish scale, etc., etc.

We object to this as being contrary both to the Scriptures and to sound judgment. It is not reasonable to suppose that our Lord's obedience to the performance of the Father's will even unto death (Heb. 10:9), should to all eternity cost him the encumbrance of the flesh—and that with scars and wounds, as is claimed. We hold with the Bible that "Now the Lord is that spirit" (2 Cor. 3:17); and that though he was "put to death in the *flesh* he was quickened in *spirit*" (1 Pet. 3:18); and that "tho we have known Christ after the flesh, yet now henceforth, know we him [so] no more." (2 Cor. 5:16) We hold with the Bible that "flesh and blood can not inherit the kingdom of God" (1 Cor. 15:50), and that when that kingdom is established it will be spiritual and invisible; and hence that men shall not say, "Lo here" or "Lo there!" for "the kingdom of God *cometh not with observation*" (outward show) but shall be in the midst of men unseen.—See Luke 17:20, 21.

We hold that Christ and his glorified church will be as invisible to men as are Satan and his angels now;—because they will be spirit beings; that this is the meaning of the "change" promised; "changed in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52), "we shall be like him, for we shall see him as he is" (1 John 3:2), and share his glory; and his glory and presence are now like those of the Father, "whom no man hath seen nor can see," "dwelling in light which no man can approach unto." (1 Tim. 6:16) Only because of her "change" can the church behold her Lord's glory and that of the Father.

THE PROFESSOR'S GRIEVANCE

We will let the Professor tell us of his troubles—how he stared, and rubbed his eyes and felt vexed and annoyed by our "astonishing translation of John 1:1,"—the more so because he could not deny its correctness. The clipping (from *Watchword and Truth*) reads thus:—

A NEW RENDERING OF JOHN 1:1

The publication of the little tract entitled "Brief Review of *Millennial Dawn*" by the *Watchword and Truth* seems to have disturbed somewhat the defenders of the heresies of that book. From three different sources there has come to the writer an astonishing translation of Jno. 1:1. One is found in "Zion's Watch Tower," dated April 1, 1902, and received a few days ago. The translation in this paper is heavily marked with a blue pencil, and on the margin are written in blue pencil the words, "Moorehead should read this." Well, yes; he has read "this," and had read it before with some attention. Here it is: "In the beginning was the Logos, and the Logos was with *the* God, and the Logos was *a* God: the same was in the beginning with *the* God." (The italics are in the paper referred to above.) When I first read this translation I rubbed my eyes and stared. When the last of the three came with its blue pencil, emphasis and the marginal exhortation, I polished my glasses, re-read and stared! Obviously the import of it is, to remove this text from the sphere of testimony to our Lord's pre-incarnate Deity. It is thus employed in the little tract. Therein it is asserted the verse teaches (1), Christ's eternity: (2), His eternal separate existence: (3), His Deity. The *Millennial Dawn* translation seems intended to exclude this interpretation and to fasten another and a very different meaning on the verse. It makes Christ *a* God as distinguished from *the* God!

The *Millennial Dawn* people may perhaps ask: "but is not our translation of the verse exactly literal?" Yes, surprisingly literal. The reader who is not acquainted with the Greek may be here informed that the definite article *the* is very often attached (not always) to the term God in the original of the N. T. Its use there is idiomatic. Our English forbids it save in certain well-defined cases, as e. g. "The God of Abraham," etc. Its presence or absence in each is governed by the genius of the two tongues respectively.

But let us follow the example of the above queer rendering of Jno. 1:1, and apply the method to other places of Scripture. In this same first chapter of John four times the Greek word God is found without the definite article *the*. Let us read these and hear how they sound: verse 6. "There was a man sent from *a* God whose name was John:" verse 12, "But as many as received him to them gave he power to become the children of *a* God:" verse 13, "Which were born . . . . of *a* God:" verse 18, "No man hath seen *a* God at any time." Quite recently I read the eighth chapter of Romans through in the original, and found that ten times the apostle uses the name without the article, and in each instance the name is employed to designate the Supreme God. Let us read but one verse with Dawn-ist translation inserted: verse 14, "For as many as are led by the Spirit of *a* God, they are the sons of *a* God." How does it sound, brethren? This silly nonsense is matched only by the Reims version of Heb. 11:21: "By faith Jacob when he was a dying . . . . adored the top of his staff."

Nor is this all. One of the commonest rules of Greek Grammar as touching the use of the definite article *the* is this: in a simple sentence the subject generally takes the article while its predicate omits it. Jno. 1:1, third clause, is a simple, definite statement with a subject and a predicate; the subject is, "the Word" (Logos), and its predicate unquestionably is, "God," and hence the latter word does not take the article. Will some one kindly loan these gentlemen a Greek Grammar?

Furthermore, there is a Greek adjective that expresses exactly the idea of a divine or god-like being, but who is not necessarily himself God. It is the word *theios*. This word John might have used had he wished to convey the idea that Christ in his pre-incarnate state was like a God. But John does not use this term, instead he employs the supreme title of God and applies it most emphatically to the Lord Jesus Christ in his eternal pre-existent state.

Once more, if John had inserted the article *the* before the term God in the third clause of the verse, then the word would have embraced the entire Godhead, and a distinction of the Persons in the Trinity would have been obliterated. Had he written (to follow again the example of the *Dawn* translation), "and the Word was the God," then Christ would have been the whole of the Trinity. He might as well have written, "The Son is the Father," for that would have been the exact equivalent.

But enough of this. The only justification of this brief article lies in the bizarre rendering of Jno. 1:1 which has been offensively thrust upon the writer as a triumphant reply to his use of that text as proof of Christ's everlasting equality with the Father, as himself God; and this, too, with blue pencil emphasis and marginal admonition.

—W. G. MOOREHEAD.

* * *

We are sorry that such trifles so worry the Professor, and advise our friends that they hereafter remember that the more head a Professor has the more bother he has in using it,—if the arguments are against him. We reflect, that if the brief reference to John 1:1 made so much rubbing of eyes necessary, it is fortunate that the Professor did not first see the full and extended treatment of this and cognate passages in *Millennial Dawn, Vol. V.*, for then he might have rubbed his eyes out. However, on the other hand, blind eyes need

considerable rubbing and washing and especially anointing before sight comes. We hope and pray that the Professor may have such a blessing in this respect as the Apostle Paul prayed for the Ephesian Christians.—Eph. 1:17, 18; 3:17, 18, 19.

And now, what about the above? It is certainly an improvement on the "Moorehead Tract" in that it is a little more honest and Christian in its general style, avoiding some of the slang and invective of the latter; yet we must confess disappointment that ten years of "growth in grace" has accomplished so little improvement: that the Professor is still so willing to "handle the Word of God deceitfully" and to throw "dust" into the eyes of those who have reason to expect better things of him as a minister and a Professor of theology! See what the Lord says respecting such bell-wether professors who befoul the waters of truth so that his sheep cannot drink at the streams of truth.—Ezek. 34:18, 19, read also verses 10-16.

The Professor being unable to deny the exactness and literalness of the translation, acknowledges it in such a manner as to mislead those unacquainted with the Greek and who trust to his candor, by effecting irony, saying, "Yes, *surprisingly* literal" and again referring to it as "this queer rendering of John 1:1." Again, without denying the absolute correctness of the rendering, he throws more "dust" into the eyes of his credulous friends by a little "acting," to deceive; saying, "Will some one kindly loan these gentlemen a Greek Grammar?" His assurance in this is based upon the fact that only a small minority of his readers have Greek New Testaments or any ability to understand them and to see his trickery.

We make no claim to originality in respect to John 1:1. It was written and printed nearly eighteen centuries before we were born. It is God's Word and not ours—the *article* showing emphasis and all, and any sport made of it is answerable for to God, and to him who said "Whosoever is ashamed of me and of my words of him shall the Son of Man be ashamed." We do not even claim originality as to the proper translation of John 1:1. Our attention was called to it by *The Emphatic Diaglott*—an interlinary word for word Greek and English New Testament, in general use and of high repute.

The Professor's quotations from John 1, and Romans 8, "*a* God" is so much more "dust." We make no claim that the Greek article showing emphasis is used every time the Father is referred to as God; but, on the contrary, that its use in John 1:1 is made necessary to distinguish between God the Father and God the Son, and to show what our Savior's words fully attested; saying, "My Father is greater than I." "I came down from heaven not to do mine own will, but the will of *him* that sent me." "I seek not to do mine own will, but the will of the Father which hath sent me."—John 14:28; 6:38; 5:30.

Notice carefully the next to last paragraph of the Professor's article. He here most positively acknowledges the correctness of our translation;—acknowledges that the article (*the*) in the third clause must be omitted, in order to show that Christ is not *the* God but *a* God. The Professor evidently has a Greek grammar and knows how to use it too, if only it suited his theory to tell the whole truth.

OUR PRESENT CIVILIZATION

What is the real character of our present civilization? We may as well face the facts. It is gigantic in invention, discovery, enterprise, achievement; but it is gigantically worldly; sometimes and somewheres monstrously God-denying and God-defying. This "Christian civilization" has produced giants in these days, men of renown, but they often use their intellect, knowledge and fame only to break down, as with the iron flail of Talus, all Christian faith. Philosophy now blooms into a refined and poetic Pantheism, or a gross, blank Materialism, or a subtle Rationalism, or an absurd Agnosticism. Science constructs its systems of evolution, and leaves out a personal God; Spontaneous Generation becomes the only creator, Natural Law the only determining power, and Natural Selection the only Providence.

"Such men as Strauss and Renan, Hegel and Comte, Goethe and Kant, Mill and Spencer, Darwin and Huxley, Matthew Arnold and Theodore Parker are specimens of men who owe their education, refinement, accomplishment, to the very Christianity they attack. The cubs first nurse the dam, and then turn and strike their fangs into her breast. Civilization itself is turned into the stronghold of unbelief; its imaginations and inventions are high towers that exalt themselves against the knowledge of God, and the thoughts of our great thinkers have not been brought into captivity to the obedience of Christ.

"*We have the ripest form of worldly civilization, but the ripeness borders on rottenness;* while men boast of the fabric its foundations are falling into decay, and that awful Anarchy which is the last result of Atheism even now threatens to dissolve society itself. Government is rendered helpless by the destructive forces which science has put into the hands of the ignorant and lawless. The ballot and the bullet alike become weak in competition with dynamite, and wars become impossible until men are ready for mutual extermination.

REV. A. T. PIERSON, D. D.

OUR ANNUAL CONVENTIONS

On the last page will be found notices of the two conventions for this year. In some respects we would have preferred to have but one, but the distances to be traveled, and hence the expense involved, would have been too great for many. By having the one at Washington and the other at Des Moines a much larger number of the Lord's people can be served, and thus the blessing which usually attends these meetings can be distributed to a larger number. Only yesterday we heard from a brother who last year attended the Cleveland Convention, relating how great a blessing he had received, and that it had continued with him throughout the year, and that he would attend one of the conventions this season. We do not write to urge any to attend who are not financially able—and we know that this is true of many of the Lord's faithful ones—but we do urge that those who propose attending shall promptly send us their addresses that accommodations may be secured for them in advance, and that thus they may be freed from annoyance and we also be spared the inconvenience of arranging during convention hours such matters as might better be all arranged beforehand. We desire that the convention time be appropriated wholly to spiritual matters—not only by the visitors, but also by the brethren and sisters of the home church. If, therefore, you have determined to attend either convention, and have not yet sent us your address with full particulars, as to the names, sex, color, etc., of your party, do so immediately—before you forget it. All rooms for the conventions ought to be engaged by now, as both cities will be full to overflowing on account of the cheap excursion rates.

Such of the friends as may be able to afford the expense of travel, but not the expense of entertaining will please write us specially to this effect, and some arrangement will be made for them by our kind entertainers.

On the mornings of the opening of the Conventions (and on preceding evenings if notified) representatives of the home churches will be on hand at the various depots, to assist and direct arriving friends. These may be known by carrying in their hands or other conspicuous place copies of the *Watch Tower*, and all visiting friends should likewise display copies of the *Watch Tower*, that they may be identified. However, should you arrive at another time, or should you fail to meet the watchers, the addresses furnished in the announcement on last page of this issue will be quite sufficient to enable you to reach the convention without trouble.

We are hoping for delightful seasons of refreshing from the presence of the Lord, as usual, and trust that all who attend will come seeking to bestow a blessing upon others as well as to receive blessings upon themselves. Let the spirit of love, peace, contentment, joy in the holy Spirit, rule in our hearts and make them thus receptive to the blessed influences of the word of grace and truth.

Those who cannot attend, of course, will be many more than the few who will be present; but they will be remembered in our petitions, as we trust we shall be remembered in theirs. We hope that those not in attendance will, during the sessions of the conventions, let us have their hearts and sympathies, that they too may share the blessing. And our trust is that, as on former occasions, those who do attend the conventions will carry home with them rich measures of the spiritual refreshment poured out upon the assemblies according to divine promise. Let us see to it that we bring our consecrated hearts and powers fully into accord with our Lord and his providential arrangements, that thus we may claim his promise to pour us out a blessing that we will not be able fully to receive, but which will overflow upon others far and near.

We learn that tickets to Washington Convention will not be on sale in season to permit all to get there for the opening. We have therefore added another day.

Some seem to get a wrong impression respecting the pur-

chase of the excursion tickets to these conventions; they seem to think that it would be wrong for us who are not "Odd Fellows" nor members of the "Grand Army," to avail ourselves of these cheap excursions. This is a decided mistake; the excursions are open to anybody, and probably not more than one-half of those using the tickets will be members of the orders named. There is nothing dishonorable about it. It is fully understood by the railways, and not only ourselves but others make it a habit to hold conventions at the same time with these large conventions, so as to take advantage of the cheap rates granted by the railways—which are only granted because of the large numbers expected to be in attendance. The railways do what they can to get as much travel as possible on these excursion tickets.

A SAVIOR AND A GREAT ONE!

[Reprint of January 15, 1894, which please see.]

"SO MOSES THE SERVANT OF GOD DIED"

Deut. 34:1-12.—September 21.

Our Lord alone excepted, no character of history stands out before us so grandly and majestically as that of Moses, the great Apostle Paul, even, being overshadowed by him. If we think of him as a man, we see a sublime grandeur and nobility of character, combining strength with humility, wisdom with love and gentleness. If we consider him as the leader and deliverer of Israel, we find that he accomplished a greater work than any of the kind before or since. If we consider him as the lawgiver, we find in his code of laws justice, wisdom, mercy and an appreciation of human nature far superior to anything of his day, and the basis upon which the laws of Christendom in this twentieth century are built. If we consider him as a statesman, we find him wise, prudent, careful, yet broad. We see how he brought order out of confusion, and changed a disorganized rabble of over a million into a thoroughly organized and well ordered nation. But it is when we come to consider him as the servant of God that his character shines out most brilliantly. His faithfulness to God; his faithfulness to the trust committed to him as the Mediator for his people; his self-sacrificing spirit in connection with the entire work, indicating that he served not the god of fame or of ambitions or of self-love, but the Lord of hosts.

The greatness of Moses would be incomprehensible to us from any other standpoint than that which the Scriptures set forth; viz., that he was under special divine direction as God's servant, and that, therefore, being naturally an able, efficient, humble, good man, had these manifold qualities of his character intensified by reason of the Lord's power working in him and through him for the effecting of the divine purposes.

Moses was now 120 years old; 40 years of his life had been spent as an Egyptian prince in the court of Egypt, educated, trained, and in the public service as a general and a ruler. The second forty years of his life he was a shepherd in the wilderness, because of his love for the Lord, his appreciation of the divine promise, and his preference to share these with his brethren, the Israelites, rather than to continue in the favor of the Egyptians, their enemies and oppressors. We have already seen how this wilderness experience was probably valuable to him, enabling him to transform and transmute the knowledge and experiences already gained into a broad and deep philosophy, the foundation of which was faith in God and respect for his promises. Thus does God sometimes work by natural means to prepare the instruments for his service. The closing forty years of his life were devoted to the exercise of all the knowledge, experience and mental philosophy and faith previously gained, to the service of Israel as their leader, lawgiver, statesman—prophet, priest and king. And now his work was finished—the work which the Lord intended him to do. Another, Joshua, was to take up the work of leader, and he had already, by the Lord's direction, been formally and publicly ordained to this office, and Moses was ready to die.

In considering the fact that Moses was not permitted to go into the promised land, we are to bear in mind that he, as well as the nation of Israel, was being used of the Lord in a typical manner. We are not to go to the extreme of higher criticism, and to think of the deliverance from Egypt as an allegory. It was all true; the history of a series of facts; but truths and facts, under the Lord's guidance, may be so arranged as to be types of still higher facts, illustrations of still higher principles. One of the reasons mentioned why Moses was not permitted to lead Israel into the land of promise was the second smiting of the rock. The smiting the first time (Exod. 17:1-7) was by the Lord's direction, and the waters gushed forth, but the second time (Num. 20:2-12) the Lord said to Moses, "Speak unto the rock," but instead he smote the rock a second time.

In this he spoiled a type, while he made another type. Christ Jesus, the true Rock, was to be smitten but once for our sins, and as a result of that one smiting at Calvary the water of life would be obtained for all true Israelites to all time; and if for a reason the flow was stopped it was only necessary that the Rock should be invoked in the name of the Lord, that the waters might again flow forth. Christ dieth no more; death has no dominion over him; therefore in the type the Rock should not have been smitten a second time. But the second smiting, nevertheless, made a new type, because as the Apostle explains, there are some now who crucify Christ afresh, and put him to an open shame—some of his professed followers denying or ignoring the value of the original sacrifice, denying the blood that bought them, are counted as committing the sin unto death—second death—and of these Moses became a type, and as a type of a class which would have to do with the antitype of the rock, he was debarred from Canaan.—Heb. 6:4-6.

But even aside from the making of this type, Moses would not have gone into the land of Canaan; because, from another point of view, he was the type of the Law Covenant, which must end before the people can enter into their rest. As Moses was the representative of the Law Covenant, so Joshua became the representative or type of the New Covenant and of its mediator, Jesus, the Deliverer. "The law came by Moses, but grace and truth came by Jesus Christ." The law was a pedagogue or guide to prepare and bring the Israelites along to the borders of Canaan, but the law could never give them rest, could never take them into the land of promise. Christ, the antitype of Joshua, must do that. We are to remember, too, that Moses' error in smiting the Rock, did not involve him in the second death, nor will it work any injury to him as respects the future. It was comparatively a trivial matter, and taught him a valuable lesson which he evidently learned to the Lord's pleasement, and his failure to go into the land of promise, therefore, should not indicate a continuance of divine indignation against him, but merely a continuance of the divine purpose in making of him a type of a class who would have to do with the antitypical Rock, the antitypical water, and the antitypical smiting.

We might remark here, too, that those who smote the Lord the first time, at Calvary, have the promise of full forgiveness. They shall look upon him whom they pierced, and shall mourn for him, and the Lord will pour out upon them the spirit of prayer and supplication, and they shall have full opportunity of recompense and reconciliation. (Zech. 12:10) It is those who, with greater knowledge, and after they have become partakers of the holy Spirit, and have tasted the good Word of God, and the powers of the age to come, sin wilfully and count the blood of the covenant a common thing—these are they who commit the real sin unto death, and for whom the Scriptures suggest no hope, or further opportunity, because they have sinned wilfully.

MOUNT PISGAH VIEWS

At this time the Israelites were in the land of Moab, at the northern end of the Dead Sea, opposite Jericho, and nearly in line with the city of Jerusalem. They awaited the Lord's direction, by the pillar of cloud, before crossing Jordan to take possession of Canaan. Here, Moses' work being accomplished, the Lord led him up to Mount Pisgah's top, a lofty peak 3.586 feet above the sea-level. From this point an extended panoramic view was possible—is possible today. Here Moses saw much with his natural eyes, but much more with the eye of faith, seeing the promises which God had made to the tribes of Israel, through Abraham, Isaac and Jacob, and by his own mouth. He saw of the travail of his soul, and was satisfied. We hear not a murmur respecting the transfer of leadership and the cessation of his own labors. If God had used him in his service to the extent that he was pleased to do, the servant was thankful and satisfied.

"So Moses, the servant of God, died"—not from weakness and infirmity of age, for "his eye was not dimmed nor his natural force abated";—he died according to the word of the

Lord. Throughout his life he had been the Lord's servant, used and blessed as such, protected and kept by the power of God through the many vicissitudes of life, and he who thus kept him, buried him in one of the many little inaccessible valleys of this Mount Pisgah. The Lord not only hid Moses in the grave, but hid the grave, so that no man knoweth its place. This also illustrates the divine wisdom; for (1) had the place of the grave been known it no doubt would have been an object of veneration amongst the Israelites, a Mecca, to which pilgrimages would have been made, and the man Moses would have been honored, rather than the God whom this man represented, and whose servant and mouthpiece he was. (2) Doubtless, also, the hiding of the grave was typical, and represented that the Law *Covenant*, which died and passed away, was not to be revived; that the New Covenant, not only displaced, but thoroughly replaced it, so that there would never more be need for the Law Covenant in connection with the bringing of Israel to all the precious promises of God.

"Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us
Footprints in the sands of time."

This great truth, so beautifully expressed by the poet, finds a grand illustration in Moses. His life and character are a noble example, not only for the Lord's saints, but also for natural men. No one can study the life of Moses, and note its purity, its lofty ideals, its humility, its obedience to the Lord, its faithfulness to his fellows, without being bettered, ennobled, by the contemplation. And each one thus bettered himself by contemplating this noble character, should in turn seek to leave noble and enduring footprints for others, that perchance "some forlorn or shipwrecked brother seeing may take heart again."

The Book of Deuteronomy is chiefly composed of addresses by Moses to the Israelites, setting before them the various lessons they had received from the Lord, expounding to them the divine law, their duty to God and to man. It closes with the Song of Moses, and Moses' blessing of the nation, two poems whose beauty and literary merit are acknowledged as being of the highest order. Jacob called his twelve sons when dying and pronounced over them certain blessings. So now Moses, as the father of the nation, in these poems, completes his admonitions respecting them, his warnings and encouragements; and in these prophecies, not only their trials and difficulties and failures are foretold, but also their final victories, as we believe these victories shall ultimately be attained by all the Israel of God—all who will become by faith the children of Abraham—the Jew first and also the Gentile, during the Millennial age.—Rom. 11:11, 12, 28-32.

This song of Moses was evidently not merely for Israel but prophetical, and was referred to by our Lord (Rev. 15:3, 4), but long after that nation had been blinded and given up as respects the high calling of this Gospel age. This is the song of Moses and the Lamb which the overcomers are to sing, those who, with Christ, shall be members of the body of the great Prophet who shall bless, not only the literal seed of Abraham, but all the true Israel of God; all who shall become Israelites according to the faith and obedience of Abraham. This song, after telling of trying experiences, ends with rejoicing, saying, "Rejoice all ye nations with his people!" The poem of blessing, which applied most particularly to the tribes of Israel, tho doubtless also typical of the elect 144,000, ends with rejoicing, saying, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?"—Deut. 32 and 33.

The scribe who wrote the Book of Deuteronomy at Moses' dictation finished its account as a historian, describing the death and burial of Israel's great leader, and declaring the great honor in which he was esteemed, recounting his mighty works, and ascribing these as did Moses himself, not to Moses personally, but to the Lord, who sent him to do them.

JOSHUA THE NEW LEADER

Joshua was now eighty years of age, and was accepted by the Israelites as Moses' successor without murmur. They had, doubtless, learned valuable lessons in their wilderness discipline. Joshua, it will be remembered, was Moses' companion when he went up into the mountain, Sinai, and there received the law, and indeed throughout the wilderness journey he seems to have been the one above all others upon whom Moses could thoroughly rely. He and Caleb were the two spies who brought the favorable report, declaring that by the help of the Lord Israel might go up and assuredly take possession. In the change of leadership Israel learned another great lesson; viz., that their confidence and trust must not be in man; that so long as they recognized the Lord as their Leader they might feel safe and confident; because, altho others might pass away, the Lord would abide faithful and could raise them up at any time just such leaders as he saw best.

There is a lesson in this matter for spiritual Israelites as well. We are not to put our trust in leaders, but in the Lord. This does not signify that we are not to trust leaders, and not to acknowledge leaders, for all the history of the Lord's dealings with his people, the typical as well as the antitypical, shows us that he is pleased to use human agencies as his representatives in the teaching and leading of his people from grace to grace, from knowledge to knowledge. The lesson to be learned is that the Lord is thoroughly competent to manage his own work, and that while we may look for his leading through human agencies our trust is not in them, their wisdom, their strength, but in the Lord's wisdom and strength, guiding them and us through them.

Another lesson here set forth is found in the words, "Israel hearkened unto him [Joshua] and did as the Lord commanded Moses." Joshua was to be followed only as the people could realize that he was following God's instructions, given through Moses—through the law. In the antitype the great Deliverer Jesus, will be the commander of the people, will bless the people during the Millennial age, and they must hear him and must obey him, but all that he will speak and all that he will order will be in full accord with the divine law, as represented by Moses. The Christ, during the Millennial kingdom, will attempt nothing on behalf of mankind in violation of the laws of righteousness, the laws of God. But everything in the way of lifting mankind up, will be by magnifying the Law of God, and making it honorable, and assisting all to conform their lives thereto, but not by that Law Covenant which is forever dead.

INTERESTING QUESTIONS ANSWERED

TOTTEN'S ONE YEAR MINISTRY

Question.—Please state in what respect Prof. C. A. L. Totten is in error concerning the length of our Lord's earthly ministry?

Answer.—One of the points made by Mr. Totten is that the lamb must be of the first year; and on this he builds his conviction that our Lord was in his first year at the time of his death; at the same time you (and so far as we know he also) reckon that our Lord did not die in his first year, but in his second year; that is to say, that his ministry, beginning in the fall, lasted at least for one and a half years. We, with many others, claim three and a half years, on the evidences. In any case it was not the first year, except in the way in which we regard the matter; viz., That our Lord's sacrifice was made when he was exactly thirty years of age: this was his first year, and the very beginning of it. According to our understanding that was where the sacrifice was made and completed. There the human nature, typified by the bullock, was slain in the sense of consecration, by the new creature, typified by the priest. The subsequent work in the three and a half years of ministry was in the types represented by the taking of the blood into the "Holy," the offering of the incense there, while the fat was being burned in the "Court," and the offal outside the Camp, and all this sacrificing ceased when our Lord died at Calvary. But the point is that his death was reckoned to him from the very moment of consecration, just as it is the case with us: "Reckon ye yourselves dead indeed." This is the only sense that we know of in which our Lord can be shown to have been the Lamb of the first year.

SATAN'S POWER OVER INSECT LIFE

Question.—In an old WATCH TOWER the suggestion is made that Satan possesses some special power relating to insect life, etc. Are we to infer from this that your thought is that he has power to create life? and if so, by what authority?

Answer.—We had no thought that anyone would understand us to mean that Satan would have life-giving power, or power to create something out of nothing. The thought which we wished to convey is that just as a mule is hybrid, or a cross between the horse and a donkey, so various mixtures and conglomerations are possible, especially in the

lower forms of life—insects, etc. Satan is probably much better informed on many of these than is mankind, and yet mankind has learned how to develop life in varied forms, and this is one of the studies amongst doctors, scientists, etc. They find various kinds of bacilli, for instance, and learn now that they can propagate these various species, and to some extent modify and alter them under various conditions. For instance, it is claimed by the best scientific men of the schools, that nearly all the diseases to which humanity is exposed are the result of evil species of animalculae. Similarly diseases in plant-life are caused frequently by little creatures, so small as to be only discernible with high-power microscopes.

We suggested that many of the insects of modern times, the pests which so greatly annoy farmers and gardeners, are probably developments of these infinitesimal or microscopic animals—developed into larger kinds and species, along lines which our adversary thoroughly understands.

"BE STRONG AND OF GOOD COURAGE"

JOSHUA 1:1-11.—OCTOBER 5.

Joshua, the newly appointed leader of Israel, had been Moses' "minister" or servant, not in a menial sense, but in that higher sense in which we speak of "ministers of the Lord," Ministers of State, Prime Ministers, etc., He was eighty years of age at this time, and hence must have been forty when Israel left Egypt. He was of the tribe of Ephraim, of one of its leading families, his grandfather, Elishama, having been a captain of the army of the Ephraimites, 40,500 in number, at the organization of the Israelites soon after the exodus. We find Joshua with Moses as his special companion, in Mt. Sinai; we find him again as the representative of Moses, the general of all Israel in the first battle fought with the Amalekites; we find him again one of the leading men of all the tribes, sent to spy out the land of promise, and on this occasion he and Caleb were the only two whose faith in the Lord enabled them to return a favorable report, and, as we have already seen, in the giving of this report these men hazarded their lives;—so great was the chagrin and disappointment of the Israelites, and so fully were they in sympathy with the report of the majority.

All these events seem to indicate that Joshua was a man of large faith and large courage; moreover, we remember that notwithstanding his high position as Moses' chosen minister, he seems to have been entirely void of that ambition which led to the overthrow of Korah, Dathan and Abiram and many of the princes of Israel, and which previously had affected Miriam and Aaron. Although he is not mentioned as being so meek as Moses, we may from all these considerations judge that the one whom the Lord chose for Moses' successor was indeed a meek man, and that his courage, exemplified in every feature of his history, was the result of his faith in the Lord and not the result of self-confidence. The lesson to be drawn from this by spiritual Israel is the one mentioned by our Lord; namely, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11) In this Joshua was a type of our Lord Jesus who, in turn, is the pattern which must be followed by all those who would be finally acceptable in the Lord. The Apostle's argument along this line, to all the spiritual Israelites, is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6.

Israel unquestionably accepted the Lord's choice of a leader. As a people they were evidently learning something by their experience in the wilderness training school. At the beginning of their sojourn they were scarcely willing to recognize even Moses; but now they had come along so far as to be able to see that the Lord was their real Leader, and that even though Moses had died without bringing them into the promised land, God who had made the promise of Canaan to Abraham, Isaac, Jacob and themselves, was abundantly able to accomplish his promise, and hence they were willing to accept whatever leadership the Lord should indicate. Spiritual Israelites, too, are to learn the same lesson; human leaders are important in their way—in so far as they are the divine choice—so far as we can see fulfilled in them the Lord's promised guidance of his people. But we are never to think of human leaders as indispensable; and God is likely to do again as in this case of Moses; namely, to remove a trusted leader and to appoint another in his stead, to the intent that his people may learn that he is their real Leader, that with him as their Guide they will surely have success, and that without him all earthly leadership would be in vain.

As we have seen, Moses prefigured the law, the schoolmaster which was to bring God's people to the promised land, to the promised blessing, restitution, etc. We have seen that as Israel was unready to enter in and to possess the land because of lack of faith in the beginning and, therefore, had its wilderness journey extended to forty years, so on account of lack of faith at our Lord's first advent they were prevented from joining with him in the restitution work and were made to wander to gain further experiences and leadings during the past nineteen centuries; and now at the close of these experiences, they, as well as spiritual Israel, are again on the borders of the land of promise—the Millennial Kingdom. This time Joshua will take command, the Jordan will be crossed and the gracious promises begin to have their fulfilment. Meantime, the Joshua class, the church, has been in process of development, and after the great time of trouble which is near at hand, the world in general will be ready to follow the leadership of Jesus as it is written of that time, "Many nations shall come and say. Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Micah 4:2.

As, meantime, Joshua needed encouragement, so now the Lord's consecrated ones, the members of the body of Christ, need encouragement, need to have pointed out to them the sureness of the divine promise, its lengths and breadths and depths, just as the Lord pointed out to Joshua the land of promise, from the wilderness to Mt. Lebanon, and eastward to the river Euphrates and westward to the Mediterranean Sea. Does faith waver and are we inclined to wonder how it will be possible for the new dispensation to accomplish such wonderful things as are necessary to be accomplished for the blessing and uplifting of the world of mankind? If so, let us look backward and see how the divine power was exercised in a miraculous manner, not only through Moses at the crossing of the Red Sea and in the giving of the manna, in the victory of the Amalekites and in the water from the rock, but let us also notice how the Lord's providences were miraculously with Israel in various ways during the period of their favor, and let us remember that this same power of God in still larger measure is to be with the antitype of Moses, with the new Leader of the world, the great Messiah —Christ the Head and the church, his body, in the work of blessing and restitution on behalf of all those who shall, under that full enlightenment, desire to be the people of God. As it was God with Moses and God with Joshua that brought the victories, etc., so it will be the power of God with the church that will bring the coming victories. "The Lord at thy right hand shall strike through kings in the day of his wrath." (Psa. 110:5) "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8) Again the Apostle declares that the Millennial victory of Christ shall be by and through the Father's power. (1 Cor. 15:27) As none were able to stand before Joshua as the Lord's representative, so none of the great forces of evil and the obstructions now in the pathway of the fulfilment of God's promises shall stand; all must fall before the antitypical Joshua. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11) Satan himself shall be amongst these great enemies to be overthrown and utterly destroyed, and all of his works of evil—death itself being finally completely blotted out as an opponent of those in harmony with God and approved by him,—all others having been destroyed in the second death, which is not an enemy either to God or to those who are in accord with him or to any principle of righteousness or truth or goodness.

The land of promise is here mentioned as being the "land of the Hittites." Higher Critics were once inclined to think this reference to the Hittites an egregious error because they could find no record of such a people, and because from their standpoint the Bible is to be considered on a lower plane than are the secular histories of the world. However, all this has been changed because in the last few years excavations made in Assyria have disclosed ancient tablets whose testimony fully corroborates the statement that the Hittites were at this time a mighty people. Those who discount the Bible statements are at a disadvantage, while those who accept them are sure to be on the right side and, sooner or later, to have confidence and faith justified by evidences.

Three times in this lesson is Joshua encouraged by the Lord, "Be strong and of a good courage," "Be thou strong and

very courageous," etc. (vs. 6, 7, 9) There are different kinds of courage, one sort is begotten of egotism and self-reliance, another kind is begotten of a recklessness which fails to take into account the difficulties of the situation; but the courage which the Lord inculcates and which all the spiritual Israelites are to seek to possess is the one which, while coolly and calmly discerning the trials and difficulties of the way and while humbly realizing its insufficiency for the occasion, is supported by a faith in the Lord—a trust in the divine promises which enables them to be strong in the Lord and in the power of his might. This was to be Joshua's courage and it is to be ours in respect to all the things of the present life, as well as in respect to all the things of the kingdom, confidence in the Lord whose servants we are, and whose work he has commissioned us to perform. The expression, "Turn not from it (the law) to the right hand or to the left" does not signify a turning aside completely, but rather, according to the original, it means, Require neither more nor less than the divine standard; seek to keep as nearly as possible in absolute alignment with the divine Word. We find some Christian people disposed to add to the law of God in great complacency, feeling that in thus getting in advance of the divine requirement they are showing the Lord a special zeal for righteousness. Some of the Pharisees of the Lord's day were thus disposed to add to the Word of God and to lay heavy burdens upon the people beyond what the Lord had required of them in the law. The Lord's faithful ones are not to do this any more than to subtract from the divine requirements. Truth is truth; God's Word is God's Word; we are not authorized to take from it or to add to it. Many today have come to realize that the Bible does not teach an eternity of torment, and yet feeling that this doctrine may possibly help through fear to drive some into church membership, or to deter some from grosser forms of sin, they are rather inclined to favor the doctrine even though they admit it to be a blasphemy against the divine character, and in total violation of all principles of righteousness. Those who would be of the Joshua class are to learn that it is not their right or privilege to make laws or to ignore those already made, but so far as lies within their power to observe the divine principles of righteousness laid down in the divine Word, and to teach the same to others, leaving the consequences with the Lord.

QUARTERLY REVIEW—SEPTEMBER 28

Thou shalt remember the Lord thy God.—Deut. 8:18.

A very profitable review of this quarter's lessons may be found in Deuteronomy, 8th chapter. There Moses, himself, summarizes the experiences of Israel's humiliations, and bases upon them great and important lessons respecting their future. He shows that the lessons properly learned and applied, will bring lasting blessings, riches and divine favor; and these to be rightly enjoyed and really profitable, must continually draw their hearts to God in thankfulness and in acknowledgement of his providential care and guidance. Any neglect of such recognition of divine favor would be sure to lead to pride, and thus more and more toward sin and farther and farther away from the Lord, and ultimately to the cutting off of the supply of blessings because of separation from their fountain.

All of this lesson may well be applied to spiritual Israel. As the poet has expressed it,

"My highest place is lying low
At my Redeemer's feet."

The more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need we will have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually, and with unthankfulness will come unholiness, spiritual self-conceit and pride, and all of this will lead to spiritual dearth, and if persisted in to spiritual death.

"Give me a thankful heart, from every murmur free,
A heart which always feels thy blood, so freely shed for me."

Although the entire Pentateuch—the five books of Moses—was designated the law of Moses, the Book of Deuteronomy was in Joshua's day particularly the book of the law, it being rather a summary of the teachings of the other four books. However, we are not to confine the thought of the Lord's words, simply to the Pentateuch, but are rather to remember that "every word that proceedeth out of the mouth of God" is a part of the divine law which we, as the antitypical Joshua are to reverence, to study and, to the extent that we are able, obey. We have already seen that the divine law in this sense speaks more than simply forms and ceremonies and justice, to us, spiritual Israelites; we see that speaking through Jesus Christ, our Lord, God has in our later times spoken mercy and peace and reconciliation and love and adoption into his family. As the antitype of Joshua, our Lord Jesus declares, as represented through the Prophet, "I delight to do thy will, O my God; yea, thy law is within my heart," and thus it must be with all those who shall be ultimately acceptable as members of Christ's body, the glorified church, the royal priesthood; they, each and all to be of that company, must be in this respect copies of God's dear Son—they must all have the divine law in their hearts, in their wills, in their intentions, and so far as possible each must see to it that this divine law is obeyed in all the affairs of life. As Jesus was to have his success in proportion to his obedience to the divine law, so we will make our calling and election sure in proportion as we shall strive to come into conformity with the regulations of the divine law which has come to us, the sum and substance of which, as our Master declared, is that we love the Lord our God with all our mind, being and strength; and love our neighbor as ourselves. In proportion as we do these things, we shall have "good success." Not good success as respects earthly prosperity perhaps, earthly fame and name, but good success as respects our real object in life, the attainment of the prize of the high-calling set before us in the Gospel, the attainment of joint-heirship with our Master in the kingdom. And nothing can more thoroughly stimulate us and encourage us in this direction than absolute faith, confidence in the Lord. To battle with the world, the flesh and devil requires more strength than we possess; we need the courage coming to us from the divine assurance given to Joshua. "Be strong and of a good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersover thou goest."

The time had come for entering the promised land and Joshua, full of the proper courage, gave the necessary instructions—that the people should prepare victuals for three days during which they would be marshalled as an army and be in process of crossing over Jordan into the promised land. When we remember that our Lord Jesus declared that his flesh which he would give for the life of the world is the bread which comes down from heaven, and when we remember that the preparation of this bread meant the death of our Lord Jesus, and not only so but his resurrection as a spirit being, and when we remember further that he was in this state of death or preparation, for parts of three days and that he arose on the third day, it gives us the suggestion that quite probably the Lord meant a lesson for us spiritual Israelites in connection with those three days of preparing of victuals as mentioned in our lesson. Our Lord seems to have referred to three larger days also on several occasions; as, for instance, when he said, "I do cures today and tomorrow, and the third day I shall be perfected," we understand him to have included with himself his church, and that he spoke respecting large, or thousand year days. He was living in the beginning of the fifth thousand; this would be the first of the three days, then followed the sixth thousand year day, the second, and the third would be the seventh thousand. During the first two of these days the Lord and his church have done cures, cures of sin, binding up the broken hearted and assisting whoever was willing to a measure of newness of life, and in general doing good to all men as opportunity has been afforded and on the third day, that is in the seventh great day, or the Millennium, early in the Millennial morning, he shall be perfected, the entire body of Christ complete, and then the great work of restitution will begin. Again the same three days are referred to, and the temple is mentioned as a figure or illustration; our Lord's words were, "Destroy this temple and in three days I will raise it up;" the writer adds, "But he spake of the temple of his body." (John

2:19-21) The Apostle assures us that the church is the temple of God, and that it is the body of Christ under Jesus its Head. Various agencies have been in antagonism with the church, Head and body for the two days mentioned, the fifth thousand year period and the sixth thousand year period, and it still continues while we are in the beginning of the seventh period; but the Lord's promise is that now shortly the temple, the church, his body, shall be complete and he will raise it up, raise it from ruin, raise it to the perfection and glory of the Millennial kingdom. It is in harmony with this that we may recognize the church with her Lord as being a part of the bread which God is preparing. Our Lord Jesus was the bread which came down from heaven, and we have partaken of him, of his merit, and have been thereby transformed; and we, as the Apostle declares, have become part of the one loaf, the one bread, and we also, as part of the one bread, are being broken with our Lord, and thus indirectly this preparation of the church and her association with her Lord are represented in the three days victualling which is provided for the world of mankind, and necessary to them before they can pass over Jordan and enter into the Millennial Canaan.

Vol. XXIII ALLEGHENY, PA., OCTOBER 1, 1902 No. 19

VIEWS FROM THE WATCH TOWER

BLINDNESS GRADUALLY COMING OVER NOMINAL CHRISTENDOM AND GRADUALLY TURNING AWAY FROM FLESHLY ISRAEL

Is it not remarkable that as nominal Spiritual Israel begins to stumble into unbelief over "the stone of stumbling" —rejecting the ransom-sacrifice of Christ—the Jews, Israel after the flesh, begin to get glimpses of Jesus such as they have never before had? Note the following eulogistic expressions respecting our Lord, from the lips of eminent Jews of our day:—

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love."—Isadore Singer, Editor of Jewish Encyclopedia.

"Jesus was the gentlest and noblest rabbi of them all. In Jesus there is the very flowering of Judaism."—Henry Berkowitz, Rabbi of Rodeph Shalam Congregation, Pennsylvania.

"Jesus is soul of our soul, as He is flesh of our flesh. Who, then, could think of excluding him from the people of Israel?"—Max Nordau, M. D., Paris, France.

"Even the most conscientious Jew may, without hesitation, recognize in view of the immense effect and success of His life, that Jesus has become a figure of the highest order in the history of religion. The fact that Jesus was a Jew should, I think in our eyes, rather help than hinder the acknowledgment of his high significance."—N. Porges, Ph. D., Rabbi, Leipsig, Germany.

"We Jews honor and revere Jesus as we do our own prophets who preceded him."—Jacob H. Schiff, New York City.

"I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus, and to reclaim him for Judaism."—M. Lazarus, Ph. D., Professor of Philas University of Berlin.

"If he (Jesus) has added to their spiritual bequests new jewels of religion, truth and spoken words, which are words of life, because they touch the deepest springs of the human heart, why should not Jews glory in him?"—Gustav Gottheil, Ph. D., Rabbi Emeritus of Temple Emanuel, New York.

"We want our children to know that in Jesus of Nazareth, Judaism produced one of the most beautiful types of humanity, one of the world's greatest teachers."—Dr. K. Kohler, New York.

A MINISTER ENCOURAGES HIS FLOCK

Rev. Dr. Reid, of Watertown, thus explains to his people the present status of the doctrine of hell, and meantime gives us a suggestion of how impious he considers his congregation of "saints" to really be at heart. He evidently knows "his sheep" to be downright hypocrites. He says, as reported, evidently by himself, in the public press:—

"The age of religious barbarism is past. Science, the accentuation of the Fatherhood of God, man's moral nature and spiritual experience make the hypothesis of a material hell incredible. The world would cast out the preacher who would dare to repeat today the message of Jonathan Edwards, that the view of the miseries of the damned would double the ardor of the love and gratitude of the saints in heaven.

"Yet there is a hell. Yet there are lost souls. Yet the guilty do go into everlasting punishment.

"You are in hell when you cannot look your fellow creature in the face because of the wrong you have done him; in hell when you would like to wring your own neck; in hell when you do not have a word to say for yourself, but are struck dumb by the consciousness of your own meanness and arrogance and baseness. You are in hell when envy, hatred and malice hold carnival in your heart; in hell when you know that you are not telling the whole truth; in hell with all your lies, losses and perversions and distortions of the truth. Perhaps there is a chapter in your lives that you keep closed or sealed because of its iniquity or infamy. Then you are in hell now; in the hell where men skulk and start and fail; in the hell where the limbs tremble and the heart thumps and the flesh creeps and the teeth chatter and the blood runs cold and the hair stands on end, the heart stops and the cold sweat overpours the face."

JEWISH HOPES RESPECTING PALESTINE

The Jewish Exponent furnishes the following information: The failure to secure satisfactory terms from the Sultan of Turkey, as noted recently in these columns, is felt keenly but has not discouraged the leaders.

"Dr. Herzl set forth the standpoint of the Zionists, and formulated the conditions of Jewish settlements in a self-contained part of Palestine and in other parts of Asia Minor, on the basis of a Charter.

"These proposals were carefully considered from the Turkish side. Through his representatives the Sultan declared his fullest sympathy for the Jewish people; but the concessions which His Majesty expressed himself ready to make for a Jewish settlement could not be considered adequate according to our Zionist program. The negotiations have thus, this time also, remained without result. Nevertheless, the Sultan caused Dr. Herzl to be assured of his esteem and sympathy. The relations have in no way been broken off. On the contrary, we may hope that the advantages which a regular and legally guaranteed settlement of Jews present according to our program, will be recognized by the Turkish Government to their full extent.

"For that moment the Zionist organizations must be prepared; the agitation must be carried on incessantly, and the material means must be collected. The more efficient our movement, becomes, the more speedily and surely will it reach its goal.

"It is rumored that the Actions Comite of the Zionist movement in Vienna is now seriously considering the proposition to hold the next Zionist Congress in New York. The question will probably be decided upon at the October meeting of the comite.

"Lord Salisbury is credited with having said on the Zionist solution. 'It is a question of sixty per cent; if sixty per cent of the Jews desire Palestine, they will get it.' It is, however, rumored that Lord Rothschild, impressed by the Alien Immigration Commission—which, when it again meets, will sit in Soho, the French quarter of the metropolis—and his conversations with Dr. Herzl will lead in a movement for the settlement of a large number of Russian Jews in lands, as Disraeli put it, 'in propinquity' to Palestine, and at present under the British flag. When his lordship will move, or whether at all, a short few months should tell, but from excellent sources I know that he has some such scheme in mind, and that the details are being investigated on his behalf.

"Lord Rothschild has heretofore held outwardly a most impartial attitude on all solutions, and whilst steering clear of Zionism has let it be known that he does not view attacks upon the movement with favor. Hence the idea he is studying may prove one that will unite all parties, and with his name at the back of it there would be no financial difficulties."

STARTLING STATEMENT IN NEW YORK PULPIT

New York, Sept. 7.—The Rev. Dr. R. S. MacArthur, at the 100th meeting in the Evangel tent today, assailed the doctrine of baptism. He declared that the dropping of water on an infant at birth was heathenism, and that the idea that God would forever condemn an innocent but unbaptized babe makes Him a tyrant.

That utterance, coming from Dr. MacArthur, had a wonderful effect on his hearers. They rose to their feet and applauded wildly. The scene was striking.

"Baptism," he declared, "never saved a human soul. The doctrine of baptismal regeneration is both unreasonable and unscriptural. The superstitions that have gathered about infant baptism form one of the saddest chapters in church history. Thousands through all the ages have believed that a child dying without being baptized was eternally lost. This dark and dreary superstition has cast a gloom over the history of the church for centuries.

"This doctrine is heathenism, pure and simple. The idea that God would forever condemn an innocent babe because some one had not put a few drops of water on its head and face makes God a tyrant. Rather than believe in such a God I would be an avowed infidel.

"This doctrine of baptismal regeneration makes the minister of religion a worker of magic, a fakir, a performer of ecclesiastical miracles. Such teaching is a violation of all sound reason and true scriptural teaching."

Very good! Excellent! But while this eminent Baptist D. D. is plucking beams out of the eyes of others, let him not overlook the Baptist beam in his own; viz., that *immersion in water is the door into the Church of Christ.* If that were true it would mean that all not so immersed are *out of* the church of Christ. And according to the misunderstanding of Baptists and others this would mean *outside of divine mercy;* for do not Christians generally claim that mercy ends with this age and that this age is merely for the gathering of God's elect church?—And that the prospect of all others is eternal torment? We trust that Bro. MacArthur and other Baptists will not stop their investigation, but proceeding learn what the real baptism is, and the distinction between it and its water-symbol; and what the true church is and the distinction between it and the sects of Christendom. We shall be glad to help all the sincere ones in the soultion of these problems, on receipt of postal card requests.

THE OUTCOME OF THIS AGE

W. G. MOREHEAD, D. D.

Professor in United Presbyterian Theological Seminary.

There are prineiples at work in modern society, which, if left unchecked, will soon make the advent of the Antichrist not only possible, but certain. THE LAWLESS DRIFT IS ALREADY ON US, precursor of worse to come. Who does not perceive that the forces are already loose which tend to the disintegration of the whole social fabric! Who does not perceive that the axe is already aimed at the chief hoops which bind together the staves of the civil polity! The restlessness under restraint, the revolt against authority and law, the spread of Socialism, the growth of agnosticism, the prevalence of materialism, fostered, as it largely is, by both the science and the politics of our time, the enormous greed of those who have and who want still more, the deep, ominous growl of those who have not, and who want and will have all this, and much more than this, betokens the breaking down of the barriers, the overthrow of the restraining influences, and the speedy advent of the great adversary. The Frenchman spoke well, perhaps better than he knew, who lately said, "I think I hear the galloping of the man on horseback!"

We have only to suppose the portentous movements of the times to grow and gather head until the hindrance is gone, the breakwater is down—and then—yes, what then? Then cometh "the Man of Sin," the world deceiver, whom the Lord shall slay with the breath of His mouth, and shall bring to nought by the appearing of His Coming. Then the kingdoms of this world shall become the kingdom of our Lord and of His Christ and He shall reign forever and ever.

The above clipping is from the pen that attacks "*Millennial Dawn*" as being "the product of insanity." It is surely a poor blind pen, or, at least, a somnambulistic one, when it cannot see that the "Man of Sin" of prophecy flourished for over a thousand years as Papacy: and that since the Reformation movement he has been slain with the sword of the Spirit, the Word of God. True the wound has to some extent been healed; but yet a little while and the bright-shining of the *presence* (parousia) of the Lord shall utterly destroy him, and all other kindred systems of error which now counterfeit, with varying degrees of accuracy, the true Christ—Head, and "body."—2 Thess. 2:8; Rev. 13:3, 12.—*M. Dawn, Vol. II., Chapter 9.*

LOOKING FOR THE WRONG ADVENT

Prof. Moorehead and others of his school of thought tell the world generally that they set no time for Christ's second coming. They give the impression, surely, that they are in daily, yea, hourly expectation of seeing our Lord reappear *in flesh* on a cloud in the sky. But in the above the Professor tells the truth plainly; viz., that he and those who share his expectations are not at all looking momentarily for the Lord. Instead they are looking for "*the speedy advent of the great adversary.*" i. e., "*Then cometh the 'Man of Sin.'*"

How is that? Why such an expectation of the advent of Antichrist instead of the advent of the true Christ?

It is because these dear brethren are sadly blinded by a literal interpretation of the symbolical Book of Revelation, and an expectation of Christ's kingdom in the flesh; whereas the Word declares: "Flesh and blood cannot inherit the kingdom of God."—1 Cor. 15:50; John 3:3, 5.

The result is a blindness much more dense than that of the world on a subject of which they profess to be past-masters. Worldly people "can discern the signs of the times" far better than to suppose, as these self-blinded brethren do, that the trend of the world is toward greater veneration for fellow-mortals. The world well sees that the trend is in the reverse direction,—toward a denial of all authority and power,—divine as well as human.

How strange it seems that sane minds can imagine that "*the galloping man on horseback,*" a general, or emperor, or who not, would ever deceive the world—"the whole world" into thinking him greater than God, and doing him homage accordingly! In our judgment, this is just as improbable as that "the cow will jump over the moon."

This man—Anti-Christ, is expected to convert the world and build the Jews a temple at Jerusalem,—all in three and a half years after he makes a start; and he has not yet made a start, and only "portentous movements of the times" are in evidence. Christ's advent is to be just three and a half years after the advent of this preposterous man. And yet these brethren deceive themselves into thinking that they are not time setters, and that they are looking for Christ's advent. We are sorry for them!

In conclusion: We kindly suggest to the Professor that the Common Version rendering of 2 Thes. 2:8, "the brightness of his coming" poor as it is, is better than his substitution; viz., "the appearing of his coming." If he will look at these words in his Greek New Testament he will find that "*coming*" is not the proper word at all: that the Greek word here rendered "coming" is *parousia*, and that all scholars agree that in English it means *presence* (as of one who has already come). We suggest as a literal translation of the words,—"The bright-shining of the *present one*,"—the revealing or manifestation of one previously present, but unseen, unrevealed.

Our position is that Anti-Christ has already fulfilled his part, and a wonderful and awful part it was;—that now according to promise the true Christ has come a second time, in glory, and not in flesh, to reign, and not to sacrifice;—that his first work is the sifting of his church—the separation of the tares, etc., and the gathering of the true "wheat" into the kingdom garner—beyond the vail, as spirit beings like their Lord: the sleeping ones awakened to first resurrection glory, honor and immortality, and those who are alive and remain "changed" in the moment of dying to the same glory condition. Soon, perhaps before all the "wheat" has been garnered, the fire of tribulation and anarchy will break out in the world—"a time of trouble such as was not since there was a nation"—a time when faith in God and man and a disbelief of the Bible will be rampant throughout "Christendom" nominal. In that trouble and its overthrow of all law and order, government and religion, the world will learn an everlasting lesson, and be prepared for the reign of righteousness.—The rulers of the kingdom of light will, however, be as unseen to mortal eyes as are the present rulers of the darkness of this world—Satan and his coadjutors;—the earthly representatives of the kingdom being men—perfect men—the ancient worthies, approved of God before the call to "change" of nature was given.—Heb. 11:39, 40.

Emerging from that blackness of error called Calvinism (with its heaven of blessing for the "little flock" and its eternal torment for all others, as taught by good but sadly deceived men—John Calvin, Jonathan Edwards, Charles H. Spurgeon and others—) into the glorious light of the goodness of God, shining in the face of Jesus Christ our Lord and revealed in the divine Plan of the Ages, the writer was subjected to the same attacks of Satan (the great enemy of God and man) to which all others seem to be exposed. Coming as an angel of light, he seemed to welcome us into the light out of the gross darkness which he himself had brought upon the world. And while our heart trembled with joy, and yet with fear also, lest after all we should find some evidence that God would do some terrible and unjust thing, to some of his creatures, at least, the suggestion came, God will not permit any to be lost.

At this time the word *lost* still had associated with it that unscriptural, wicked and awful meaning of eternal torment; for, although we had gotten rid of that misbelief, and saw that lost means *dead, destroyed*, the influence of that old error still gave a false coloring to the words formerly supposed to teach it. Hence the greater force in the suggestion that God would not permit *any* to be lost;—for surely no enlightened mind can candidly imagine the eternal misery of a solitary individual in all of God's universe.

Reason and judgment swayed for a time, first to one side and then to the other, according to circumstances and moods, until we learned that our reasoning powers are not to be relied upon to settle such questions; that they are imperfect as well as liable to be prejudiced; and that for this cause God had given us his inspired Word to guide our reasoning faculties into proper channels. Then, appealing to the Scriptures, we found abundant proof that unless God therein trifles with his children's confidence (and as men would say "bluffs" them, with suggestions and threats which he knows he will never execute) there surely will be some *lost* as well as some *saved*.

Among these Scriptures are not only those similes which speak of the salt which lost its value, and was thenceforth good for naught, but to be trodden under foot, and of the *destruction* of those servants which would "not have this man to rule over" them (Matt. 5:13; Luke 19:14, 27), etc., but the following plain statements:—

Some "wrest . . . the Scriptures even to their own *destruction*."—2 Pet. 3:16.

"Pride goeth before *destruction*."—Prov. 16:18.

"The Lord preserveth [saves] the souls of his saints."—Psa. 97:10.

"The Lord preserveth all them that love him, but all the wicked [not the ignorant] will he *destroy*."—Psa. 145:20.

"False teachers . . . bring in damnable heresies, . . . and bring upon themselves swift *destruction*."—2 Pet. 2:1.

Some are "vessels of wrath fitted to *destruction*."—Rom. 9:22.

"Them that walk after the flesh . . . shall *utterly perish* in their own corruption."—2 Pet. 2:10-12.

"The *destruction* of the transgressors and of the [wilful] sinners shall be together, and they that forsake the Lord shall be consumed."—Isa. 1:28.

The Lord will "*destroy* them that corrupt the earth."—Rev. 11:18.

"The way of the Lord is strength to the upright: but *destruction* shall be to the workers of iniquity."—Prov. 10:29, 30; 21:15.

Some fall into "many foolish and hurtful lusts [desires], which drown men in *destruction*."—1 Tim. 6:9.

"For many walk, . . . the enemies of the cross of Christ, whose *end* is *destruction*."—Phil. 3:18, 19.

"Who shall be punished with *everlasting destruction*."—2 Thess. 1:9.

"If any man defile the temple of God, him will God *destroy*."—1 Cor. 3:17.

"The judgment of God [is] that they who do such things are *worthy of death*."—Rom. 1:32.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, . . . *if they shall fall away*, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."—Heb. 6:4-6.

"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth [Moses, the typical teacher], much more shall not we escape, if *we turn away from* him that speaketh from heaven."

"Looking diligently, lest any man fail of the grace of God."—Heb. 12:25, 15.

"The soul that will not hear that prophet shall be *destroyed* from among his people."—Acts 3:23.

"By one offering he [Christ] hath perfected forever *them that are sanctified*. . . . Let *us* [therefore] draw near with a true heart, in full assurance of faith. . . . Let *us* hold fast the profession of our faith without wavering, . . . exhorting one another, and so much the more as ye see the [Millennial] Day drawing on. For if *we sin wilfully*, after that we have received the knowledge of the truth, there remaineth no more [part for us in the] sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall consume the adversaries."—Heb. 10:14, 22-27.

If "he who [in the typical nation] despised the law of Moses [the typical lawgiver] died without mercy, of how much sorer [more serious] punishment shall he be thought worthy who hath trodden under foot [disgraced] the Son of God, and hath counted the blood of the [New] Covenant, wherewith he was sanctified, an unholy [ordinary] thing, and hath done despite unto the spirit of grace?" Surely the wages of such conduct would be everlasting, while that in the type was not, but was covered by the great sacrifice for sins *once* for all. "It is a fearful thing to fall into the hands of the living God."—Heb. 10:28, 29, 31.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36; 1 John 5:12.

"His servants ye are to whom ye render service; whether of sin unto *death*, or of obedience unto righteousness."—Rom. 6:16.

"The end of those things is *death*."—Rom. 6:21.

"To be carnally minded is [to reap the penalty] death; but to be spiritually minded is [to reap the reward] life and peace."—Rom. 8:6.

"Sin, when it is finished, bringeth forth death."—Jas. 1:15.

"There is a [kind of] sin unto *death*; . . . . and there is a [kind of] sin not unto death."—1 John 5:16, 17.

"Fear not them which kill the body, but are not able to kill [destroy] the soul [being]: but rather fear him which is able to *destroy* both soul and body in Gehenna [the second death]."—Matt. 10:28.

"The wages of sin is *death*."—Rom. 6:23.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 18:32; 33:11.

"All the wicked will God *destroy*."—Psa. 145:20; 147:6.

What could be more explicit than this testimony of God's Word? And how reasonable it all is! Torment might properly be objected to as unjust as well as unmerciful; but taking away life from those who will not conform their lives to the just and holy and kind regulations of the New Covenant which God has opened to our race, through Christ's great atoning sacrifice, is reasonable, just and merciful.

It is reasonable: why should God continue his blessings, of which life is the chief, to those who after knowing and being enabled to conform to his just requirements, will not do so?

It is just: because God is under no obligation to man. Man is already his debtor ten thousand times; and if he will not render loving respect to his Creator's wise and good commands, justice would demand that those blessings be stopped.

It is merciful on God's part to destroy the incorrigibly wicked—those who, after *full* knowledge and opportunity have been enjoyed, refuse to be conformed to the lines of the law of God's kingdom—the law of love. (1) Because all who will live ungodly—out of harmony with God's law of love—will always be like the restless sea, more or less discontented and unhappy. (2) Because such characters, be they ever so few, would mar the enjoyment of those who do love peace and righteousness. And to these God has promised that the time shall come when sin and its results, weeping and pain and dying, shall cease (Rev. 21:4), when he will destroy out of the earth those who corrupt it. (Rev. 11:18) (3) Because God has promised that there shall yet be a clean world (Isa. 11:9; Rev. 21:5), in which the unholy and abominable and all who love and make lies shall have no place. (Rev. 21:8) "Thou shalt diligently consider his place and it shall not be."—Psa. 37:10.

Only such as have preferred their own wisdom to that of the Bible can read the foregoing words of God, and yet believe that all men will be everlastingly saved.

Only such as are puffed up with a sense of their own benevolence can hold that God never would be satisfied or happy if one of the race perished. God has gotten along very well without the sinners thus far, and could do so forever. It was not for selfish reasons that he redeemed all, and is about to restore all who will accept his favor in Christ.

But some attempt to evade the foregoing statements of Scripture with the claim that they refer to wickedness, and not to wicked people; that they mean that all wicked people will be destroyed by their conversion—by having their wickedness destroyed. We ask those who so think to read over these words of God again, carefully, and see that they *could not*, reasonably, be so construed. Notice that even though the Word mentioned nothing about the destruction of wicked *doers*, but merely mentioned the destruction of wickedness and wicked *things*, this would nevertheless include wicked doers; because, of all wicked things, *intelligence*, wilful evil-doers are the worst. But the Word does specify wicked persons; and all who are familiar with rules of grammar covering the question know that when the person is specified the destruction of his wickedness merely could not be meant.

"The wicked shall be [re] turned [back] into hell [*sheol*] and all nations [Gentiles, people] that *forget* God." (Psa. 9:16) "The lake of fire, which is the second death" (Rev. 20:14), is "prepared for the devil and his angels [messengers or servants]." (Matt. 25:41) And all who, with Satan, serve sin are his servants or messengers. (Rom. 6:16) For such, yes, for *all* such, and for such only, God has prepared the penalty of "everlasting *destruction* from the presence of the Lord and from the glory of his power." And from Satan their chief down to the least one of his children who, notwithstanding knowledge and opportunity to the contrary, cling to evil and choose it rather than righteousness, this tribe will be blotted out to the praise of God's justice, to the joy and welfare of the holy and to their own real advantage.

It will not do to judge others by ourselves, in all respects. The fact that God's *saints* do not feel opposition to God's will, and cannot understand how others can entertain such sentiments, sometimes leads to the false conclusion that if all others enjoyed a similar knowledge of God they too would delight in his service. That such a conclusion is false is evident, from the fact that Satan, who knew God thoroughly, "abode not in the truth," but became "the father of lies" and "a murderer." And, after six thousand years' witness of sin and its results, he is still the adversary of righteousness. After nearly two thousand years' knowledge of the love and mercy of God manifested in Christ's sacrifice for sin, he is still as unmoved by that love as he is unmoved by pity for human woe. And more than this: God, who knows the future as well as the past, shows us, unquestionably, that after being restrained (bound) for a thousand years by the power of Christ's kingdom, and during that time witnessing the blessings of righteousness, he will, when granted liberty at the close of the Millennium, still manifest a preference for the way of sin and opposition to God's arrangements. Surely this *proves* that intelligent beings, and perfect beings, too, can know God and yet choose a way of disobedience,—whether or not our minds can grasp the philosophy of their course.

But the philosophy of the matter is this: A perfect being, angel or man, is a blank page upon which *character* must be engraved. Knowledge and a free will are the engravers. Pride, selfishness and ambition may be engraved, or love, humility and meekness. The latter is the blessed or God-like character, the former is the sinful or devilish character. According to which are engraved will be the character. If the will decide for sin and cultivate the wicked character, the result will be a wicked being. If the will decide for righteousness and God-likeness, the result will be a holy being.

The same principles in a general way apply also to fallen men. No matter how fallen and weak they may be, they have *free-wills*. They can *will* aright, even when they cannot *do* aright. And under the New Covenant God accepts, through Christ, the imperfect deeds where the *wills are perfect*.

For some who are now evil-doers and lovers of sin, our hope is, that they are such because of blinding of the devil (2 Cor. 4:4), which leads them to make a choice they would not make if they had a full, clear knowledge. God's guarantee to *all*, through Christ, is that all shall come to an accurate knowledge of the truth, and thus to a full opportunity to *choose* between righteousness and sin. We have no hope for any who, after coming to a clear knowledge, choose sin, wilfully: neither in this age nor in the next is there hope for such, according to God's Word.

CROSSING JORDAN INTO CANAAN

JOSHUA 3:9-17.—OCTOBER 12.

"When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee."—Isa. 43:2.

Four hundred and seventy years had elapsed from the time God gave Canaan to Abraham, by promise, before his descendants actually crossed Jordan and began to inherit the land. The promise had been long of fulfilment, and doubtless had severely taxed the faith of the people, to whom it belonged; yet even in this respect the delay was a blessing to them, as serving to stimulate and develop faith. Nor are we to forget that the original promise has not yet been fulfilled; because the land was promised, not only to Abraham's seed, but also to himself, and the noble patriarch still rests and waits in the sleep of death for the accomplishment of the divine promise, which will be fulfilled on a far larger scale when the people of God shall have passed the antitypical Jordan into the antitypical Canaan—the Millennial kingdom condition. We are not left in doubt upon this matter. We have the Apostle's words in Heb. 11:13, 39, 40, that Abraham and other faithful servants of the Lord still wait for the fulfilment of the promise made to them, until first the still higher, spiritual, heavenly promises, made to the Gospel church, the Christ, shall have been accomplished, "God having provided some better thing for us, that they without us should not be made perfect." Stephen assures us along this same line, saying that Abraham received not so much of the land as to set his foot upon, and his argument, based upon this fact, is Abraham's resurrection in the future, and the fulfilment to him personally of his share in the divine promise.—Acts 7:25.

If in all this there was a lesson of patient waiting on the Lord and confident trust in his promise, to Abraham and his natural seed, there is a still larger and fuller lesson in it to Spiritual Israel, the spiritual Seed, along the same lines of faithful, patient waiting on the Lord for the fulfilment of the exceeding great and precious things he has promised us.

Some have been inclined to question the justice of God's giving to Israel the land of Canaan, already inhabited by others;—the justice of not only permitting but commanding them to destroy the inhabitants of that land, and to take possession of it as their own. This transaction is held up as an illustration of the "land-grabbing" disposition of natural man, which seems to increase century by century, notwithstanding the increase of civilization and the general appreciation of justice. We are not of those who would defend the course of nations of modern times along these lines. As Christians, guided by our Master's example and instruction, we should seek to do good unto all men as we have opportunity, and to leave them in peaceable possession of their homes, property and liberties. We are to recognize a difference, however, between the divine law of love, placed upon and accepted by the Lord's consecrated people, and the law of selfishness, under which the mass of mankind—including the vast majority of nominal Christendom—still operates, and will continue to operate until the new dispensation and its new laws shall be ushered in by divine power. Nevertheless, seeing that the church is separate from the world, in the Lord's plan and in his dealings, we can look with comparative equanimity upon the overriding of justice and equity by the kingdoms of this world, and may realize that in many instances the Lord may take advantage of their natural disposition toward warfare and conquest and empire-building, and may allow the wrath of man thus to work out certain features that will be ultimately favorable to the accomplishment of the divine purposes.

Not being able to see behind the vail all the gracious purposes of our heavenly Father, and not being wise enough to know how they can best be carried out, the Lord's people occupy largely the position of spectators in respect to the course of this world,—its politics, conquests, etc. Were we to take a hand in the world's affairs on either side of such questions we might, for aught we know, be working contrary to the divine will and program. While, therefore, we seek to be separate from the world and its affairs, and to give our thought and attention, sympathy and interest, to the affairs of the heavenly kingdom, and while our voices, if ever raised at all on such questions, should be raised on behalf of justice, mercy and peace, nevertheless, we can view with great

composure whatever changes may take place in the world, knowing that our heavenly Father has all power to overrule these matters differently if he chooses.

We say to ourselves, "All the good purposes which he hath purposed in himself shall be accomplished;" and he knoweth how to accomplish these in the manner that will be most to his praise and most for the good of his cause, as it shall ultimately be developed, and we remember the Master's words, "Ye are not of this world, even as I am not of this world. I have chosen you out of the world, that ye should go and bring forth fruit, and that your fruit should remain" —fruit unto eternal life. Our work is the work of him that sent us; we are ambassadors for God; and present work is the calling, upbuilding, instructing and general preparation of the church to be the bride, the Lamb's wife, and our mission is to co-operate in her call and to make ready. Later on will come our share in the ruling and judging of the world, as kings and priests of the divine order, in the divine time, and backed by the divine power to success and the blessing of all the families of the earth.

"The earth is the Lord's and the fulness thereof." He, therefore, had the right to give Canaan to the descendants of Abraham without giving a reason why to any creature. He had a right to give it when and how and to whom he pleased. He does, however, condescend to inform us that in blotting out these many little nations of Palestine, descendants of Noah's grandson Canaan, he did so not along arbitrary lines, but along lines of justice. These Canaanites (also known as Hittites, and by various other tribal names, Hivites, Perizzites, Girgashites, Jebusites and Amorites) were not ignorant savages, but quite civilized peoples who, after the manner of the Sodomites, had gone into great excesses of licentious idolatry. In Abraham's time God foresaw where their course would lead them, but he delayed to bring the promised seed of Abraham into their land for a time, because, as we read, "the iniquity of the Amorites was not yet come to the full."—Gen. 15:16.

These people were to be destroyed by the Israelites for two reasons; first, to have permitted them to live and to become incorporated with the Israelites in the land, by intermarriage, etc., would have been injurious to the seed of Abraham which God intended to develop, and of which he designed to make types of spiritual Israel. Furthermore, in the type which the Lord was making on a large scale, these Canaanites or Amorites represented the weaknesses and imperfections of the fallen nature. They symbolized sin; and their destruction by the Israelites prefigured the destruction of sin, the blotting out of the blemishes of sin, and the gradual uplifting of God's people in the antitype of Canaan—in the Millennial kingdom.

The chief difficulty in most minds, in connection with this slaughtering of the inhabitants of Canaan lies in the unscriptural thought, brought into Christian creeds during the dark ages, that the apparent death of an individual is really his entrance into more abundant life, either under pleasurable or tormenting conditions. And since these Canaanites were declared to be disapproved of God, the general thought respecting them is that while the Israelites killed them and took possession of their property, they, without further opportunity, were thrown at once under the control of devils and into an eternity of flaming torture. There is nothing of this kind connected with the Bible narrative. It is all the addition of human imagination, built upon numerous fantastic speculations of the dark ages. According to the Scriptures, death is really death, and these Canaanites, when slain by the sword of Israel, became unconscious, and will remain so until the Lord's time shall come for their awakening from the sleep of death. They shall come forth in the Millennial morning, as our Lord's word indicates—"All that are in their graves shall hear the voice of the Son of Man, and shall come forth."—John 5:28, 29.

They will not come forth as saints to the resurrection of life, the first resurrection, but as members of the world in general, redeemed by the precious blood of Christ, they will come forth to the judgment-resurrection; that is, to the gradual raising up that will be instituted during the Millennial age, a raising up of all who will be obedient to the judgments, the disciplines, the corrections in righteousness, which will be then brought to bear upon the whole world of mankind by the great Judge, our Lord Jesus, and by the royal priesthood, the church, his assistant judges, of whom the Apostle says, "Know ye not that the saints shall judge the world?"—1 Cor. 6:2, 3.

In view of this, then, we can readily see that no injustice was done to the Canaanites by the Lord's decree, and that so far as they were concerned they suffered no more than, if as much as, if some pestilence or famine or other common disaster had come upon them. They suffered the death-penalty, as all the human family suffer it, and our confident hope respecting them and all mankind is built upon the fact that God so loved the world that he gave his only begotten Son to redeem all from the curse or sentence of death which came upon all through father Adam's disobedience;—and that he who redeemed the world is shortly to bless all the families of the earth with a gracious opportunity to come back into harmony with God, back to human perfection. And when we realize that the call of the church in the present time is for association in this work, it gives a meaning to the trials and difficulties which constitute part of our instructions in that great work; and it also gives the royal priesthood a hope toward God which overbalances all the trials of the present time.

The Land of Promise, Canaan, is frequently described in the Scriptures as a goodly land, "a land flowing with milk and honey," a figurative expression representing its general prosperity and productiveness. That the inhabitants were wealthy is attested by recently unearthed Egyptian histories of about that time. Geike says:—

"The records of Rameses II show the condition of Palestine and adjacent countries, in the age of Moses itself [prior to the exodus of Israel]. The Egyptian king brought back from them, he tells us, gold, glass, gum, cattle, slaves, ivory, ebony, boats, horses, chariots inwrought with gold and silver or painted, iron, steel, dates, oil, wine, asses, cedar, suits of armor, fragrant wood, war galleys, incense, gold, dishes with handles, ornaments of lapis lazuli, silver dishes, precious stones, honey, lead, spears of brass, colors — the plunder, in fact, of a rich and civilized country. The meadows of Palestine, its fortresses, its groves and its orchards, are mentioned showing that prosperity of every kind abounded."

The Israelites needed to be encouraged for so great an undertaking, and hence the various tribes of Canaanites were mentioned by Joshua, that they might know that they were all included in the Lord's bequest; and that they might know that he had taken cognizance of the whole situation. It was much to Israel's advantage that these various tribes of Canaanites were distinctly separate, and did not co-operate to any particular degree. Moreover, they evidently felt secure in that the River Jordan separated between the hosts of Israel and their land, and being quite a swift river, it would be very difficult for a multitude to cross without boats or bridges, and many of them. The crossing took place when the Jordan was overflowing its banks, and was therefore much wider than usual; and we may presume that the Canaanites would feel so much the more secure, and less vigilant in any attempt to repel an invasion, supposing the river to be specially impassable at this particular season. Had the crossing been undertaken when the river was low, the Canaanites would have, undoubtedly, disputed the way; and Israel would have had a severe battle with poor weapons against a probably well equipped enemy. Besides, the miracle God intended to work would have seemed much less forcible at any other season of the year. Israel needed this further miracle and evidence of divine power and intervention on their behalf to give them courage for the work before them.

A man from each of the twelve tribes was selected; each one was to carry a stone from the midst of the Jordan to the shore, and these twelve large stones were to be set up as a memorial, a reminder to Israelites for coming generations of how the Lord had brought them over Jordan. (Josh. 4:2, 9) The priests bearing the ark were separated from the remainder of the Israelites by about three-quarters of a mile (two thousand cubits). They went upstream this distance, and were thus prominent before the eyes of Israel in what they did. As soon as the feet of the priests before the ark touched the waters of Jordan the waters began to subside, and as the waters subsided they took another step and another and another until they were able to walk on firm ground to the center of the river-bed, where they stood firmly until all the hosts of Israel—in all about two millions—had passed over. Still in no haste, they waited until twelve stones were placed where they had stood, and then the priests with the ark of the Lord passed over.

We are not to question the power of God in respect to this miracle, in whatever manner it was accomplished; but in looking for the manner we are to presume, as far as possible, that the Lord used some natural means in connection with it. If we were to suppose that the river rose up like a wall at the right hand of the priests, as though it had been cut by a knife, it would seem unreasonable, and the downflowing waters would rise higher and higher, until it would overflow the

banks on either side more and more, and the water of even a small river, at this flood time, would amount to a considerable quantity and flood a considerable space. It is preferable, therefore, that we understand the words of the record, as implied in the Revised Version, to mean that the banking up of the waters was "a great way off, at Adam, the city that is beside Zeretan." In other words, we are not to understand that the dammed up wall of waters was close by the priests, but about twenty miles further up the river, near the town of Adam, where the river passes through a comparatively narrow gorge. How they were banked up there we are not informed by the record; no matter in what manner, it was a miracle —no less a miracle if we understood the method pursued by the Lord in its accomplishment. It may have been that an earthquake temporarily elevated the channel at this narrow place, and thus gorged the water for a time; and it is said that there are evidences at that point that some such physical disturbances did once occur. Or a slip in a hillside might have carried a large body of soil into the valley, and thus have choked the stream, which even down at Jericho is normally only ninety feet wide and thirteen feet deep. As an illustration of how this may have occurred we quote the following from Canon Tristram:—

M. Ganneau has drawn attention to the fact, mentioned in the history of Sultan Buybars, that in A. D. 1267, whilst the bridge at Gier Damich (or Adam) was being repaired a landslip some miles above damned up the Jordan for several hours and the bed of the river below was left dry, the water being drained off to the Dead Sea. What occurred 650 years ago, by what we call natural causes, may well have occurred 3,000 years before, timed by divine interposition."

In our previous studies we noticed that these things were written aforetime for our admonition—that they were examples or types of matters respecting God's dealings in the future: now the question arises, What did this passing of Jordan by the typical people symbolize? and, especially, what did the bearing of the ark by the priests have to do with it? We have already indicated that for various reasons we cannot accept the view of Jordan and of Canaan so long held by many Christians, which represents Jordan as being death and Canaan as being heaven, as expressed by the familiar lines of the poet:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
No chilling winds nor boisterous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

The very fact that the Israelites did have trials and pains and sorrows and battles, after they entered into Canaan, seems to contradict the thought that it represented heaven itself. As we have already intimated, our understanding is that Canaan typified the new earth condition, under the administration of the Millennial kingdom. What, then, does the River Jordan signify? We answer, that it would seem to stand for, represent, the divine condemnation, the curse, the sentence against our race which has for six thousand years hindered mankind from entering into the blessed kingdom conditions and opportunities and blessings which shall ultimately prevail for all. In this sense of the word death, Jordan, would stand for it well—the death sentence. This seems rather to be implied in the name of the river, which is derived from the names of the two main springs by which it is formed; viz., *jor*, signifying "down," and *dan*, which signifies "judge." The word Jordan would thus have the significance of "judged down," that is, condemned, and as a type it would stand for the divine condemnation which hindered even those who desired to be the servants of God from entering into peace and rest and blessing and favor with God.

In this view of the matter, we see how appropriate it was that the Ark of God's covenant, representing the Lord himself, his grace, his goodness, his promises, should stand in the midst of Jordan—effecting a cancellation of the sentence of death—in order that the Millennial blessings might be attained by all under the lead of Joshua's antitype. That the Ark of God was borne by the high-priest and the under-priests, and that these first passed into Jordan, is also significant: it represented how our great High Priest and the royal priesthood, his church, must first pass into Jordan before any of the people could pass over. And the fact that the high-priest and the under-priests stood in the midst of Jordan while the people all crossed over, illustrates how the passing over, free from divine condemnation, will be effected by the work of the great High-Priest, and his associated "brethren." He gave himself for our sins; he became a curse for us; he, as the man Christ Jesus, stopped in the midst of Jordan, that the world might pass over; the royal priesthood are following him in this sacrifice, and they too are stopping in the midst of Jordan; they also, as joint-heirs with their Lord, lay down their lives on behalf of the brethren,—to the intent that the whole world of mankind, or as many as will, may enter into the glorious kingdom privileges, according to the divine arrangement.

It was not necessary that the priests should remain in Jordan, and die there, on behalf of the delivered Israelites, in order to complete the type, for instead, by the Lord's direction, twelve stones were placed where they stood, representing the twelve tribes of Israel—representing the 144,000 out of all the twelve tribes (Rev. 7:1-8) who constitute the royal priesthood, and who become dead with Christ, according to the flesh, that they may live with him as new creatures, partakers of the divine nature, and participators with him in the great work of blessing all the families of the earth.

JUDGE NOT BY OUTWARD APPEARANCE

[Reprint of poem in issue of April 15, 1893, which please see.]

GRACE SUFFICIENT; ONLY BELIEVE

JOSHUA 6:12-20.—OCTOBER 19.

"By faith the walls of Jericho fell down."—Heb. 11:30.

After entering Canaan the covenant of circumcision was renewed by the Israelites. Evidently their long journeying in the wilderness, because of unreadiness to enter into Canaan at the first, was to be understood by the Israelites as a period of partial disfavor with the Lord; hence both the circumcision of their children and the annual commemoration of the passover ceased during that period. The renewal of both when they had entered Canaan marked the return of divine favor and evidenced their more acceptable condition of faith toward God. Another change occurred: the manna, the bread from heaven on which they had fed for thirty-nine years, ceased after they had gotten into Canaan and had eaten their first passover there.

They were now ready to take possession of the land which God had given them, and were encamped near the city of Jericho, which occupies a sort of key position to Canaan from the direction of their approach. Joshua, the new leader, evidently had in mind the necessity of prompt action against Jericho, and was, no doubt, considering the fact that his army had no implements suitable for attacking such a walled city defended by well armed men, even though the latter were comparatively few in number. It was while on this reconnoitering expedition that he met an angel of the Lord with drawn sword in hand, who, in answer to his question, informed him that he was the Captain of the Lord's hosts. Joshua, after doing reverence to him, received instructions how he should proceed for the capture of Jericho, and our lesson details the manner in which those instructions were followed out, and the great victory resulting—Joshua 6.

We have already seen that the land of Canaan prefigures the Millennial kingdom with its rich blessings which may be secured by all who, under the command of the greater Joshua —Jesus and his glorified royal priesthood, desire to be the Lord's people. The renewal of circumcision on entering the land, would thus signify that one of the first institutions of the Millennial age will be a consecration to the Lord—to put away sin, to live separate from sin as the Lord's assisting grace will enable. The renewal of the passover would symbolize that in the Millennial dispensation the important work of redemption by the precious blood will again be brought prominently to the attention of all who desire to be God's people, and that they can only be his people by a full recog-

nition of the Lamb that was slain, and by an eating of his flesh—partaking of the mercies and blessings flowing from his sacrifice. The ceasing of the manna, and the eating, instead, of the fruits and grains of Canaan, may be understood to signify that the new dispensation will have spiritual food and sustenance of its own, and that in great variety and abundance; and that mankind will no longer be dependent upon the divine revelation contained in the Scriptures—upon the Word of God through ancient prophets and apostles. Good and necessary as these are under present conditions, they cannot be to the world all that the more direct teachings and blessings and instructions and guidance of the Millennial kingdom will be, and will, therefore, not be needed under the new conditions. Now, the Word of God is a lamp for the feet of his saints, and some of its light shines beyond his saints and others in this night time; but by and by, when the Sun of righteousness shall arise and the whole earth be flooded with the glorious light of truth and knowledge, the lamp which at present we cannot prize too highly, will cease to occupy its present exalted and indispensable position, although it will always be appreciated and reverenced.

Another thought respecting Canaan: we have already noted that the royal priesthood may in some sense of the word be said to be already in the land of Canaan throughout this Gospel age—by faith—already in the place or condition which Israel after the flesh and the mass of mankind "entered not into because of unbelief." (Heb. 4:3, 6, 10) To this class, Jordan would fitly represent consecration unto death; and Canaan would represent our present newness of life while still in the flesh. To these, the circumcision represents, as the Apostle explains, circumcision of the heart and putting away of sin from the wills; to these the passover signifies not only the acceptance of the merit of Christ's atonement on our behalf, but also a communion and participation with him in his sacrifice. These, as justified persons, having been fed with the manna from heaven, have been strengthened and brought across Jordan; and now as new creatures they live "by every word that proceedeth out of the mouth of God"—they live upon the divine promises—"Thy words were found and I did eat them." (Jer. 15:16) To these the capture of Jericho and all the battlings with the Canaanites represent victories of the "new creatures" over the flesh; not accomplished by their own strength, but accomplished for them by the Lord in recognition of their faith and trust in him.

The capture of Jericho was accomplished in a peculiar manner; the methods which, by the Lord's command, Joshua adopted, would certainly appear foolish. For six days the armed men of Israel were to pass around the city, one time each day, followed by priests bearing the ark of the covenant and by other priests tooting with rams' horns, keeping time as they marched. The program on the seventh day was the same except that the armed men and the priests bearing the ark and others with the trumpets passed around the city seven times, and that when they had passed around it the last time the priests with the rams' horns ceased their tooting and gave a long blast upon the horns which was the signal for all the people of Israel to give a shout as they had previously been directed by Joshua according to the Lord's instructions. It required faith on the part of Joshua to issue such instructions; it required faith on the part of the armed men of Israel and of the priests to carry out their part of the program which seemed so senseless, so little likely to effect anything against the city which was to be captured; it required faith on the part of all the people to expect that when these procedures had been accomplished and the final long blast on the trumpet had come (v. 5), that the walls of Jericho would fall down flat. No doubt it was part of the divine program thus to develop and test and strengthen the faith of Israel, and to teach them that the victories they were about to gain would not be in their own strength or might, but by the Lord's power.

Just how this would apply during the Millennial age we may not yet clearly discern; but we are sure that in some manner the lesson will be given to all who then desire to come into harmony with God, that the power of sin, its fortresses and entrenchments in the fallen race, cannot be overcome without divine assistance, and that reliance upon God and obedience to the great Captain of the Lord's hosts will be essential to every victory. The royal priesthood who have already entered, by faith, into the favors or privileges of the Millennial kingdom (forgiveness of sins and harmony with the Father and blessings as new creatures), already realize the lesson, that sin is so thoroughly entrenched in their fallen human nature that it can be overcome only by divine power. All through the present time the royal priesthood sound the trumpets of warning against sin, and declare themselves as "new creatures" opposed to it, and announce that ultimately if must completely fall; and during the Millennial age this same priestly class, glorified, will still sound the trumpet note of obedience to God and opposition to sin, and in harmony with their instructions they shall finally sound a great blast, and all who are on the Lord's side will join in, and by the Lord's grace the power of sin will be utterly overthrown, its walls will fall down flat, and no longer constitute opposition, and every one who is on the Lord's side will be energetic in the complete destruction of sin not only as relates to his own person, but as respects the utter extermination of sin in every form and in every phase.

The people were told in advance that the entire city was condemned of God; that he had taken the matter in charge and that they were merely to execute the divine decree against that city in its utter destruction and the extermination of every living thing therein, all of which combinedly symbolized evil. The only things that were not to be destroyed either with fire or sword, were the metals, such as gold, silver, etc.; and these were not to be appropriated by the Israelites, but were to be considered the Lord's. Special caution was given, and the warning that any violation of these terms would bring a corresponding curse upon the person or persons offending and upon the whole camp of the Israelites wherever the condemned things should be found.

Thus during the Millennial age the general lesson will be that sin must be exterminated utterly, and whoever shall seek to hold on to any portion of it will thereby bring a corresponding curse upon himself as did Achan in this instance for securing to himself a "wedge of gold," and "a goodly Babylonish garment."

The lesson to the royal priesthood now, as well as to the world in the Millennial age, is that the Lord requires not merely an outward conformity to his Word, but a heart loyalty to him, which will enter fully into sympathy with righteousness and into hatred of iniquity—otherwise the penalty will be the second death, as symbolized in the destruction of Achan.

In respect to the slaughter of the people of Jericho, we must remind our readers of the points in our previous lesson in which we showed that the people thus put to death were not cast into an eternity of torture, but that they merely died with probably as little, or less pain than if they had been smitten with some lingering disease; and that they have a share in the divine mercy and a provision in the great atonement which the Lord Jesus, our great High Priest, is accomplishing for the sins of the whole world, and which will shortly be finished and permit the blessing of all the families of the earth through their Redeemer.

Just a word respecting the miracle of the overthrow of the walls of Jericho. It was a miracle, however it was to be accounted for, as is demonstrated by the connecting facts, the order of the procedure and the particular time, shout, etc. Doubtless God, in the accomplishing of this miracle, used some natural means as in other instances. Possibly an earthquake may have been caused at that particular spot, so as to affect the walls without affecting or alarming the people of Israel but a short distance outside of the city. Another suggestion offered is that there is a dynamic force in certain chords of sound which as yet is but slightly understood, and that it is possible that the Lord operated along the line of this law but little understood by us, for the accomplishment of the overthrow of this wall, using the sound chord of the long blast, and of the voices of the people, in conjunction with the marching. This does not seem to us a very reasonable view of the matter, nevertheless we give some curious incidents cited, as rather confirmatory by those who favor such a view. These illustrations follow:—

"'All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, as fixed as the fundamental note of a musical chord. When the bridge at Colebrooke Dale (the first iron bridge in the world) was building, a fiddler came along and said he could fiddle it down. The workmen laughed in scorn and told him to fiddle away to his heart's content. He played until he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop. At one time considerable annoyance was experienced in one of the mills in Lowell. Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experiment proved it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it slower or faster so as to put it out of time with the building. We have here the reason of the rule observed by march-

ing armies when they cross a bridge, viz., Stop the music, break step and open column, lest the measured cadence of a condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion. Neglect of this has led to fearful accidents. The celebrated engineer, Stephenson, has said that there is not so much danger to a bridge when crowded with men and cattle, as when men go in marching order. The Broughton bridge near Manchester, gave way beneath the tread of only sixty men. A terrible disaster befell a battalion of French infantry while crossing the suspension bridge at Angiers, in France. Repeated orders were given the troops to break into sections, but in the hurry of the moment and in the rain they disregarded the order, and the bridge fell.'—Professor Lovering, of Cambridge. Tyndall tells us that 'while away up amid the Alpine solitudes of Switzerland a few years ago, I noticed the muleteers tie up the bells of their mules, and was told that the protracted combined tinkling would start an avalanche.'"—*Harper's Young People.*

The sum and essence of our lesson is expressed in the words of the Apostle, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) Faith is an essential; but we must have crossed the Jordan; we must have been justified; must have partaken of the antitypical passover; must have been sanctified before we could have of the Lord either a promise of victory over our Jericho, or before we could exercise such a faith as would result in that victory. If in the type faith could bring the fall of the strong walls of a city, how great must be the value of faith in the antitype! "This is the victory which overcometh the world, even your faith," but only so long as we trust in the Lord and seek to do those things pleasing to him, can we exercise this overcoming faith.

"YE WERE BOUGHT WITH A PRICE"

Question.—In considering the subject of the ransom in the light of a commercial transaction, as expressed by the Apostle in the words, "Ye are not your own, ye are *bought* with a price" (1 Cor. 7:23), will you kindly state in as few words as possible what was the price paid? by whom was the purchase made? when was it bought? To whom was the price paid? When will that which was purchased be delivered?

Answer.—The Scriptures most distinctly declare that the whole human family was "sold under sin," by the first Adam. The price paid him was the fruits of disobedience to God, which eventually proved to be very bitter rewards. The race thus sold under sin became subject to sin's wages; viz., death, by divine sentence. This sentence was irrevocable, and, hence, would have meant everlasting death, everlasting destruction, had not the Almighty graciously provided for us a ransom. The word "ransom" (Greek, *antilutron*), signifying corresponding price (Matt. 20:28; 1 Tim. 2:6), indicates to us the method by which God proposed to assist our race without compromising his own justice and its sentence of death. In order to be our ransom price it was necessary that our Lord Jesus should become "the man Christ Jesus," yet without sin, without taint, without blemish. This condition was attained through his miraculous birth,—and this purity and freedom from the death sentence upon the rest of mankind was maintained, to the end of his life, in that "he was holy, harmless, undefiled, separate" from the sinner-race. In this condition he was ready, prepared thus to become our ransom-price, and this he did become by sacrificing himself, laying down his life on our behalf.

As the condemnation upon the entire race came through one man's disobedience, so the voluntary sacrifice of the man Christ Jesus who was without sin, was a complete offset to the crime and condemnation of the first man, Adam; and as the race of Adam partook of his penalty, so also his race partakes in his redemption; and thus, as by one man's disobedience the many became sinners, so by the obedience of one the many were justified to life—freed from the condemnation of death.

Here we see Adam and his race lost under the sentence of death, needing to be purchased or redeemed. Here we see the man Christ Jesus, the Redeemer, and perceive that he gave the corresponding price for all. Here we see God, the Judge, who sentenced Adam, accepting the man Christ Jesus in his stead, as his substitute, a ransom, or corresponding price. We have additionally the words of the Apostle, assuring us that Christ "through the eternal spirit offered himself without spot to God"—a sacrifice well-pleasing. (Heb. 9:14) We have besides, his testimony that our Lord Jesus took upon himself our human nature, that "he by the grace of God should taste death for every man." We have, also, the testimony that this plan was such an arrangement as to preserve the honor and dignity of divine justice, and yet to bring mercy and forgiveness to the human culprit, in the words, "That he might be just, and the justifier of him that believeth in Jesus." Without the payment of Adam's penalty for him, God could not have justly released the sinner from his sentence;—to have done so would have been an injustice—a violation of justice—as surely as the original sentence was a just one.

As already indicated, the payment of this penalty began when our Lord reached perfect manhood and made his consecration to death at Jordan, symbolizing it in baptism. It was finished on Calvary. As the ransom, the man Christ Jesus must stay dead; but in harmony with the previous proposition of the Father he was granted life on a higher plane, as a partaker of the divine nature, in reward for his obedience unto death, even the death of the cross. When he ascended up on high and appeared in the presence of God, he presented before him the sacrifice which he had made in the flesh, appropriating a part of it at once to those who had already believed on him the apostles and other faithful ones of that time—and to all those who would believe on him through their word throughout this Gospel age. In evidence that this was accepted of the Father and accounted sufficient to cancel our sins, note the fact that the Redeemer was at once granted the privilege of pouring out at Pentecost upon his faithful disciples the holy spirit of adoption, as evidencing to them the full forgiveness of their sins; and thus indirectly testifying not only that Jesus had arisen from the dead and ascended up on high, but, also, that his sacrifice for sins was full, sufficient and acceptable to justice.

As to when the thing purchased will be delivered, we reply, that in the case of the church there is a reckoned deliverance granted at once, when we believe. We are counted free from sin—justified by faith, justified by his blood, by the grace of God; and this justification becomes to believers the ground or foundation of their consecration to the Father as joint-sacrificers with Christ in the sufferings of this present time, and the foundation of their hope of being joint-participators with him in the glories to follow. In the case of the world in general, practically no benefit from the death of Christ comes in the present time. The world must wait until the church of Christ, admitted by divine grace to a share in his sufferings, shall have filled up that which is behind of the afflictions of Christ (Col. 1:2, 4), and shall have been glorified with him. Then these, as the glorified sons of God, shall shine forth in Millennial grandeur for the blessing of the world, by the rolling away of the clouds of ignorance, superstition, prejudice, etc., and by lifting up so many as will, out of present slavery to sin and death into the liberty of the sons of God. That Millennial day, then, will be the great day of delivering that which Christ purchased with his precious blood—delivering mankind in general (so many as shall heartily accept divine favor on the original terms proffered to Adam; viz., thorough obedience).

FIDELITY TO EARTHLY AND HEAVENLY BRIDEGROOMS

Dear Mr. Russell:

Since appreciating the light of present truth and endeavoring to walk in it I have been much restrained in my reading, and have several times been forbidden to attend any meetings held, or to hold any communications with any of the dear brethren.

For a while I quietly submitted and never had any reading matter around, except the Bible, when my husband came home. Then I grew bolder, and began to leave a tract about again. But each attack was worse, and finally my husband said: "If I see any more of those books or tracts about I'll burn them." My son has a Leeser, a Diaglott, etc.; they as well as the "*Dawns*," were all taken care of by my oldest son, who is not in the truth.

I find I must read the "*Dawns*"; they are more to me than my daily food, yet when I surreptitiously get one and am reading, I tremble and hide it if I hear a footfall. I am not happy, especially since it was shown to me that we should

obey God, rather than man. Ought I to obey my husband in this, seeing that Christ is my Head? I feel like a coward in this.

OUR REPLY

Dear Sister:

Your favor of the 22nd is before me. I am glad that you have expressed yourself freely, and am glad to note that you have the spirit of a sound mind on this important subject. Your husband, probably a strong-minded man, has not fully recognized to what extent his attitude toward you on this subject is unreasonable and tyrannical. We are fully in sympathy with the Scriptural injunction that wives should obey their husbands; but this does not, as you have perceived, imply that the wife should obey her husband in matters contrary to the admonitions of the heavenly Bridegroom. No reasonable earthly husband will make such requirements, and we will trust that yours will consider the matter differently ere long. He will be helped, however, in seeing the right way by your kind and loving treatment of him, and your earnest endeavor to please him in all legitimate and proper ways, but by your positiveness, your firm decision and resolute conduct in the matters which appertain to your proper liberties of conscience. I would readily agree to keep my books and papers out of sight during my husband's presence in the home; but I would neither agree not to think nor to read, nor would I agree to absent myself from the meetings of those of like precious faith.

I would tell my husband plainly that it is our duty to obey the heavenly Bridegroom first, and that when he says "Forget not the assembling of yourselves together," I considered it duty to follow that admonition at any cost; that I hoped this would appeal to him as a reasonable and correct course; that I had no thought of neglecting legitimate, proper, home obligations and duties toward him, and the other members of my family, but would be as faithful or more faithful, than if under the influence of any other than my present convictions. I would tell him that this much liberty at least was thoroughly understood by me when entering the marriage relationship; that if in his marriage vows he did not intend to accord liberties of conscience he had misled and deceived me, and that in any event I would not submit to that kind of bondage, and that the quicker the matter was decided the better; that under no circumstances or conditions would I move one iota from this position, so long as I considered that my position was according to the will of the Lord; that if this led to any breach between us the fault and the change were certainly on his side, as I had never given away my liberty of conscience and never intended to do so, and would not ask him to violate his; that I believed that my view of this would not only stand the test of the Scriptures but also of all men and women possessed of sound common sense.

In harmony with this I would assure my husband that the truth, so far from making me less careful of his interests and my obligation as a wife, should make me more careful; and that I believed that if he took a right view and stand upon the subject, as I was determined to do, it would mean an increase of blessing to us both and to the household.

If after a reasonable season of patient, loving remonstrance against such attempts to fetter my conscience there was no change for the better, I would consider that I had been *deserted* by my husband;—that he had ceased to be a husband and become an oppressor and was not treating me as even a slave might hope to be treated in respect to his or her conscientious convictions. Taking the matter to the Lord I should look for relief—for the liberty wherewith Christ makes free. Not liberty to remarry, however, indeed even aside from the divine law making marriage perpetual (except upon one condition—Matt. 19:9) such an experience should be sufficient for anybody.

I will remember you at the throne of grace, that the Lord will guide in your affairs.

"THE GREAT COMPANY"

Question.—When and how did the class that fails to keep its consecration get "before the throne"? I understand that this class is to pass through the tribulation and "wash its robes and make them white in the blood of the lamb."

Answer.—This class seems to be located most particularly at the present time—altho there may have been some throughout this age, who, because of failure voluntarily to suffer, have been forced to suffer either with Christ in tribulation experiences, or to deny him and thus be condemned to the second death. In the tribulation time which will follow the church's glorification we anticipate crucial tests upon all the Lord's true people, and faithfulness then will mean "great tribulation" ending in death, which to these will signify change to spiritual conditions. On the other hand failure to meet the trials devotedly will mean full, intelligent rejection of Christ, and will bring the full penalty of such a course; viz., second death.

Vol. XXIII ALLEGHENY, PA., OCTOBER 15, 1902 No. 20

THOUGH YE BE ESTABLISHED

"I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth."—2 Peter 1:12.

What things are here referred to? Assuredly the necessity of giving all diligence to add to our faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]. . . . . For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—Verses 5-11.

To be established in the truth signifies that we have carefully studied and thoroughly proved it by "the law and the testimony" (Isa. 8:20), and that as a consequence we are convinced of its verity, so that our faith is steadfast and immovable: we know whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the sweets of fellowship with him; we have partaken of his spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful divine plan of the ages; and we have been permitted to see, not only the various features of that plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fulness of the appointed times. This is what it is to be "established in the present truth." It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away,

But though we be thus established in the present truth, we need to bear in mind that our election to the high position to which we are called is not yet *made sure.* The race for the prize of our high calling is still before us, and we are yet in the enemy's country, surrounded by many subtle and powerful foes, so that if we would be successful we must "fight the good fight of faith," remembering, too, that "the weapons of our warfare are not carnal, but [God's truth is] mighty to the pulling down of the strongholds" of error and superstition and of inbred sin; and remembering, also, that "we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—2 Cor. 10:4; Eph. 6:12.

It is in view of these facts—of the warfare before us, of the subtlety of our temptations and of the weakness of the flesh—that the faithful Apostle Peter urges all diligence in the cultivation of the Christian graces and a continual calling to remembrance of the precious truths we have learned, that we may be strengthened thereby to make our calling and election sure. Faith is a good thing; but faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it. The truth is given to us for its sanctifying effect upon our hearts and lives. Therefore let it have free course and be glorified. Let its precious fruits appear more and more from day to day. Add to your faith virtue—true excellence of character, such excellence of character as will mark you as separate from the world and its spirit. In all such the world will see those moral qualities which they must approve, however they may oppose our faith. Add sterling honesty, truth and fair dealing in all business relations; moral integrity, in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor. All of these the world has a right to expect from those who call themselves Christians; and all of these are indispensable features of that virtuous character which must be added to our faith. The clean hands will not dabble in anything that is not virtuous: they will have nothing to do with unrighteous schemes or projects in business. The

pure heart will not devise evil things, or harbor evil thoughts, or plot mischief. And the bridled tongue will not be given to evil speaking, but will hold its peace when it cannot speak well and wisely. But the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive, but also to active, goodness—in benevolent charity which seeks to alleviate suffering, to sympathize with sorrow, to comfort those in distress and to elevate and bless others— to assist "all men as we have opportunity."

To such a virtuous character we are counseled to add knowledge—the knowledge of God's character, that we may the more thoroughly imitate it, and of his truth, that we may more fully conform to its teachings: and to knowledge, temperance—moderation, self-restraint, in all things. "Let your moderation be known unto all men." We are not to be hasty and hot-tempered, or rash and thoughtless. But we should strive to be evenly balanced, thoughtful and considerate: our whole manner should be characterized by that carefulness which would indicate that we are ever mindful of the Lord's pleasure, of our responsibility to him as his representatives, and of our influence upon our fellow-men, to see that it always is for good, never for evil.

"And to temperance, patience." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yes, this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without the exercise of this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose truth inspires it. It is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of truth and righteousness, and prompt to walk in them: it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

"And to patience, godliness"—a careful study and imitation of the divine character as presented in the divine Word.

"And to godliness, brotherly kindness"—an exercise and manifestation of the principles of the divine character toward our fellow-men.

"And to brotherly kindness, charity"—love. Kindness may be manifested where but little love exists toward the subject of such kindness; but we cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love. And even though the subject may be unlovely in character, the love of sympathy for the fallen and degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

Peter indeed describes a most amiable character, but who can consider it without feeling that to attain it will be a life-work. It cannot be accomplished in a day, nor a year, but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development of Christian character. It is not proper that we know the truth, and are contented to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and *honest* hearts, we have the assurance of the Apostle that we shall never fall, and that in due time we shall be received into the kingdom of our Lord and Savior, Jesus Christ.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into its inspiring spirit, although we are already established in the faith. To be established in the faith is one thing, but to be established in Christian character and in all the graces of the spirit is quite another.

A PRACTICAL SUGGESTION

Feeling as we do the necessity of a deeper work of grace, both in our own hearts and in the hearts of all of the dear household of faith, the thought has occurred to us that more special effort in this particular direction on the part of us all would probably be of great benefit. We do not know through what discipline of faith and patience we may yet be called to pass in the approaching dark night of which we are forewarned, but "sufficient unto the day is the evil thereof," and also, thank God, sufficient unto the day is the grace thereof, if we earnestly lay hold of it and patiently continue in it. As each day brings its trials, so, if we have been rightly exercised by the trials, each day should bring its victories—thus leaving us strengthened and more firmly established in character, as well as in faith.

With the end in view of specially promoting the growth of Christian character, our suggestion, which has already been made and adopted by the congregation in Allegheny and many other places, is that wherever a few of the consecrated can arrange to meet together, it would be well to appoint a mid-week meeting for this special purpose. Such a meeting should be devoted to worship, prayer and praise, and to brotherly exhortation, conference and counsel, but not to Bible study or controversy. All discussions of doctrinal matters should be eliminated from such a meeting, and such subjects as would elicit controversy avoided, leaving such matters for another meeting, at an appropriate hour on the Lord's day, when all meet together; the object being, not to ignore doctrine, nor to discourage Bible-study; but, while meeting this necessity at the one meeting (on the Lord's day), to devote the other (the mid-week meeting) to the other equal necessity, without distraction.

Our arrangement here in Allegheny and Pittsburgh is as follows: As our congregation is much scattered, we have them parceled into as many neighborhood gatherings as is necessary for the accommodation of all desiring to attend; and a leader is appointed for each meeting, discretion being observed as to capability. They should be brethren established in the faith—sound in doctrine, faithful and pious. These meetings are held on Wednesday evenings at the residence of some member of each little group. The meeting is opened with a hymn and prayer, the reading, by the leader, of Sunday afternoon's text; then each one is asked to give his or her personal experience as to progress in the narrow way—as to how he or she is growing in grace and striving to overcome the world, the flesh and the devil. Here they may humbly tell of their victories, or speak of their trials, or ask for Christian counsel and sympathy in hard places, speaking more freely in such little gatherings than would be possible or proper in larger assemblies. Here they can hear each other's petitions for each other, and Christian love and sympathy flow the more freely from heart to heart.

The object kept in mind at these meetings is a fresh, living, weekly and daily experience with the Lord and in his service, and not merely a stale experience of the remote past. A clear past experience is good, but a clear present experience is better; —much more vitally important. Doctrine is ignored at these meetings except as the word doctrine applies to all Scripture teachings, including hope, trust, obedience, godliness, prayer, etc. Too many, we find, have been contenting themselves with *knowing* the truth, without making special efforts to live it, daily and hourly. As honesty of heart and faith in the Redeemer's finished work and consecration to his service are necessary to a full entrance into the "holy," where the deeper features of the divine plan can be discerned and fully appreciated, so these qualities must remain, must abide, or the light will become darkness—you will be cast out of the light into the outer darkness in which the world and the nominal church grope after the phosphorescent glimmerings of error —Spiritism, Christian Science, Theosophy and Universalism.

The leader of such a meeting should study to adapt his counsel, correctness or encouragement to the special needs of each of the little group over which he is placed, and his reverent piety and personal interest in each should inspire the confidence of all. We believe that such mid-week meetings prove steppingstones to higher attainments in the divine life, and that thus all may be greatly blessed and profited; and the whole body will be able the more effectually to minister to one another in spiritual things. On the middle Wednesday evening of each month the prayer feature is given more attention and an opportunity granted for all to address the throne of grace two or three in immediate succession. At a quarterly Sunday evening general meeting of the same character, we hear of the spiritual progress of the various little groups both from the leaders and the various attendants, and quarterly the leaders are transferred to other groups.

May the blessing of the Lord go with the suggestion, and may the outcome be a strengthening of the bond of Christian love and mutual sympathy and fellowship everywhere.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
God through his Word to us doth speak;
And we to him in Jesus' name.

Depend on him; thou canst not fail;
But ask according to his will;
Then always shall thy prayer prevail,
And nothing shall to thee work ill.

"HE WHOLLY FOLLOWED THE LORD"

JOSHUA 14:5-16.—OCTOBER 26.

What a grand, what a wonderful testimony this is respecting any man;—he wholly followed the Lord. And the words have special force and weight in Caleb's case, because by nature he was not of the children of Israel, but only by adoption into the tribe of Judah. He was of the seed of Abraham, but through the rejected son Esau. The lesson of his faithfulness and reward is, therefore, of special force and weight to us who by nature are children of wrath, members of the worldly class of humanity, whose natural disposition was typified in Esau whose little faith in the promises of God, and greater appreciation of the good things of this world, led him to sell his birthright for a mess of pottage. Many of us who now rejoice that we are counted in as Israelites indeed, justified by faith, sanctified by the truth,—of the people of God, sharers in the great inheritance,—realize that many of us once loved the things of this present life more than the things of the life to come, and were disposed to grasp the tangible things of the present rather than to sacrifice these in the interest of the future glories and blessings of the divine promise.

After the fall of Jericho Israel passed through various experiences in taking possession of the land of promise. First, there was the sin of Achan, his covetousness which led him to disobedience of the divine command respecting the possessions of the people of Jericho. His love for the condemned things not only cost him his life, but brought considerable injury to the cause, just as with us one whose consecration is defective and who loves the present evil world, and contrary to the divine command secretly encourages evil in his own life, may bring considerable disaster to the Lord's cause before the secret sin is made manifest, and eventually brings upon the wrong doer the weighty penalty implied in the Apostle's words, "If we live after the flesh, we shall die." Achan's course also represented the rule of the Millennial age, when all who even secretly love evil will be made manifest and will be destroyed from amongst the people.—Acts 3:23; Rev. 20:9.

Later on the Lord brought the people to the valley between Mt. Ebal and Mt. Gerizim. In the wonderful natural amphitheater between the two mountains the people were gathered while from the one mountain was read the blessings of the law and its keeping, and from the other curses which would come upon those who would fail to keep the law; thus did the Lord reimpress upon the people their continued obligation to him and the fact that their prosperity would depend upon their faithfulness to his law. So it is also with the royal priesthood who by faith have reckonedly entered the land of promise; from the time of their consecration the Lord speaks to them through his Word and through his providence, instructing them that although free from the Law Covenant which was upon Israel they have come under the still higher statement of the divine law, briefly comprehended in the word, love; and that on the one hand spiritual blessing, refreshment and growth will come to them in the line of obedience to this law of love, and on the other hand weakness, inability to overcome the world, the flesh and the adversary, and general spiritual disaster will be their portion if they neglect this divine law of the New Covenant, love. So in the Millennial age after the antitypical Joshua shall have brought the world under the new conditions of the Millennial kingdom, the law of God will be distinctly set before all as the standard of conduct, it will be the law of love, the highest expression of the divine law with its many illustrations and explanations and assistance as may be necessary to bring the matter to the comprehension of every creature. "The law shall go forth out of Zion, and the word of the Lord from Jerusalem." (Micah 4:2) Those who will obey the leadings of the glorious Joshua, the Deliverer, the Christ, will by his help and encouragement and guidance be brought off victors in the end; and those who will not obey that Law-giver and the law expressed through him, shall be chastened, judged, and if these corrections in righteousness do not serve to bring their hearts into accord with the Lord, there will be but one end possible; the wages of sin (no longer Adam's sin) will call for their death—second death—from which there will be no redemption, no recovery, no release.

Later on came the great battle between the Israelites under Joshua and the confederated kings of that region, resulting in the defeat and destruction of the latter and their armies on what is generally known as Joshua's long day. Then followed sundry other defeats of Israel's enemies until a sufficient portion of the land had been conquered to permit of its distribution between the tribes.

It was at this time when the enemies had been reduced in a general way and a considerable portion of the land of Canaan was in possession of the Israelites, that a division of the land was made between the tribes, each tribe still having considerable to do in the way of conquering its own province and destroying the inhabitants remaining therein to dispute their possession. Joshua occupied the place of judge, formerly held by Moses, and the various tribes were assigned their portion by him; Judah evidently was one of the last to make application for an allotment, and Caleb was one of the representative men in the tribe of which he was an adopted member. The representative elders of Judah came also with him as implying their indorsement of his request for Hebron, promised him by Moses, and because they also considered that to be one of the most desirable localities of Palestine.

Caleb rehearsed to Joshua the story of the spying out of Canaan and reminded him that Moses promised that the particular part of Canaan he trod upon in spying should be his portion. He showed how this promise had fully entered into his heart; that not only had he the faith which enabled him to make the good report as to the possibility of Israel, under the Lord's favor, taking possession of the land of promise at once, but the same faith was with him afterward; he believed the Word of the Lord through Moses respecting his ultimate inheritance in it. The same promise and faith had been with him and actuated him during the wars of Israel in taking possession of the land, and now he still had full confidence that God would accomplish all the promises of Moses through the new leader Joshua. He was not unmindful of the fact that Hebron, which was the portion promised him by Moses, was not yet conquered; that it was in possession of the Anakim, giants, and that there would be serious battles to be fought before he could take full possession. His confidence was, however, that the same God who had made him the promise in the beginning, who had kept him thus far and who had fulfilled the promise up to this time, would be with him still and give him victory over the entrenched and fortressed enemies in Hebron. How well this illustrates the progress of the spiritual Israelites who in the present time, by faith, are living the new life in the land of promise, battling with the enemies and overcoming them in the name and by the power of the Lord! They look back to the beginning of their experiences and rejoice that the Lord has kept them and blessed them in all spiritual things up to the present, and in proportion as they realize this they have faith to look forward into the future and to see the final outcome,—see themselves victors in their contests even with the strongest and most entrenched enemies of the flesh,—its giant passions, customs, etc. Amongst these enemies of spiritual Israelites, living high up in the mountain fastnesses, giant in form and thoroughly fortified, are religious customs, traditions of men, nominalism, sectarian pride and ambition and love of show. But the same grace of God which was sufficient to enable us to gain the victory over the common sins, in the valley, is able still to give us the victory over all these enemies of the new mind, the new creature, and to bring us off conquerors and "more than conquerors through him that loved us" and bought us with his precious blood. But as faith was necessary at every step of the journey—to spy out the land, to enter in, to fight the battles, so the same faith increasing as it has progressed, is necessary now for our final victory and our entrance into the full promised inheritance. Doubtless, the same condition in some respect will be true during the Millennial age to the world also: at first the requirement of the kingdom will be obedience in outward form; but ultimately the requirement will be the full submission of the heart to the will of God ere the restitution class will reach full perfection and enter upon the inheritance of everlasting life at the close of the Millennial age.

It is pleasant in passing to note the generous language of Caleb in respect to the ten other spies who were with Joshua and himself, and who brought back the evil report. Here would have been a fine opportunity for an ignoble man to have spoken evil of those associates and to have endeavored to glorify his own faithfulness and that of Joshua in contrast with the unfaithfulness of the ten. But no; generously he passes over their wrong conduct in as mild language as possible, and so far from denouncing them or reviling them, he speaks of them as "my brethren." The spiritual Israelite must have this same disposition, only with us it should be still more pronounced than with Caleb, because we, having been anointed with the holy spirit and through this anointing having been taught many of the "deep things of God," may well judge ourselves by a standard much higher than any with which Caleb was acquainted; purely spiritual Israelites have much advantage every way over natural Israelites. Whenever, therefore, we hear those professing the new life and large attainments of grace speaking evil of their brethren, we

are to remember the word of the Lord, that revilers shall have no part in the kingdom of God; we are to remember that it is written of our Lord that "when he was reviled he reviled not again"; we are to remember that evil speaking is classed by the Apostle as amongst the works of the flesh and of the devil, and the conduct of Michael, the archangel, is held up before us as a shining example of propriety, in that he did not bring a railing accusation against Satan, but merely said, "The Lord rebuke thee"; we are to remember too the Apostle's specific declaration, that evil speaking against others is a part of the filth of the flesh from which we, as the Lord's people, must be cleansed if we would be acceptable to him through Jesus Christ our Lord; and that revilers "shall not inherit the kingdom of God."—1 Cor. 6:10.

Let us not be misunderstood; the Scriptures nowhere teach that all men are brethren in the spiritual sense; on the contrary, they teach that the unjustified are not God's children, but "children of wrath," and some of them are so thoroughly evil that from God's standpoint they are of "their father the devil"; we are to recognize as brethren in Christ only the household of faith, and to draw a sharp line of demarcation in our minds and in our salutations as between these and the children of this world. This does not imply either that the children of this world are to be treated unkindly by us or insulted or offended; rather they are to have our sympathy, our love, to whatever extent possible, our assistance as the Apostle suggests. We are to "do good unto all men as we have opportunity," especially unto the household of faith,—the brethren. Brethren are still to be recognized even though they fall into difficulty, dangerous snares of the adversary; and if it be necessary that our fellowship be withdrawn for a time, it is merely with the view to assist them back to their proper relationship to the Lord and back to our love and sympathy in fullest measure; as the Apostle says even such are to be treated, not as enemies, but, as misguided brethren for whose recovery we are to be willing to lay down even our lives—an hour here, another hour there, an effort for this one and an effort for another one because they are the Lord's. It is only after such brethren have turned back from the Lord's service like a "sow to her wallowing in the mire" or after they have discarded the redemptive work of Christ like the man in the parable who took off the wedding garment—only then are we to esteem them as enemies, adversaries, and even then we are not to bring against them a railing accusation, but to leave the matter for the Lord's judgment.—2 Thess. 3:15.

The essence of this lesson to the spiritual Israelite is that in order to inherit the good promises of God, we, like Caleb, must have faith in God and a corresponding obedience, that of us, as of him, the Lord will write, "He wholly followed the Lord."

FLEEING FOR REFUGE

JOSHUA 20:1-9.—NOVEMBER 2.

"God is our refuge and strength, a very present help in trouble."—Psa. 46:1.

Very wise indeed was the divine arrangement of cities of refuge for the Israelites. Six of these were designated, so scattered throughout the length and breadth of Palestine that they were convenient for the whole people. They were of divine appointment and had already been referred to through Moses (Num. 35:9-34; Deut. 4:41-43; 19:1-9), and by him their purpose had been fully set forth. Now that Israel had entered the land of promise and taken possession of it, the time had come for the putting of this measure into effect. The six cities chosen as refuges were all of them cities of the Levites which would all the more insure their being free from all tribal bias or prejudice. The tribe of Levi stood separate and distinct from all the other tribes and was specially interested in all; as the religious representatives of the nation it was fitting, therefore, that these refuges from justice should be of the Levites wards—under their protection.

From earliest times and in almost all countries the taking of life has been a capital offense calling for the death of the slayer. In almost all countries, too, particularly in the East, it is considered the bounden duty of the person next of kin to the one slain, to avenge his death; with some it is permissible to take money as a compensation for the loss of life, but with the Jews it was not so; the law "an eye for an eye and a tooth for a tooth" held with special rigidity in respect to a life for a life. We can see the wisdom of this general law recognized by the whole human family—that human life must be considered sacred and that he who would slay another must be shown no pity. Life was originally a divine gift, although forfeited through sin, and whatever remnant of it is transmitted from parent to child is still to be esteemed as so much of the original divine gift, and no one is at liberty to treat it lightly.

The cities of refuge were a step in advance along the line of tempering justice with mercy; they were established, not for the protection of wilful murderers but, for those who unintentionally, through error or accident took the life of another; any one who even thus committed man-slaughter was really worthy of death under the decree. "He that sheddeth man's blood, by man shall his blood be shed,"—regardless of any excuse which he might be able to offer, either of aggravation or passion or self-defense or accident. The arrangement was that anyone believing himself to be free from malice, wilful, intentional murder, might flee to one of these cities of refuge and there be protected from the full demands of the law against his life—he might thus have a measure of mercy extended to him without the condoning of his offense. It was a further regulation that the routes leading to these cities of refuge should be built and kept in thorough order, free from stumbling stones, with bridges over water-courses, etc., so as to afford the guilty ones full opportunity for a rapid flight to secure safety. Moreover at frequent intervals sign boards were erected pointing in the direction of the city of refuge and bearing the word, "Refuge." It was also a custom among Jews that two scribes should accompany the refugee with the special object of persuading the avenger should he overtake the culprit, to permit him to reach the city of refuge and there have a proper trial of his cause to hear what could be said on his behalf. This was a recognition of the justice of vengeance, but it was also an inculcation of mercy. Apparently the whole people felt a sympathy for every person fleeing from an avenger to a city of refuge, as each one realized his own liability at some time to commit a similar offense and thus likewise need to seek refuge and mercy.

Arrived at the city of refuge, the culprit was not free, but was obliged to stand trial before the elders of the city representing the congregation of Israel. He was received into the city and protected until such time as the trial could take place. His cause was carefully investigated;—Prof. Beecher remarks respecting these trials: "Much stress is laid upon the previous conduct of the slayer, and the relations between him and his victim, whether he lay in wait for the slain man (Deut. 19:11), whether he 'hunted' for him or not (Ex. 21:13; Num. 35:20, 22), whether he smote him 'in secret.' (Deut. 27:24) Was it presumptuous,—that is to say, malicious? (Ex. 21:14) Was it with guile? (Ex. 21:14) Especially, was there enmity previously between the two men? (Num. 35:21, 22) Was there hatred of the slain on the part of the slayer? (Num. 35:21, 23; Deut. 19:4, 6, 11; Josh. 20:5)."

The fact that so many particulars were enumerated shows that the trial contemplated was to be a careful one; it was not therefore the intention of these cities of refuge to defeat the ends of justice, but that while serving the ends of justice, mercy might be extended to those who were proper subjects for it. If the man were found guilty of deliberate murder, intentional, premeditated, the city of refuge did not save him from the death penalty; and if he were acquitted of any malice, he, nevertheless, was obliged to remain in the city of refuge or within its suburbs of 1,000 cubits beyond the walls (Num 35: 26, 28), for the remainder of his life, or until the death of the high priest. This was putting a heavy penalty upon carelessness, passion, etc., a penalty of separation from family, a restriction of liberty which, undoubtedly, would be beneficial, not only to the indivdual under restriction but, in its influence beneficial upon the whole people. The careless man is culpable, and when his carelessness results in serious injury to another it is but right that the matter should result in his own inconvenience—that it should cost him something.

The high priest was in some respects the most prominent individual in the nation, and his death, therefore, would be such a notable event as to be known throughout all the tribes, and on that occasion all refugees in all cities of refuge would be at liberty to return to their homes free from danger from the avenger, the avenger's opportunity expiring with the death of the high priest; and were he to avenge after that, he would be the murderer and be obliged to flee to a city of refuge. This unique arrangement, it will be observed, is the very reverse of our present-day arrangements of jails, penitentiaries, etc., and in some respects, at least, it presents advantages. The cul-

prit himself was the one who sought the prison and who desired to stay therein for his own protection during the appointed time. This certainly avoided the necessity of building massive, walled, iron-barred jails from which prisoners continually seek to escape. And instead of inciting the people to the pursuit of the offender under the presumption of his guilt even before his trial, it rather conduced to a reverse condition of sentiment—the supposition of the culprit's innocence and the desire and sympathy on the part of the people to assist him to safety and protection and mercy.

Our Golden Text draws to our attention an antitypical significance of these cities of refuge: "God is our refuge and strength, a very present help in time of trouble." From the time we become acquainted with the real facts of our case, we realize that a death sentence has been issued which involves each one of us. We realize, too, that justice has a full right to pursue us unto death because we have "all sinned and come short of the glory of God"; and because the "wages of sin is death." The Apostle Paul points out this matter distinctly (Rom. 5:12), saying "By one man ['s disobedience] sin entered into the world and death by sin; and so [thus] death passed upon all men, for that all have sinned." From the moment, therefore, that we recognize that we are sinners—that we could not stand approved in the divine presence,—from that moment we realize that the avenger, Justice, is upon our trail, and that it is only a question of time when we will be overtaken and destroyed unless we reach some place of refuge. As we flee we see finger-posts which God has set for our instruction pointing us to Christ as the only place of refuge, and to him we have to flee.

We are abiding now within the hallowed precincts of this salvation, deliverance, refuge, which God himself has provided for us; even as it is written, "It is God that justifieth; who is he that condemneth?" And yet it is with us even as it is shown in the type, a place of refuge not from wilful and intentional violation of the divine Law, but a refuge to cover our weaknesses and ignorance—the results of the fall. As a thorough investigation was made in the type, so we may be sure that in our cases a thorough investigation of motives, intention, etc., will be instituted.

Fortunately for us, this refuge in Christ is specially intended for those who are "new creatures in Christ Jesus," whose sinful course prior to coming to a knowledge of the Lord is accounted, not as intentional or wilful, but, as of ignorance. Our responsibilities for wilful sin may, therefore, be said to begin with and keep pace with our knowledge of the divine Law. Although acquitted as respects wilful sin whose penalty would be the second death, it is necessary that we continue to "abide in him"—that we do not put off the robe of Christ's righteousness. If we leave the city of refuge,—if we abandon our trust in the precious blood which cleanseth us from all sin, we become liable again to the demands of justice and that without mercy. Divine justice is represented in the avenger, as divine mercy is represented in the city of refuge, and he who would leave the city of refuge necessarily falls into the hands of Justice; as again the Apostle explains, "It is a fearful thing to fall into the hands of the living God"—to depart from Christ, to abandon the mercy and forgiveness which the Father has extended toward us, as culprits,—through the Beloved One.

How long must we abide thus in the mercy of Christ and have no standing or liberty outside of his robe of righteousness, no safety outside his provision of refuge? We answer that we must thus abide "until the death of the high priest." This is already in a large measure accomplished—the Head of the antitypical high priest, our Lord and Master, already has finished the work that the Father gave him to do, and the members of the body of the high priest, his church in the flesh, are filling up that which is behind of the afflictions of Christ, and soon the entire high priest, its every member, will have died. Then the new dispensation will be ushered in and no longer will we be obliged to own our own imperfection and the need of a covering before justice; from thenceforth having been made perfect by a share in the First Resurrection, having been made like our Lord and Master, we shall be presented before the Father blameless, unreprovable, without spot or wrinkle or any such thing, without any vengeance against us on the part of divine justice.

The entire arrangement is of God—Justice is the avenger of sin, and Christ is the refuge and deliverance; therefore, while acknowledging the Lord Jesus and appreciating very highly his work for us, the redemption accomplished through his sacrifice and all the blessings which come from the Father through him, and thus honoring the Son as we honor the Father also, it is nevertheless appropriate that we should remember that all these blessings are of the Father through the Son. "God is our refuge and strength, a very present help in time of trouble."

"CHOOSE YOU THIS DAY WHOM YE SHALL SERVE"

Joshua 24:14-25.—November 9.

Decision, one of the most important elements of Christian character, is the essence of this lesson. When Joshua was about 110 years old, realizing that his course was about run, he called a general assembly of the Israelites, presumably the heads of every tribe and family, and reviewed before them the Lord's mercies from the time of the call of Abraham. It was now about thirty years since Joshua had succeeded Moses as the leader and law-giver, the judge of the nation. Under his able administration Canaan had been divided amongst the tribes, and a quarter of a century of prosperity in the new land had followed, not, however, without its conflicts and difficulties. In leaving the people Joshua sought to impress upon them not only the blessings and favors that they had received of the Lord, but also the obligations which they had assumed in becoming his people prospectively; heirs of the Abrahamic covenant, and blessers of all the nations of the earth. He shows how Abraham's fore-fathers had been idolaters "on the other side of the flood," that is, on the other side of the great river Euphrates; and that God's favor had been markedly with Abraham and his posterity up to the time of which he spoke. In order to impress upon their minds what they might expect of the Lord in the future, he calls pointedly to their attention his dealings with them in the past, the lessons in Egypt, the deliverances, the crossing of the Red Sea, the experiences of the wilderness, their crossing of Jordan into the land of promise, their conquest of the land against the various inhabitants. He would have them remember that these victories were not of their own strength or ability or wisdom, but that the Lord was on their side; calling attention also to one of the great battles in which their enemies were discomfitted by great swarms of hornets, and then he comes to the exhortation which constitutes this lesson.

It is profitable, too, that the spiritual Israelite frequently take such a review of God's providences. He may look back not only to God's manifestations of favor and power during the Jewish age to natural Israel, but he may see also divine favor of another time granted to spiritual Israel during this gospel age. Noting the differences of dispensations, he can see that God's blessings were of a temporal kind during the Jewish age; that those who were faithful to the Lord were blessed in their flocks and herds and earthly advantages and health, while during this Gospel age those who reverently obey the Lord and seek to walk in his ways are blessed in spiritual things; he opens the eyes of their understanding, feeds their hearts; grants them refreshment of the water of life, and light of the knowledge of the goodness of God which shines in the face of Jesus Christ our Lord, and makes known to his faithful the lengths and breadths and depths and heights of divine love, wisdom, and power. They now realize a protection from the world, the flesh and the adversary, and the peace of God which passeth all understanding rules in their hearts, even though the same divine providence may permit them to have various trials and difficulties, persecutions and disappointments and reverses, physical, financial and social. The spiritual Israelite's evidence of divine favor on his behalf is in the healing of his soul from the sicknesses of sin, and in the invigoration of the new life, and in the victories over the weaknesses of the flesh and the oppositions of the Adversary—these are potent arguments with the spiritual Israelite respecting the goodness and faithfulness of our God, as the temporal victories recited by Joshua were evidences of them to the natural Israelite.

As Moses before he died had called upon Israel to renew their covenant with the Lord, so Joshua desired at the close of his days to make an appeal to his brethren on behalf of faithfulness to the Lord, that would long be remembered by them. He recognized the fact that God seeketh such to worship him as worship him in spirit and in truth—not of fear, not of compulsion but of a willing mind, and his argument accordingly was along this line—Brethren, let us make a firm resolve that in view of God's goodness to us we will ever be faithful to him; let us fear him in the sense of reverencing his commands, in the sense of fearing to displease one who has been so gracious to us; let us remember, too, that notwith-

standing his graciousness, he is dealing with us along the line of principle, and that if we depart from the principles he approves his blessing and favor will depart from us. Let us put away, therefore, the gods which your fathers served, and serve Jehovah only. It may have been that there was still a lurking of idolatry amongst the people, or it may have been that Joshua was merely guarding them against the idolatrous tendencies which more or less assail all mankind—a tendency to forget more or less the invisible God and to set upon earthly objects—idols—the affections and reverence which properly belong to him. Joshua would incite the people to a good resolution.

Just so, too, we see that spiritual Israelites need frequently to incite one another to faithfulness to God, to an appreciation of what he has done for us and what he rightly expects of us, and to caution one another against what we recognize to be the tendencies of the world—the drawing away of our hearts and affections toward earthly things.

The Israelites had come into a land whose people practiced idolatry accompanied by a lascivious form of worship, and there the laws of God upon them would necessarily mean restraint against which their fallen natures would more or less rebel, and Joshua wished them to have these matters well before their minds and to decide the question of loyalty to God in full view of the facts as they already realized them, or would subsequently appreciate them; on the one hand were the license and attractions of the sensuous forms of idolatry and the pleasures of sin such as they are, for a season, with divine disfavor; on the other hand were the restraints of the divine law accompanied by divine favor, protection and care, relating not only to the present life, but to that also which is to come. He inquired whether it seemed evil—that is undesirable—to them to be Israelites, to be God's people, to be under the restraints of his laws in order to have his favor and blessing. They would as a people now be tested along this line individually and nationally, and he desired to anticipate the coming tests and trials of their faith and obedience by fortifying their minds and leading them to make a decision one way or another. Then as a leader he took his own position most positively on the side of the Lord, saying, "As for me and my house (my family) we will serve the Lord."

MAN'S FREE WILL OPERATIVE NOW

Many would be inclined to doubt the wisdom of setting before the people such a choice; they would be inclined, on the contrary, to leave no choice about it, but to insist and demand that the Lord be recognized and obeyed at all hazards. But really Joshua was merely emphasizing the choice which God puts before people continually; he leaves them open to choose good or evil,—to serve him, or to serve self or sin or wealth or other idols. As a matter of fact we have no right to attempt compulsion, because the Lord leaves the matter open for choice, as Joshua did; he is seeking those who desire to be his servants, his royal priesthood, his holy nation, his peculiar people; those who do not so desire he does not desire, and he is not calling them and drawing them now. Our Master emphasized this lesson in his preaching, saying to the Jews, "If any man will come after me (as a disciple), let him take up his cross and follow me"; he exhorts them furthermore to sit down and count the cost of discipleship before undertaking to make a choice, just as Joshua in this lesson drew before the minds of his hearers something of the two sides of the question which he exhorts them to decide properly on the Lord's side,—on the side of life and peace and blessing and the promises of God.

Although this matter of choosing was left open to the people during the Jewish age, and under the still higher call during this Gospel age, yet it will not be so left open during the Millennial age; men will not then be invited to choose whom they will serve and worship; on the contrary, when the kingdom has been established, the law shall go forth, and without asking for the preferences of any for good or for evil, obedience will be enforced and the evilly disposed will be forcibly restrained. Such a reign of law and order will be maintained, and those who will not conform thereto will be chastened as well as instructed, and all who shall not come into accord with that kingdom and its law of righteousness outwardly, and ultimately conform to it heartily, will be cut off in the second death.—Acts 3:23.

The people responded nobly, that they appreciated God's care and blessings and that they would be faithful and loyal to him; but realizing that promises are easily made and need to be deeply impressed, Joshua repeated the injunction the second time (verse 19) saying in substance: Ye can not serve the Lord easily,—you must not imagine that the promises you are making can be kept without considerable effort, neither must you imagine that a partial perfunctory observance of the divine law will please the Lord or have his blessing,—he is a jealous God. As a husband or wife having entered into the marriage relationship would properly be jealous of any intrusion or indifference or coldness, so the Lord having accepted Israel as his peculiar people would watch over them with a jealous care, would not be indifferent if they divided their affections or worship as between him and others. And God is the same today and forever, and wishes his Spiritual Israel to understand that to abide in his love means obedience to his regulations, all of which are reasonable services. He would have us understand, clearly, that while he has favored us by lifting our feet from the horrible pit and miry clay of sin, condemnation and death, and has reckonedly justified us, placing our feet upon the rock, Christ Jesus,—although he has adopted us into his family as sons robed in Christ's righteousness, accepted in the Beloved one, nevertheless, having done these favors for us he would disown us and cast us off as unworthy of further favor if we deliberately prove unfaithful to him.

As the Israelites re-affirmed their decision to be faithful to the Lord so let us Spiritual Israelites engrave deeply upon our hearts our consecration, and let us frequently revive and review that consecration that the cares of life do not obliterate it to any degree.

THREE WITNESSES TO THE CONTRACT

But these two exhortations and two responses were still not enough for Joshua, for a third time, as still further and more deeply impressing the lesson, he exhorted them not only to put away all thought of idolatry, but, on the other hand, to incline their hearts to the Lord. It is after we have become God's people through justifying faith, after he has called us no longer servants, but sons, that he speaks to us, saying, "My son give me thine heart." To give the heart to the Lord means a full consecration of the will and hence of every hope, ambition and interest; and this is really the only way in which we can assure ourselves that no form of worldly idolatry will have any place in our lives. If we merely attempt to serve the Lord in an outward way ceremoniously and nominally, it will be but a little while until insidiously the world, the flesh and the adversary will draw our attention and energies away from the Lord to various things, entangling them in various earthly alliances and worships that will mean spiritual poverty and luke-warmness, if not absolute coldness of heart towards the Lord. Let us, therefore, like those addressed by Joshua, reach a positive decision once for all; and whatever it may cost and however seductive and beautiful the service and worship of self or Mammon may appear to us, let us, in view of the experiences of the past and the promises which reach into the future, decide that we will serve the Lord; not waiting for him to raise his hands in judgments and denunciations, but listening for his voice that we may know his will and do it.

There were three witnesses to this contract or covenant. The first was the people themselves who would now long remember this covenant thrice repeated. The second was Joshua's declaration, in connection probably with the tables of the law, that Israel's covenant was renewed by statute and ordinance—that the orignal covenant of Sinai had been ratified, re-affirmed. The third witness was a monumental stone which he "erected under an oak" [or oak grove] that was about [near] the sanctuary of the Lord. This also would be a witness to them of what they had done—of their pledge to the Lord in the presence of Joshua. So it is well for the Lord's spiritual people to do more than merely make a covenant or agreement with the Lord in their hearts and minds. That decision of the mind is important first; but it needs besides helps, such for instance, as a confession of it before the fellow members of the body of Christ, the Church; and it needs some memorial of it, as for instance in the baptismal memorial of consecration unto death.

Because of our weaknesses through the fall, and because of the seductions of the Adversary and the world, we need to hedge about the new creature and its good resolutions so that we may be strong in the Lord and in the power of his might. Let every true Israelite adopt the words of Joshua "As for me and my house, we will serve the Lord," and as this would mean no light matter for himself so, also, it should be no meaningless phrase as respects his household; it should mean that his children shall be trained in the nurture and admonition of the Lord; it should mean that minor children shall not be allowed to rule the house nor to discredit parents outside the home, but that the parental influence exercised in kindness, in love and in firmness, shall seek to bring the children of each family so far as possible into covenant relationship to the Lord, instructing them in the way of the Lord, both by precept and example.

THE MORN IS COMING

Our age's sphere of light,
Though widening still, is walled around by night;
With slow, reluctant eye, the Church has read,
Skeptic at heart, the lesson of its Head.—*Whittier.*

Despite the light that cheers the world today,
Shadows surround us, on our heavenward way,
And Error darkens Truth's celestial ray.

Not yet the beams, whose radiant splendors dart
From the fair realms of Science and of Art,
With equal glory shine from soul and heart:

Men worship golden calves and serpents still;
Like cringing slaves bow to their master's will—
Obey the letter, but the spirit kill;

Still tremble at the Priest's uplifted rod,
For fear that he may doom them, by a nod,
To endless hell-fire in the name of God.

False prophets still the wrath of Heaven provoke;
And hypocrite, and Pharisee, and rogue,
Sit in high places in the synagogue.

As sheep disguised, wolves still make sheep their prey;
The blind still lead the blind the downward way;
And sneaking Judases their Lord betray.

Still is assailed the free soul that aspires;
Still persecution feeds her smoldering fires;
And still, to murder Truth, are leagued the Liars.

Still everywhere a selfish spirit rules—
Men herd themselves in squabbling sects and schools,
And deem dissenting brethren knaves or fools;

Still hack their heads with dull, polemic swords,
Fan the fierce flames of hate with windy words,
And take the Devil's plaudits for the Lord's.

The world, which God gave to his children all,
They parcel into sections, large or small,
And round each petty church "patch" build a wall;

Shout their strange shibboleths and battle cries,
Assert pre-emption title to the skies,
And curse him as a heathen who denies.

Thus bigotry and sect intolerance
Sharpen the infidel's else harmless lance,
And cause the Devil's imps for joy to dance!

Thank God! Religion is a plant that grows:
Its perfect flower perennially blows,
More fragrant and more fair than Sharon's rose.

It yet shall rise from out the sloughs and swamps,
Shed from its shining leaves the dungeon damps,
Break every bond that yet its free growth cramps!

Methinks I see it rising and expand!
Its mighty branches arching every land,
From Zembia's snows to India's sunny strand.

Upward, forever up, I see it rise,
Flashing resplendent glory on our eyes,
Until its crown is lost within the skies.

And there, beneath this everlasting tree,
This Tree of Life and Human Destiny,
I see the nations gather, bond and free,

Gentile and Jew, of every clime and race—
God's children all—and standing face to face,
Own but one God, their Father, and embrace!

Then, only then, will men indeed be free,
Then will the Golden Age we dream of be,
And Jesus Christ reign universally.

—*Charles W. Huoner.*

YE ARE NOT IGNORANT OF HIS DEVICES

The following extracts from a letter in which one dear sister in Christ relates to another her temptation of the adversary along Christian Science lines will be interesting, and we trust, profitable, to many of our readers. She writes:

"My dear mother seemed always to 'hunger and thirst after righteousness.' She was so glad to know and understand every word of truth as it was brought to her, and *rested* in it. She used to say, 'It is all perfect peace now.' That was after you were gone. She had never read any of the *Dawns* except the first volume and part of the fifth. I read part of the second to her, but it was only just the beginning. I cannot be glad enough that it was given her to know so much of the blessed truth in the short time that she had left; yet I have thought that if she had never known she might have been living even now in that same tired, almost hopeless way. Indeed the doctor blames the truth entirely, and has been very bitter against it and all our people ever since. When mamma was taken down sick she was not nearly so bad as usual, but she did not seem to change much, either for better or worse for a long time. One day the doctor called me into the parlor and said: 'I do not know what to make of your mother's case; unless she can be aroused to exert herself and try to throw off the disease she will run down very fast, and nothing can then be done for her. She seems bright and cheerful, but she has no power of resistance in herself, or else she is not trying to live. I am doing all I can; if you know any way to arouse her you can do more for her than any of us.'

"After he went away I told mother just what he had said. She replied: 'That is not so: I am trying to get well; but it must be just as the Lord wills, he knows best.' The doctor had told me that had it not been for her strong will she could not have lived through several previous bad attacks (she said she *must* get well for the sake of her children), and it was now so different! This time when I reminded her that the children needed her more than ever, she said: 'The Lord knows best what they need, and I will be with them as long as he pleases.'

"Years before I had heard some people—and intelligent ones, too—argue that any strong willed person could not only keep another alive for years, but could even raise the dead by *sheer force of will.* Isn't that a crazy idea? Well, just then I would have believed anything; I became simply possessed with the thought that since the Lord *would not* help her I *could* and *would*, if only my strength would hold out until spring.

"For months I never left her room except for a few minutes at a time, not even going down stairs to meals for days in succession; I just took a cup of coffee in the hall, and sometimes I would not leave even for that. Of course, I used every means in my power; giving her medicine regularly until the doctor told me to leave them off as her stomach was too weak for them to have any beneficial effect. I spent a great deal of time rubbing her until she became so sensitive that she could not bear that; but when those terrible cramps or sharp pains came in different parts of the body, they were stopped almost instantly if I laid my hand on her. I could put her to sleep in less than two minutes by putting my hand on her head, or by taking hold of her hand, and she slept just as long as I sat beside her even if I removed my hand; but if I left the room she was awake instantly. One day she told me it made her nervous for me to look at her, so I went over on the other side of the room to sit. In a few minutes she called me to come back because she felt so strange if she could not see me all the time. I was almost afraid to think of other things for fear of forgetting my purpose even for a moment.

"After a while she began to think that something was not just right, and said so; but for a time she was puzzled not knowing what to make of it. One day she said, 'I could die so easy if you would only let me!' Another time she said, 'The Lord is going to take me anyway, but if you would only let me go it would be so much easier. I did the same thing with your father and kept him alive and suffering for weeks, knowing that it was resisting the Lord's will; but he took him at last in spite of all I could do, and it will be the same with you.' Of course, I pretended not to understand her, but I was never so frightened in all my life, nor so determined to have *my own way* whatever came of it. So I did not lie down day or night for three weeks, for fear of getting sleepy; and I did not dare to feel tired during all this time. The doctor came regularly every day, but he gave no medicine; he would inquire how she had passed the night and all about her; once he told a funny story to make her laugh, and said to me, 'Keep right on as you are doing, she is getting along splendidly.' And she really seemed to be doing so, and she grew strong enough to sit up and talk and read, and even walked a few steps one day. At last the doctor said: 'If you could hold out two

weeks longer we shall have her out of doors, and she will soon be as strong as ever, once she gets out into the air, and you can have a long rest.' I said I was not tired—did not believe in resting, etc. He wanted to know if I was not a Christian Scientist; I said, 'No; of all silly things Christian Science is the worst; every one of those people must have softening of the brain.' 'Well,' said he, 'you are the queerest person I ever saw; what do you believe?' I answered, 'I am too busy to think about beliefs.'

"About that time came your letter in which you spoke of the high calling, and of consecration as the giving up of your own wills entirely to the Lord. You seemed to think it a duty as well as a privilege for those who saw it,—but it seemed to me that I had never so much need of *my own will* as just then; —for two weeks longer to get mother out. I thought if your letter had only come two weeks later, when she would be strong enough to get along without me it would have been all right; for as she gained strength I let her help herself, only watching her all the time so as to be ready to help her whenever she needed me. I never forgot that she was my mother, and that I had no right to have any influence over her *actions*, only while it was necessary to help her during her great weakness. That was the way I looked at it; besides, I had begun to be tired as the strain grew less. I was so excited over that letter of yours that mamma noticed it and asked about it; so I read her that part of it where you spoke of angry parents being 'imitators of God as dear children' by torturing their children with red-hot pokers, etc.! How we both laughed over that! But for the rest—What if the Lord wanted to show that his way was different from mine, and should *undo all of my work* (for I certainly thought that it was all my own doing)! On the other hand, he might *take* his own way anyhow. He was stronger than I, and *could* do it, that I knew. I studied then as I had never done before—mostly the Bible—to see if there was not some promise or something else which gave us the *right* to *demand* certain things in return for service. You know, how discouraging such a search as that would be! The verse 'Like as a father pitieth his children' reminded me so much of my own dear father, with whom I should have been glad to leave everything;—and *the matter was decided.*

"Mamma knew the difference from the first though I never told her in words, and she was so glad and so satisfied. Our dear Father and his precious promises—our blessed hope—she could not talk enough of these things; but she grew so much weaker that she could not bear to have anything read to her, so I used to read and tell her just a few words at a time; even talking made her head ache and *I could do nothing for her after that time.* Yet she was so patient and contented (though she suffered all the time); still we thought it was the bad, rainy weather, and I never thought that the Lord's will was so different from mine until it was too late to change. Then I was sure that I had done wrong in order to selfishly secure what I had thought would be peace with God,—that in abandoning my self-will *I had deliberately sacrified a human life*, which was a blessing to and needed by others, and which could not be recalled! Has not Satan the strangest way of helping us to reason backwards, and twisting things out of place until one can not tell right from wrong? During the day all was confusion, but at night the house was quiet, and there was time for study and prayer. The dear Lord showed me so plainly that all these things were in his hands, not mine, and you know how close he will come when we are anxious only to know and to do his will. Romans 8 made so clear that which was partly explained in the very letter that had *seemed* to cause so much trouble in the beginning. Since then I can truly say,

"This is my heart's sincere desire (to be)
Nearer, my God, to Thee."

I am so glad to leave everything in his care. Perhaps one reason is that I have had no great temptation to do otherwise since; but I am not looking ahead for temptations, only trusting for today. When I think of all the dear Lord has done and has promised it seems almost too much!"

"A VESSEL UNTO HONOR, SANCTIFIED"

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and made meet for the Master's use, and prepared unto every good work."—2 Tim. 2:21.

It is important to notice that this instruction is given, not to the world, but to the church—to those who are believers in Christ and who are consecrated to him and desirous of being used in his service. If the counsel were given to worldly people, no such incentive would be held out; for such have no ambition to be in the Lord's service. The world can better appreciate such maxims as, "Honesty is the best policy," etc.; for temporal good is all they seek. Yet it is indeed a good thing for worldly men to purge themselves of evil dispositions and practices. Moral reforms are always commendable as steps in the right direction, and we are always glad to see worldly men trying to break away from the bondage of bad habits—from the drink habit and from lying, profanity and other vices.

But such purging from the filth of the flesh can never render such vessel fit for the Master's use. With all their efforts at cleansing they are still unclean; and the Lord desires clean vessels for his use. It is only when, by faith, we are plunged in the cleansing blood of our Redeemer that we are clean and acceptable to God.

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

But having been thus reckonedly cleansed from sin, and clothed in the pure robe of Christ's righteousness, it is all-important that we strive to make this reckoned righteousness an actual thing to the extent of our ability; for only so can we prove ourselves worthy of the imputed righteousness. It is purely of divine grace that we are *reckoned* of God as righteous, before we have actually become so. Seeing in us the desire to be righteous and the effort to be so in his appointed way, God, accepting the will for the deed, reckons us righteous now, and treats us as sons, since we have been redeemed from the curse and have accepted this gracious provision for reconciliation.

If, however, after being thus reconciled to God and reckoned righteous, our course of conduct proves that we no longer love righteousness; if we do not endeavor to make the reckoned righteousness an actual thing by a constant endeavor to purge out the old leaven of sin; if we are content to let it remain and to work in us, and if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker, and we are proving our unworthiness of the Lord's gracious reckoning in our favor. But if, on the contrary, we are striving daily to purge out the old leaven of sin, if we are not merely working it down occasionally and allowing it again and again to ferment and disturb the whole spiritual being, endangering its complete souring and spoiling (but purging it out by constantly resisting it) cleansing our thoughts, words and deeds with the truth, and cultivating the blessed fruits of the spirit of love, joy and peace,—then, indeed, as the Apostle affirms, we shall be vessels meet for the Master's use.

And not only so, but the Lord can honor such vessels because they honor him; they fairly represent him and his cause. If they are meek and humble-minded, not inclined to think of themselves more highly than they ought to think, but to think soberly, the Lord can exalt them to positions of trust and honor without injury either to themselves or to the cause; and thus they are more and more sanctified and prepared for every good work.

Let as many, therefore, as would be honored and used of the Master now and hereafter—as many as have this hope in them—seek to purify themselves, to purge out the old leaven of sin. In the language of another forceful illustration, let us endeavor to war a good warfare against the world, the flesh and the devil. And be assured that in these duties we have the work of a lifetime; and even at its close we will still find the necessity for the robe of Christ's righteousness to cover the remaining deformities of our character.

While the purging here spoken of refers to the general cleansing from all sin and uncleanness, the Apostle had special reference on that occasion to purging from a disposition to hearken to the false doctrines of those who would subvert the faith of the church. His counsel is to avoid foolish questions and strife about words to no profit; to shun profane and vain babblings which increase only unto more ungodliness, which savor more of bombast and self-exaltation than of truth and godliness, and, on the contrary, to study to show

ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth.—2 Tim. 2:15.

There is much significance in that word *"study"*; and only the studious find the narrow way to the divine approval and acceptance. *Study* to show thyself approved—study the doctrine; study your course of conduct, to keep it in harmony with the doctrine. Study how to promote the peace and prosperity of Zion, and how to shield yourself and others from the missiles of error and from the poison or an evil, worldly spirit. Study to perform the duties of a faithful soldier of the cross—the seemingly insignificant, as well as the bravest and noblest deeds. A soldier has many seemingly trivial duties to perform, and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meal, cleaning camp, clearing the way or building bridges for the army to pass as when he is fighting the enemy. All such necessary incidental work is entirely compatible with his commission as a soldier, and is not to be considered "entanglements" or hindrances. And these things cannot be avoided or carelessly done without a measure of unfaithfulness.

So with the Christian soldier. The routine of life, housework, daily toil, any and everything incidental to a proper and honest provision of *"things needful"* for ourselves and those dependent on us for support, as well as provision for the prosecution and care of the Lord's work,—all this is a proper part of our engagement as soldiers of the Lord. The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin wherewith to pay the Lord's taxes and his own, as when proclaiming, The kingdom of God is come nigh unto you. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when, at Mars hill, he preached Jesus and the resurrection. *Whatever* is done with a view to the glory of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved, —this is proper work for us as soldiers, and not *entanglement* in the affairs of this life.

But the Christian soldier must study to perform even the commonest duties in a manner creditable to his calling. Nor must he permit himself to become entangled with other things which do not relate to his duties as a soldier, and thus to be side-tracked. For instance, if a soldier knowing how to repair watches were to divert his attention from his regular duties, neglect his camp and battle duties, and the commands of his Captain and the proper work of a soldier to acquire some extra compensation by this means, he would be an unfaithful soldier. And so the Christian who turns aside to seek some *personal*, temporal advantage, to the detriment of his duties as a soldier, is likewise, to some extent, an unfaithful soldier and likely to be drawn out of the ranks entirely.

Study to show thyself approved. Study the Word. Study yourself that you may become well acquainted with yourself—that you may know your talents for service and in what direction they lie, and your weak points and how they may be guarded against; that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only the foundation of God standeth sure, and that all other foundations are worthless and all other theories must come to naught. But "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."—2 Tim 2:19.

And if any man desire honor from God, let him not fail to seek it in God's appointed way—along the pathway of humility; for the Lord giveth his favors to the humble. If you would be a vessel fit for the Master's use and a vessel of honor, humble yourself under the mighty hand of God and he will exalt you in due time. Do not be in a hurry about it either; but whatsoever thy hand findeth to do, do it with thy might, beginning and ever continuing to clease your earthen vessel, that it may be fit for the Master's use.

LETTERS OF INTEREST

Dear Brother:

I drop you a line to inform you that Pilgrim Brother Hay has been here and has done us all good. We held two meetings, one a Bible study and the other a sermon on the resurrection, both of which were instructive and edifying. The meetings were held in the house I occupy. I presume Brother Hay has written you telling you of our meeting.

At present and for the last couple of weeks two Colporteurs are in Belfast canvassing for the *Dawns*. They report having made satisfactory progress thus far. I do hope they will be successful in finding quite a number of hearing ears. We meet at my home on Sundays, and spend our time in praise, prayer and searching of the Scriptures, thus confirming our faith in the good things of the kingdom.

I am hoping and trusting that before long others will come into the light of the truth and rejoice with us.

I have received the New Bible cuts or pictures for which I thank you, I did not expect any such addition. The Bible is proving very helpful and I prize it more every day. The friends in the truth here all desire to be remembered to you in warmest regards.

I am still rejoicing in the love of God and trying day by day to keep in the race toward the mark for the prize of the high calling of God in Christ Jesus.

Your Brother in Christ,

James Bright,—*Ireland.*

Dear Brother Russell:

I have just returned from a two weeks' trip to Dublin, Belfast, Glasgow, Edinburgh, Middlesboro and Leeds, and last Sunday, London. In every place I met with the same loving feelings of gratitude to God for present truth, and of appreciation of your loving service to the church. Every church sends you loving greetings, and the assurance that they hope the Lord's providences will permit your visiting this side some day. As I told you once before, so I repeat it that I believe nobody on earth has so many people who love them as yourself, and I voice the expression of all the churches here in my own feelings of gratitude to yourself for your labors for us all. God bless you Brother Russell, and may you to its complete fulness realize the meaning of those words, "For as much as ye have done it to the least of one of these my brethren ye have done it unto me."

I never met with such a reception in my life as the Glasgow Church gave me—15 of them at the station to greet me, and in every hand a *"Watch Tower."* It is very hard to leave the churches here. My meetings ranged in size from 3 at Middlesboro to 200 at Glasgow. It seems to me that there is a wonderful work going on here. The "wheat" seems coming out far faster than on the American side. I could have found many more little groups to visit had I had the time.

With loving regards to yourself and all the Allegheny household, Your Brother in Christ,

W. Hope Hay,—*England.*

Vol. XXIII ALLEGHENY, PA., NOVEMBER 1, 1902 No. 21

VIEWS FROM THE WATCH TOWER

INSANITY OF THE DOUKHOBORS

Various are the forms of insanity or mental unbalance. The whole world of mankind is mentally unbalanced some to one degree some to another degree, as the result of original sin and its death sentence which assails all the energies—mental and moral as well as physical. All are not wicked to the same degree or in the same manner. Some are insanely jealous, some insanely cruel, some insanely covetous or selfish, and the Doukhobors furnish an illustration of insane unselfishness. The lesson is that none of us have good sense enough to direct our own courses. All need the divine aid provided for us in the Word of God. Those who do accept this divine guidance by full consecration and submission to the holy spirit are Scripturally said to possess "the spirit of a sound mind," and to be "wise" with a wisdom which cometh from above.

It will be remembered that about three years ago the public press gave detailed accounts of the arrival in Canada of about 4,000 Russian peasants styled Doukhobors, who were emigrating on account of their religious convictions—refusal to serve in the Russian army, etc., etc. Next we learned that they were in conflict with Canadian marriage laws because

averse to perpetual marriage obligations and ceremonies. Now we learn that their false conceptions of liberty have taken a new form and that they have concluded that *it is not right* to deprive horses and cattle of *their liberty*, making them servants and menial slaves. In consequence their fields are idle and their good harvests unreaped while their horses and cattle disport themselves at liberty. Consequently many are likely to die of privation during the approaching winter. Truly conscience is a dangerous thing unless instructed by God's Word and thus guided by the spirit of a sound mind. Concerning these people and their troubles we give some extracts below.

The Boston *Transcript* remarks that it is "a religious mania, the like of which has perhaps never been seen in this country," and continues:—

"Fully four thousand Doukhobors, who settled in the Yorkton district, Northwest Territory, will starve or freeze to death, or be on the verge of starvation this year, if the Dominion Government does not take active steps to prevent their present religious mania from going further. . . . . Nearly every one of the Doukhobors seen was clad in the lightest of cotton garments. They would afford no protection from an October breeze to say nothing of a severe winter blast; and they say they will wear no other. In many of the houses visited a bag of flour was the only food visible. The Doukhobors will eat a few vegetables; but in few instances had they even brought them into their homes. Men originally strong were gaunt, hungry wrecks; and on a recent trip into Yorkton for flour a dozen big men, harnessed like mules to a heavy wagon, almost fell by the roadside through exhaustion and starvation. The women, so far, have escaped any of the work that must fall on the men since they have discarded the use of animals; but, if this year's crop is to be harvested, they will soon have to harness themselves up to the heavy wagons as the men do. They have made absolutely no provision for the future; and, what is perhaps worse, the religious mania that possesses them is becoming more intense and is spreading. The attempt by the Dominion Government to help these people has apparently had no effect. How it will end will probably be told when the intense cold of that district sets in."

The London *Morning Journal* says of this matter:—

"These 'maniacs' are apparently simply a gentle Christian sect who have been suddenly seized with the question which Buddhists answered trenchantly enough many a century ago. Asking themselves by what right they dared to exploit any living and sentient creature with capacities of pleasure and independence as great as their own, they became strict vegetarians. But the Russian idealist is capable of a fierce consistency. Be he tyrant or nihilist, Tolstoyan or Doukhobor, he makes no pact with ideas. Having ceased to slay animals for food, the Doukhobors could find no sanction for subjecting them to the servitude and mutilation of the farm-yard. They released their horses and cattle, renounced eggs and milk, wool and leather, and now they are attempting to live on bread and water—clad, we suppose, in cotton. It is a hardy enterprise, but, unless indeed, like Pythagoras, they have scruples about beans, there is no reason why they should fare worse than the millions of good Buddhists who even strain water lest there should be life in it."

Quite true, millions of Buddhists died in the recent famine in India, refusing to eat animal food—the animals starving also. We regret to note a similar delusion and false conception of holiness creeping in amongst *"Vegetarians"*;—a disposition to consider the eating of meat "unclean" and "unholy"; a disposition to consider themselves superior to meat-eaters, and to despise them;—to call them "cannibalistic," etc. We offer no objection to those who claim that they have better health as a result of a purely vegetable diet; it is every man's duty to supply to his system the diet which will in his judgment yield the largest degree of comfort and efficiency in his case. But we do object to the claim of special sanctity and acceptableness with God on account of a purely vegetable diet. Those who take that position are distinctly setting themselves up as wiser than God, and holier than our Lord Jesus who not only ate animal food (lamb and fish at least) but who miraculously created fish for food. (John 6:11; 21:6-11) The inspired Apostle "bound" the question and settled it (Matt. 16:19; 18:18; Acts 15:28, 29): the Apostle Paul declaring: "Now the Spirit speaketh expressly, that in the latter times some shall depart from *the* faith, giving heed to seducing spirits and doctrines of devils; . . . . forbidding to marry and commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4:1-4) Realizing man's natural unsoundness of judgment, Christians should "not lean to their own understanding" but should seek the wisdom of God, and nowhere is this wisdom better illustrated than in him who was "holy, harmless and separate from sinners." Whatever our Master did and taught it would be blasphemy for us as his disciples to call wrong or sinful for us or for others.

M. A. St. John, an Englishman who became converted to Tolstoyan philosophy instead of Christianity, and who recently visited America in the interest of the Doukhobors, gives his views of their present craze in the "Midland Herald" (England) as follows:—

"The time of emigration, of change of circumstances, of unsettlement and resettlement, proved to be a perhaps severer strain on the character of these peasants than all their sufferings in the Caucasus and Siberia. They were worn out to some extent, I think, in body and spirit, and they came into circumstances where the work was new to them, and they came into an atmosphere—well, perhaps where a little materialism prevailed. At one time some of them seemed lazy and unreliable—and then some of them seemed to become demoralized and materialized. There were cases of quarreling and fault-finding here and there. The leading men were mostly in Siberia. The state of affairs was lamented. 'I don't know what has come over our people. They are quite changed. If only we had our Siberian exiles here; then it would be quite different.' This is the sort of thing I heard occasionally. Many were sad and ashamed.

"But the old spirit was there still. And now it has revived, I think. And I suppose that, in reaction from the period of materialism, has come a time of heightened spirituality (what shall we call it?) Some have gone to great extremes. One letter told me of a man who had fasted thirty-six days, and was not expected to live. But for the most part it has been evident from their letters that they have been for some time quietly and carefully thinking out the problems of living in their present surroundings while fulfilling the highest demands of conscience. Thus, tho some feel inclined to give up milk and butter, yet they do not want their children and old and sick folk to suffer in consequence. And while they feel compunction in making animals work for them, those same animals whom they can see enjoying so immensely the free life on the prairie, yet they do not wish to sell them to others, nor by giving up old habits too suddenly, or too wholesale, to entail suffering on the weak, or unpreparedness for emergency.

"What I want to impress upon people here is that these are—a great many of them at least—thinking peasantry. They are not all the same. This is one of the points in which I am so proud of them. They have their conservative old stagers and their moderates and their progressives. They have their formalists and the broad freethinkers. And they are human, oh, so human! Of course the Canadians don't understand them. But if the Canadian Government goes on with the kind and sympathetic forbearance that it has hitherto pursued, and if we will wait and watch what comes of it all, we may learn a lot."

"Let your moderation be known unto all men," says the Apostle. A live conscience needs to be "taught of God" in order that moderation and not mental unbalance shall result. The truth in its purity will seem erratic enough to worldly people who cannot comprehend it, and every other peculiarity should be carefully avoided. Conscientious blunders are amongst the most injurious. Note the mistaken conscientious conviction of Saul of Tarsus that he ought to persecute Christians. Note also the claim of Seventh Day Adventists that they *must work* on the first day of the week if they would have divine approval and everlasting life. As an illustration of a misguided conscience and its baneful effect in social affairs we mention the case of an editor's wife. She at one time took pleasure in assisting him in his work. By and by a deluded and misguided conscience told her that God wished her to be editor in chief and publish what she pleased. When the editor demurred that he dare not abandon his stewardship, the deluded conscience told its owner that she should no longer co-operate, but more, that she should break her marriage covenant in deserting her husband and home, and that she should say all manner of evil against him, falsely, until such time as he would yield to her the liberties of the journal—which her *conscience* told her was God's will.

The moral of all such lessons is, "Be not wise above what is written." "Study to show thyself approved unto God, a workman that needeth not to be ashamed,—rightly dividing the Word of truth."

"AWAY FROM ROME" MOVEMENT IN ENGLAND

The Fortnightly Review contains an article from the pen of Rev. Arthur Galton, a clergyman of the church of England, who formerly went over to the Roman Catholic communion

but returned. Rev. Galton in serious vein declares "that he has been made the spokesman for one hundred and fifty secular clergymen" of the Roman Catholic church, pledged "to work jointly as a corporate body, by constitutional means and through canonical methods, for the reformation they desire" in the Roman Catholic church and its "unlawful authority." He declares: "It is obvious to everyone who studies history with an impartial mind, that the English people and the Roman court are incompatible," and adds:—

"Between the Norman conquest and the middle of the fourteenth century, when our rulers generally were strong, when our sense of a national and an independent life was growing, that incompatibility and the friction caused by it are manifest in contemporary annals. The grievances then complained of were dealt with by legislation in the century that followed. These grievances, to sum up shortly, were all attributed to the misgovernment, the cupidity, and the ever-gowing usurpations of the Roman court. Some of our forefathers entered the Christian church with a grateful and generous devotion for the Roman bishops, which continued until their sentimental affection was destroyed by the scandalous reality. Their practical experience of the methods and officials of the Roman court forced them to repudiate its authority, for political, financial and ethical reasons. In spirit, in aims, in methods and institutions, the English people and that narrow oligarchy of Italians, which pretends to be the Catholic church, are by their respective qualities necessarily opposed to one another. Religious questions enter much less into the mutual estrangement between Rome and England than most theological controversialists imagine. Numerous and flagrant individual cases, as well as the general effects of the Roman system in political and ecclesiastical affairs, must compel serious thinkers to ask themselves whether the Papal Government, as such, has any religion at all, except in phrases; or whether it can have had any as a corporate institution, since the pontificate of Nicholas the First. The most prominent and abiding impression conveyed by the papacy, since the ninth century, is that it has been a political and financial organization masquerading in a theological disguise for the attainment of temporal domination."

"The writer and his friends see no hope of a reform by any ordinary means. Their plan is to combine, and to act together. They do not wish to make a new sect, nor do they wish to be merged into the Church of England. They intend to set up a bishop of their own, the validity of whose orders cannot be challenged by the papal theologians, or doubted by any Catholic. They wish to work still among and for their own people. The details for this are all arranged. For the lawfulness of this course, they appeal to ancient precedent and to the regulations of canon law. It is admitted, as they argue, that in a case of necessity, if lawful requests be denied by the existing authorities, the sufferers may provide an alternative authority for themselves. Few people, who know and face the facts, can deny the existence of grave abuses, which are a danger to faith and morals, as well as a violation of constitutional and canon law. Few, probably, can say with any truth that they expect a reformation by ordinary means, and through the Curia. The utterance of the Pope, the declared policy of his advisers, the growth of the religious orders, the whole condition of affairs in the Papal church, proclaim surely a state of necessity. This of itself clears the reforming movement from that charge of schism to which it might be liable in ordinary times. These reformers look upon themselves as Englishmen by inheritance and birth, but not quite as Englishmen in church affairs. Their attitude, both with regard to Rome and Canterbury, is similar to that of cetain communities in early days who were allowed, without any taint of heresy or schism, to be ministered to by their own bishop, and not by the local bishops where they happen to reside. These reformers, then, propose to establish a subsidiary or strangers' bishop. They mean to repudiate the jurisdiction of bishops who are merely delegates and nominees of the Roman court. By severing themselves from the abuses and the usurped authority of that mundane organization, they do not abdicate their rights in the Catholic church, they do not give up their reverence for the lawful and primatial authority of the Roman bishops, nor do they forget the precedence which is due by right to the historical position and the long services of their venerable See. If the papacy will only accept an unreasonable service, and continue to assert an unlawful authority, the charges of heresy and schism recoil of necessity upon itself. The position of these new reformers, with regard to Rome, is precisely the position and attitude of our own reformers in the sixteenth century."

"The reformers, for whom this article is written, have no drawing toward these neo-Anglicans, whom they consider more Romanized and narrow than the Romans. They bid them remember the position, the traditions, and the history of the English church which they appear so strangely to have sophisticated or forgotten. They implore them to realize that the existing Curia may be broken to pieces, or may be broken away from lawfully, but it will never yield to persuasion, or grant any constitutional reform. Those who know it are compelled to give up all hope of reformation and reunion by means of it. Those who have only a theoretical imagination of it, who dream about it as an ideal, are surely ill-advised and worse, not to profit by the experiences and warnings of those who knew it only too well through its mundane, arbitrary, scheming, and un-English administration."

JEWISH WOES IN ROUMANIA

"It is the time of Jacob's trouble," as the prophets foretold. The poor Jews are subjected to tribulations in one country after another by so-called Christians who are totally ignorant of real Christianity. Now it is Roumania that persecutes, and all right-minded people are pleased to note that Mr. Hay, U. S. Secretary of State, has addressed a communication to the great powers of Europe calling attention to the fact that the "Berlin Conference" of European Powers (1878) created Roumania a separate State upon condition that its laws should maintain religious liberty, and that this arrangement is being violated. Whether the appeal will bear any fruit is doubtful; but it can surely do no harm to thus lift up a voice for Justice.

Concerning the persecutions the *Roumanian Bulletin* (London) says:—

"These conditions of life, humiliating tho they be, would not in themselves have sufficed to render the lot of the Roumanian Jews desperate, for it is conceivable that even without civil rights and opportunities of culture human beings may still manage to live with some degree of comfort. It soon became clear to the Roumanian Government, however, that a large and increasing unassimilated element in the country would inevitably lead to serious social and economic complications, and accordingly measures were taken to guard against this fresh danger. These measures have had for their object the increase of misery and of the difficulties of life among the Jews, with the ultimate view of keeping their numbers stationary.

"In pursuance of this terrible policy, almost every form of Jewish economic activity has been the subject of restrictive legislation aimed ostensibly at aliens in general, but in reality affecting only the Jews. They have been expelled from the revenue service, the tobacco regime, and the railway organization. They are excluded from government tenders and contracts. They are placed at the mercy of their Christian competitors in trade, who alone are allowed to be members of chambers of commerce. Their participation in the management of financial corporations and joint-stock companies is severely limited. They may not act as brokers in any trade, and they and their agents are excluded from grain and cattle markets. Their expulsion from the drink traffic has ruined thousands of them. It is calculated that 20,000 were reduced to beggary by the law of 1884, which prohibited them from trading as pedlars."

The Roumanian government evidently desires to force the Jews to emigrate, and the Jews are doing so as rapidly as possible. On this point the *Spectator* (London) says:—

"They wish to reach America, but the Americans will not receive them unless they can prove that they are not paupers; and as they are two hundred thousand in number, the collection of the necessary funds is a work of difficulty and time. In Roumania they have absolutely no rights, and live at the mercy of a population which hates them to such a degree that their parliament has declared all Jews to be foreigners, altho they have been resident for centuries. Neither Germany nor Austria will do anything for them, and it seems impossible for Western Europe, which is more tolerant, either to protect them or to find them a new habitat."

OUR GENERAL CONVENTIONS

Our two annual conventions (one at Des Moines, Iowa, the other at Washington, D. C.) belong to the past. The first, held September 13-15, served a large western district, and was attended chiefly by friends residing in Iowa, Illinois, Minnesota, North and South Dakota, Nebraska, Kansas, Arkansas and Texas,—the attendance at the largest session be-

ing about 350. The interest of those present was both deep and fervent, as attested both by words and looks. God's blessing was with us, our cup of joy and sympathy ran over, and we trust continued to do so after our return to our homes, so that the convention's joys and blessings reached and is still refreshing many times the number privileged to be in attendance. Thirty symbolized their consecration by water immersion. The convention was addressed by a large number of speakers, of one heart and one mind. The Christian church kindly put its meeting house at our disposal on the entire day of the baptism service, which was preceded by a discourse explanatory of its deep import from our standpoint.

Each convention seems better than the one previous, which at the time seemed so full of divine favor as to leave nothing to be desired. The last convention, at Washington, was no exception to the general rule in this respect: it was the largest we have ever had in point of numbers, and, so far as we were able to judge, a fuller measure of the holy spirit could not be looked for ever, in the earthen vessels. Over 800 attended; —about 550 to 600 of these being from abroad—from Pennsylvania, Ohio, Indiana, Michigan, Tennessee, Kentucky, Alabama, Illinois, Kansas, California, Georgia, North and South Carolina, Virginia, West Virginia, New York, New Jersey, Massachusetts, and Ontario.

The Calvary Baptist Church edifice of Washington was kindly put at our disposal for a discourse on baptism, which was followed by the immersion of 45 sisters and 42 brothers, amongst the latter being five formerly ministers, one Methodist, one a Second Adventist and three Baptists. Two of the latter remarked that they had immersed many without understanding the true significance of the ceremony or of the command back of it.

Like the Des Moines Convention, this one concluded with a love feast—though truth to tell the sessions throughout were love feasts with the Lord through his word and spirit and in prayer and praise. The "pilgrim" brethren, supported by the elders of the local congregation, and by the colporteurs to the number of about thirty, bade goodby to the convention visitors in general who (about 500) filed past them, led by such of the number as were the chosen elders of various congregations, numbering about forty. Many eyes were dimmed with tears of joy and sympathy, and many lips expressed longing for the great Convention mentioned by the Apostle, when all the elect shall meet in glory;—"the General Assembly and church of first-borns, whose names are written in heaven." Many too were the ejaculations of praise for divine blessings upon the eyes of our understanding, and of prayer for continued leading and instruction in the right ways of the Lord; and "The Lord bless thee and keep thee" seemed to be upon every lip.

In one way these Conventions are quite expensive, but in another way they are very inexpensive. Probably $15 or $25 per head, would not be too high an average estimate as respects the visitors; and about the same amount per capita for the home congregation. But who can estimate the value of the knowledge and spiritual uplift thus secured, and carried to other hundreds in every direction? Good results have already been noted also from quartering the friends with Christian families of Washington. Several have already become interested and are reading; and we doubt not the Washington church will have a blessing in numbers as well as in interest and love and zeal—tho in these last respects it is difficult to imagine any great improvement, above what was shown by their untiring efforts to serve and please the brethren and in careful preparations made beforehand.

"Praise God from whom all blessings flow."

THE BLIGHT OF SIN AND ITS ONLY CURE

"As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up: That whosoever believeth in him should not perish but have everlasting life."—John 3:14, 15.

Israel's experience in the wilderness prolonged thirty-eight years on account of their unreadiness, lack of faith to enter Canaan at first, was doubtless a season of valuable instruction in various ways; tho very little is told us respecting this period. Evidently those years of drilling in the laws, sacrifices, etc., brought the people to a comparatively moral and religious condition; so much so that their next prominent sin was in the nature of boasting of their holiness—pride of heart. Admitting degradation and sin and faithlessness in the past, they felt that they had made great progress and should no longer be dealt with as formerly. Admitting that it had been necessary for Moses and Aaron to rule them imperiously, they denied that this was any longer necessary; and under the leadership of Korah, Dathan and Abiram, quite a sedition developed;—the influence extending so far that it included two hundred and fifty leaders and most prominent men of Israel Their contention was that all Israel was now holy (Num. 16:2, 3); and that, therefore, Moses and Aaron should no longer be considered the only ones with whom God would communicate,—the intimation being that they were endeavoring to perpetuate a hierarchy which God had not established, and which true Israelites should not recognize.

There is a lesson here for spiritual Israelites: It teaches us not to become heady or highminded or boastful or proud of spiritual attainments and godliness. It teaches us that in God's estimation there is no holiness that does not include humility and full submission to the divine arrangement. It reminds us also of the prophesied rebellion that will take place in the close of the Millennial age, amongst those who will have reached perfection under the Millennial kingdom, some of whom will manifest their unfitness for eternal life by their lack of full submission to the divine arrangement.

Moses called to him the representatives of the insubordination; kindly and patiently he reasoned with Korah, the one who responded to his call, pointing out to him the Lord's arrangement; from the others he received but an insulting refusal to discuss the question. This kindness, forbearance and endeavor to help those whose feet were slipping out of the way, all the more commends the leader to our sympathy and appreciation, and teaches us to be gentle and patient with "those that oppose themselves" to the divine order. (2 Tim. 2:25) But we are not to expect success in every instance, even as Moses had no success in this case; where the heart is wrong it cannot be guided by reason; and pride, boastfulness and ambition are evidence of a wrong condition of heart.

So far from endeavoring to use force against these men, Moses took them at their word and invited them to display the powers, privileges and divine authority which they claimed; and appointed that they should the next day meet with himself and Aaron and let the Lord by his providences decide matters. Korah's influence over the whole congregation was evidently very great; it is generally easier to influence people by telling them that they are better and greater than they had previously supposed—it works upon their pride. However, the Lord spared the people, tho he gave an illustration of his indignation against their assumptions,—by causing the earth to open and swallow up these three leading "holiness" rebels, their tents, families, etc., and by causing a plague to break out in the camp, in which the two hundred and fifty chief men who had joined in the conspiracy, died. One lesson here is that we should beware that our holiness is of the proper kind—not self-righteousness, but submission to the righteousness which is of God. Although these men did not die the second death, but will, in due time, share in the benefits of the great atonement accomplished by the antitypical Priest, nevertheless, they typified persons who enjoying great favors of the Lord misappropriate these, applying them selfishly and in pride, will die the second death, and with them their allies, sharers in their sin.

One would suppose that so striking a manifestation of the divine will would thoroughly correct the wrong spirit amongst the people, and show them the difference between their boastful self-righteousness and the rightousness of full submission to the divine arrangement which alone could have the divine approval. But not so; human perverseness is shown in the fact that on the next day the leaders of Israel assailed Moses and Aaron with the charges that they were unholy men, murderers—that *they had killed* on the previous day, by some power of their own, some who were truly the Lord's people. As a consequence the Lord's indignation was enkindled against the people and they were spared, by the interposition of those whom they had traduced, only after 14,700 of their number had perished by pestilence. This same spirit of pride, rebellion, and its consequences may be noted in our day; how many there are who, because not right at heart, are in more or less sympathy with those with whom the Lord has no sympathy! They have seen "heady" ones rise up in the congregation of the Lord, seeking to draw away disciples after themselves, and afterward have seen these rejected of the Lord, instead of becoming great leaders as they expected; they have seen how, in the Lord's providence, the earth (worldliness or various false ideas) swallowed them up, buried them in oblivion so far as leadership was concerned; yet after witnessing the Lord's dealings with these, in putting them out of the light of present truth, etc.,

they are still sympathetic with them and complain that their fall into the darkness and oblivion was not of the Lord, but the fault of his "faithful." These resemble the Israelites who blamed the loss of these "renowned" would-be leaders upon the Lord's truly appointed servants, Moses and Aaron. Let us learn from this lesson to be always on the Lord's side, and to keep our hearts so free from prejudice, pride and self-will, that we may always be able to discern which is the Lord's side in every controversy. Those who do not so, are likely to lose their spiritual life as the 14,700 in this type lost natural life.

After impressing the lesson of divine appointment, the Lord called for the rods of the chief men of every tribe—Aaron representing the tribe of Levi, and these rods were laid over night in the Most Holy; they were brought forth the next morning in the sight of all the people, and no change had taken place in any of them except the one belonging to Aaron, which was covered with buds, blossoms and almonds. Thus did the Lord emphasize his choice of the tribe of Levi and of the Aaronic priesthood, and impress the lesson of their recognition upon all Israel. So, too, the Lord has chosen Christ as the High Priest of our order, or profession, and the church and household of faith, to be associated with him in the work of the ministry. These will ultimately be made known to all who desire harmony with the Lord; to all who will enter into the Millennial Canaan;—all the people will then know that God puts a wide difference between the "household of faith" and various teachers of morality, higher criticism, etc., who have denied the faith and who are attempting to teach upon other lines than those laid down in the Scriptures, of which the cross of Christ is the center. The light, the vitality and the fruits of righteousness are centered in the household of faith, and this will be made manifest to all.

Two other incidents of about this time—the close of the wilderness detention,—were the death of Miriam, Moses' sister, and the death of Aaron, his brother. The forty years being about completed, the people were ready now, under the Lord's direction, to enter Canaan. Kadesh Barnea had evidently remained the center of their encampment, and their Tabernacle had evidently continued there, tho of necessity so large a body of people with their flocks and herds must have roamed over quite an extensive area during those thirty-eight years, and of this we find various indications. (Num. 33:19-36) The Canaanites probably feared an invasion and had to some extent fortified the country in the vicinity of Kadesh Barnea, the southern borders of Canaan, and perceiving now that the Israelites were preparing to move, they made an attack upon them and took some prisoners;—probably by way of forewarning and intimidating them. This was the occasion for the vow mentioned in verse 2, that the cities of the Canaanites should be utterly destroyed when taken.

Verse 3 need not be understood to mean that Israel vanquished the Canaanites and destroyed their cities at this time; it is rather to be viewed as a parenthesis, an explanation that afterward, during the campaign of Israel in Palestine, God in harmony with their vow, did deliver to them the cities of the land, and that they did destroy them. They called the place Hormah as a remembrance of their vow. The right of such a total destruction of an enemy and his property would not be allowed in the civilized world today; we are to remember, however that the Lord in these dealings with Israel was making types far reaching in their significance. In the type, the Canaanite and his citadels, etc., represented sin, its enticements, its banishments and strong entrenchments in the weaknesses of the flesh. No compromise or truce with sin is to be made on the part of the new creature; it is to be a war of extermination;—and this was the signification of the type. It helps us to understand the matter much better, too, when we know that those Canaanites who were destroyed were not turned over by the Lord to devils for eternal torment;—but simply went down into the great prison-house of death, just the same as their fathers had done before them, only in a different form of death. It mattered nothing whether these died of pestilence or by the sword;—the time will come anyway, when they shall all be brought forth from the prison-house of death by the great Redeemer, the antiypical seed of Abraham, to have an opportunity of coming to a full knowledge of the truth that they may be saved;—and that everlastingly, if they will, upon condition of their obedience and heart-conformity with the divine will.

Israel made a request of the Edomites (descendants of Esau, their father Jacob's brother) that they might pass through their country with a view of entering Canaan from its eastern side instead of from the southern. The Edomites refused the request, and thus compelled a long and tedious journey around their territory through a very arid, barren country. It was here that the people so recently claiming to be "all holy" became so discouraged that they again wished that they were back in the land of Egypt and murmured against God and against Moses and against the manna upon which they were still being fed. It was at this juncture as a punishment for their impatience and their despising of the Lord's leading and provision for them, that the Lord sent them the plague of

THE FIERY SERPENTS

Whether the Lord specially created these serpents, or whether he merely took advantage of circumstances and conditions, as when he sent them the quail, we do not know, nor does it matter. In God's miracles he generally uses means to every end; these are to us miracles because we do not fully comprehend the means employed. As for instance, if we could imagine the knowledge of the *method* of telephoning, or the method of wireless telegraphy to be entirely blotted from the knowledge of man, the results, told in succeeding ages to people who knew not of the methods, would be miracles; we do not class them as such, because we understand the *modus operandi*. The fierceness of the attack of the serpents and the great mortality resulting amongst the Israelites might cause us to wonder; but we are to remember that it is estimated that in India, even at the present time " several thousand people annually die from the bite of the cobra." One writer describing the bite of a certain Brazilian serpent, says: "Even in those cases where the sufferer recovers, for a time the system is injured and the latent virulence of the poison can hardly be eliminated from the same even at the cost of festers, boils and ulcerations which last for many years. The nervous system is also very much affected as giddiness and paralysis are usually amongst the evidences of the strong venom which this reptile extracts by some inexplicable chemistry from perfectly harmless food."

The people had learned something through their experiences, and hence needed not to be told that this visitation of the fiery serpents was a chastisement from the Lord for their murmuring and rebellion. We are to learn in this connection to differentiate between such experiences on the part of the Israelites and similar experiences on the part of the world in general. We are to remember that by the Law Covenant which God made with Israel at Mt. Sinai, he specially pledged their protection from disease and every adverse influence so long as they were faithful and loyal to him, and specially threatened that disloyalty and unfaithfulness would be punished by sickness, calamities, death, etc.—Lev. 26:3-46.

To the Israelite, therefore, sickness and pestilence meant divine wrath—to the other nations it meant the ordinary course of events; they were neither protected from the various scourges of the world nor were these death-dealing scourges specially sent upon them.

The people came to Moses confessing their sin and asking his mediation with the Lord on their behalf; and, God-like, he did not stop to chide them when they were penitent and remorseful, but presented their case before the Lord most heartily. The Lord heard and answered the petition, but in a roundabout manner, well calculated to impress upon them their dependence upon him,—and to provide for us, spiritual Israelites, a great spiritual lesson. The remedy for the bites of the serpents was to look at a brazen (copper) serpent fastened to the top of a pole, said pole probably being carried throughout the camp of Israel, that all the sick, suffering ones might have the opportunity of looking upon it and thus being healed.

We are not to question the meaning of this as a type, for our Lord himself in our Golden Text declares it. The serpent on the pole represented Christ on the cross. True, the serpent represents sin, vileness, evil, pain, suffering; while our Lord Jesus could be our Redeemer only because he was holy, harmless, separate from sinners. The question arises then, Why was the serpent used to represent our Lord? Why was not Moses instructed to make a brazen dove, or a brazen lamb—as representative of the meekness and harmlessness and purity of him who died for us? We answer that a correct appreciation of the answer to this question is the key to an understanding of the great atonement provided by God for man, through the "Man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) The serpent represented the atonement transaction better than any other emblem could. The serpent in Eden was Satan's agent and representative in the alluring of our first parents into sin: in this sense of the word the bite of that serpent, the devil, upon our race through our first parents, is destroying all the human family in death,—with the attendant pains, and sufferings on account of which the Apostle declares, "The whole creation groaneth and travaileth in pain together." (Rom. 8:22) It is impossible to get rid of the sin virus of "that old serpent;" there is

no remedy that we can apply: mankind can only look to God for help; and the help which God provides is through the sending of his Son. the undefiled One. Nor will it do that that undefiled One should visit us and know our troubles and sympathize with us, and counsel us how to get rid of sin. No, this is not sufficient, he may not contradict or undo the Father's decrees, tho he may fulfil them—he may take our place, he may bear our penalty. And thus the Apostle expresses it, "He who knew no sin was *made sin for us*," that we might be made right in the sight of God through him. The serpent then represented sin, in every sense of the word; and as the whole world was serpented or inoculated our Lord must take the place of the sinner in order that the sinner might get free from the sentence; and this is why it was a serpent that was raised on the pole. "He was made sin for us"—treated as the one in whom centered the sin of the whole world.

As the bitten Israelite looked to the brazen serpent and was healed in response, so in the antitype we who are bitten by the serpent of sin, and who are writhing and dying under its virus must look away with the eye of our understanding (now the eye of faith),—we must look unto Jesus. We must see him as the serpent, as the one who took our place, bore our sin-penalty, became our substitute, and thus bought us from under the sentence of death. It was not sufficient that the Israelite looked into the sky or looked at a lamb or looked at a bird overhead, it was necessary that he look at the brazen serpent. So with us, it will not do that man look at Jesus in various lights and shadows, some believing one thing and some another respecting him; for according to the divine arrangement only the one kind of faith in Christ is efficacious—and that is the faith which recognizes him as the ransomer, as our substitute, "Made sin for us." Men may get some blessing from looking at Jesus as a great, model man, a great Jew, a great teacher, etc.; they may find such a look profitable, morally, mentally, physically; but from such a view they cannot get eternal life, they will still perish from the bite of sin unless they do more than this;—only those who view him as the antitype of the serpent in the wilderness have his promise of forgiveness, and acceptance with God unto eternal life.

"HE GAVE THEM JUDGES"

JUDGES 2:7-16.—NOVEMBER 16.

"They cry unto the Lord in their trouble, and he saveth them out of their distresses."—Psa. 107:19.

Israel's history from the time of the division of Canaan amongst the tribes until the anointing of Saul to be their king, a period of 450 years,* is called the period of the judges—Joshua being the first judge and Samuel the last. These judge were evidently not elected to their position, but raised to it providentially. But as these judges had no power or authority, collected no revenues and held no office which they could entail upon others, it follows that any power or influence they possessed was a personal one, and to give it weight or force implied a proper acknowledgement of them as divinely appointed or raised up. This arrangement led the people continually to look to God for their helpers and leaders rather than to engage in an ordinary claptrap of politics in which personal ambitions and spoils would dominate and control. God did the nominating, and the people in proportion as they would come into harmony with him took cognizance of his choice (and practically endorsed it or voted for it) by their acceptance of the judge. There may have been a more methodical procedure in some instances, as is intimated in our lesson (verse 7), where the elders of Israel who had witnessed God's miraculous interposition on their behalf and who outlived Joshua, seem to have constituted the judges in the different tribes.

This arrangement by which God gave Israel its judges is in considerable harmony with his dealings with spiritual Israel during this Gospel age—raising up for them from time to time special counselors, deliverers, ministers. Similarly Spiritual Israelites are not to caucus and wire-pull and decide for themselves who shall be their spiritual leaders; but are to regard the Lord as the great Chief Captain, and to look to him to raise up from time to time such spiritual chieftains as he may please. The acceptance of the leadings of these as God's appointees does not necessarily mean their selection by ballot, but may be indicated merely by giving ear to their teachings in harmony with the Word of the Lord. The lead of such spiritual lieutenants of divine appointment will always be marked by spiritual victories and the bringing of the Lord's people into closer heart-relationship with him. Any leadership which does not produce such fruits is evidently not of the Lord; the spirit of the Lord leads not to bondage, ignorance or strife, but to love, joy, peace of heart, liberty of conscience.

Israel needed no congress or legislature, for it had one Lawgiver—the Lord—and the Law given at Mt. Sinai was to be perpetually the guide to the nation. The priests and Levites under the law were the appointed helpers of the people in things pertaining to God—to instruct them in the law and represent them in the typical sacrificing, atonement work, etc. In each tribe, also, the elders, according to their capacity, had charge of the civil affairs of the tribe. As for soldiers and a war department, they had none. The divine law was to separate them from other nations, and if they would remain faithful to the Lord he was to be their protector against all antagonists.

Similarly spiritual Zion in every congregation is to look out from amongst themselves fit men for the services needed; God's law is to keep them separate from the schemes and warfares and entanglements of the world; they are to be his peculiar people, and his pledge to them is that all things shall work together for their good so long as they abide faithful to him. They therefore, need no armies armed with carnal weapons, although they are all soldiers of the cross, pledged to fight against sin, especially each within himself, and to lay down their lives for each other—"the brethren."

If the Book of Judges be read as a fully complete history of Israel for those four and one-half centuries, it would be a discouraging picture, and to some extent give the inference that they were continually in sin and idolatry, and suffering punishment therefor. But this would be an unfair view to take. On the contrary, the record passes by the happy period of Israel's prosperity, and specially points out their deflections from obedience to God and punishments for such transgressions and the deliverances from their troubles through the judges or deliverers whom God raised up for them. That this was in many respects a favorable time for the Israelites is implied in the Lord's promise, "I will restore thy judges as at the first, and thy counselors as at the beginning."—Isa. 1:26.

Incidentally the story of Ruth and of the parents of Samuel (1 Sam. 1) give us little glimpses of the other side of the matter—of the God-fearing piety prevalent amongst many of the people, the happiness and contentment enjoyed. In our own day if we judge of the affairs of the world wholly by the daily history and details, in the newspapers, we might get the impression that crimes, strikes and accidents and imprisonments constituted the whole life in our own land; the great mass of the people attending to the ordinary affairs of life are scarcely mentioned. In accordance with this are the following lines from Whittier in which he rejoices in this land of liberty and blessing, notwithstanding the unfavorable reports thereof which go out to the world daily through the press,—

"Whate'er of folly, shame, or crime
Within thy mighty bounds transpires,
With speed defying space or time
Comes to us on the accusing wires;

"While all thy wealth of noble deeds,
Thy homes of peace, thy votes unsold,
Thy love that pleads for human needs,
The wrongs redressed, but half is told!"

The Israelites had been instructed by the Lord to utterly exterminate the people of the land, which extermination we saw in previous lesson prefigured our conquests as spiritual Israelites over the desires of the fallen nature. Israel, however, settled down to enjoy the Land of Promise without fully exterminating the condemned ones; and the false religion of the latter, later on contaminated the Israelites through friendship and fellowship; and thus these whom God had condemned gradually alienated the hearts of many from their full, proper loyalty to the Lord; seducing many of them into a lascivious idolatry. So with the spiritual Israelites who do not wage a valiant battle against the natural desires of their own fallen flesh—they find shortly that the flesh prospers at the expense of the spiritual life and that truces with the flesh mean that their love for the Lord is gradually cooled until some form of idolatry creeps in—the love of money, or of praise of men or of self, etc., dividing with the Lord the love and reverence of their hearts.

We are not to suppose that all the Israelites fell away into idolatry; we are rather to understand that a considerable number of them became alienated for a time, repeatedly, from the

* MILLENNIAL DAWN, VOL. II, page 49.

love and worship of the Lord, and thus repeatedly brought upon them the Lord's disfavor. Verse 16 supports this thought, suggesting to our minds that our lesson is a condensed statement of the whole period of the judges—over four hundred years. Applying this to spiritual Israel we are not to expect that the Lord's displeasure with his people would delay until they had fully and completely gone into idolatry to self or wealth or fame; but rather that when some of the affections of the heart begin to go out to other things, the Lord's chastisements would be sent to reprove and rebuke and correct, while still there is in our hearts something of obedience and love toward him;—before the world, the flesh and the adversary should have time to capture us completely.

These records of divine chastisements, and Israel's subsequent repentance, and the Lord's deliverances, were all proofs of the divine love and care for that consecrated people. So far as we have information divine power was not exercised thus upon other unconsecrated nations, for their reproof and correction, etc. They were left as strangers, foreigners, aliens from God and from his promises. So now the Lord's corrections in righteousness, his chastisements, etc., are evidences of special protection and care and relationship to the "house of sons." It is because of our acceptance in Christ and our consecration to the Lord, that he, in turn, has accepted us as sons and gives us the experiences, trials and difficulties needful to our testing and character-development; and it is to the intent that we may realize the treachery and the seductive influences of our own fallen natures, represented by the Amalekites and Canaanites, and that we may utterly destroy these, and thus come eventually into the condition mentioned by the Apostle when he declares that the consecrated should bring every thought into captivity to the will of God in Christ.—2 Cor. 10:5.

When fleshly Israel learned one lesson after another, and as fast as each was learned sent a cry of loyalty up to God, his power was exercised on their behalf and their deliverance was effected. So with the Spiritual Israelite when he recognizes the true situation and with thorough repentance turns unto the Lord and cries for deliverance from his own weaknesses and imperfections according to the flesh;—his prayer is heard and his deliverance is provided for with the assurance that the Lord's grace is sufficient. The condition of the spiritual Israelite is represented in our Golden Text, "They cry unto the Lord in their trouble and he saves them out of their distresses." Such a cry to the Lord, however, implies that the sins and weaknesses of the flesh were contrary to the transgressor's will; it implies that in some manner he was seduced or entangled by the world, the flesh of the adversary and that his heart is still loyal to the Lord and to the truth. All such who cry unto the Lord in sincerity and faith shall be heard, shall be delivered,—his grace is sufficient for us.

WHO IS WORTHY?

Rev. 5:2.

In the visions of the Apocalypse we read of a wonderful scroll in the right hand of the great King who sits upon the throne of universal dominion. This scroll is a forceful representation of the divine plan, originally existing only in the mind of God, and which could not be made known to men until some one was found worthy to open the seals and display it to view. But "no one in heaven nor in earth was able to open the scroll, neither to look thereon," until one came whom the Revelator describes as "The Lion [the strong one] of the tribe of Judah, the root of David," of whom the testimony is given—"Thou art worthy to take the scroll and to open the seals thereof; for thou wast slain and hast redeemed to God by thy blood out of every kindred and people and nation; and hast made them unto our God a kingdom and priesthood; and they shall reign on the earth."—Rev. 5:1-5, 9, 10.

Excepting the bare promise (written on the outside of the scroll—verse 1) of salvation through the Seed of the woman, nothing could be known of the wonderful scheme for human restitution until the Son of God, having left the glory of the spiritual nature, took our nature and by the sacrifice of himself redeemed us from death. Then, having his righteousness imputed to us by faith, we are counted worthy to look upon the scroll as he opens the seals one after another.

Great was the favor bestowed upon the Strong One of the tribe of Judah, in being permitted to open the seals—to carry out and make manifest the grand designs of infinite love—and great is the privilege of those who are permitted to look thereon as the seals are opened. It is not our purpose here, however, to treat of the peculiar symbols relating to the opening of the seals, but rather of what constitutes worthiness in us to look thereon, and what favor of God to us is implied in this privilege of looking.

The knowledge of God's purposes is due only to those able and anxious to co-operate with him in their development; for God does not display his plans to satisfy mere idle curiosity. First, then, if we would comprehend what is revealed within the scroll we must have faith in what is written on the outside—the promised redemption through the precious blood of Christ—and must be sincerely desirous of knowing the details of God's plan in order to an earnest co-operation with it. In other words, there must be the earnest inquiry arising from a heart grateful for the promise of life through the Redeemer—"Lord, what wilt thou have me to do?" Such, and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God written within the scroll. Such are the called according to the divine purpose, to be educated in and to serve the truth. Such are the righteous for whom the light (truth) is sown. Such was our Lord's attitude when he said, "Lo, I come to do thy will, O God." (Heb. 10:7) He was meek and lowly of heart and ever ready to render implicit obedience to the will of God; and it is to those who are similarly meek that he was sent to preach the good tidings (Isa. 61:1)—to open the scroll. "The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9) If any man have this evidence of worthiness—this acquaintance with the truth—let him rejoice in his privilege and by his works manifest his continued worthiness.—Psa 19:13.

This worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light! (Matt. 6:23) To find the glorious hope that once inspired our hearts slipping away and the truth whereon we built that hope beginning to seem like an old song or an idle tale, or as relics of the past to be displaced at any time by any plausible subterfuge of error which our wily adversary may be pleased to palm off as advanced divine truth, are indications that should arouse any one who discovers them to a realization of the fact that he is going into darkness—a darkness that will only become the more intense as he slips and slides along the backward track.

All along the way, as we have said, we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to grace. Who is worthy?—worthy to receive the truth, worthy to continue in the truth, worthy to suffer and to endure hardness as a good soldier for the truth, and finally to be exalted to power and great glory when truth and righteousness shall be exalted in the earth and their glorious triumph begun?

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) At the very beginning of our course we each found the cross confronting us, and had we not taken it up we would not have been counted worthy even to look with intelligent appreciation into the precious truths of God's plan. And as we advance from step to step and find the truth increasingly precious—sweeter than honey from the honey comb—we have these additional evidences of continued worthiness and should greatly rejoice in them as such. Our possession of these truths has thus far proved us meek enough to discard the popular theology of the nominal church and be counted as heretics, turncoats, fanatics, cranks, or whatever our former friends are, in their ignorance, now pleased to term us. And it has proved us meek enough to bear willingly this reproach for the great joy of thus realizing the Lord's approval, and of seeing by faith the great blessings in store for us if faithful unto the end.

But "let him that thinketh he standeth take heed lest he fall;" for sudden and sharp will be many of the tests applied to prove our continued faithfulness. The world, the flesh and the devil all conspire to allure, ensnare and overcome us. The world will present its allurements through friends or wife or husband or children. They will try to encroach upon the clearly defined line which you have drawn between yourself and the world. Then the flesh will grow weary in fighting the good fight of faith, weary of the reproaches of the world, weary of the alienation of former friends and weary of the self-denying, sacrificing and daily cross-bearing life. Then if you turn aside for a moment to ponder on these things the devil will quickly see his opportunity and will cunningly devise some trial specially

suited to your peculiar condition of mind, and a crisis comes in your experience, the result of which will prove the exact strength of your devotion to God and his truth. These tests God permits and even desires to have come upon us, in order that we may be thoroughly tried and proved either worthy or unworthy of the great reward he has in keeping for those who remain faithful unto death.

The Lord is seeking his precious jewels. Many of them are indeed diamonds in the rough. The real diamond is a noble, loyal, faithful character, devoted and uncompromising in its allegiance to God. Sometimes the circumstances of life have deprived such of education or culture and have left them only sufficient means for the barest necessities of life. But no matter, God's eye is on them: character is what he is looking for, and in due time, when that character is sufficiently developed, confirmed, tested and proved worthy of exaltation, he can and will add to it all the glories of knowledge and wisdom and grace and beauty. But first he will subject it to all the necessary tests. If it is a true diamond it will receive and it will also transmit to others the light of divine truth. Nothing so gloriously reflects the truth as the worthy character of the true and faithful saint.

Another way of testing a diamond is to put it under pressure. If it is a real diamond it will stand the pressure, for the diamond is the hardest substance known; but if it is not a real diamond it will go to pieces and thus prove itself spurious. So God allows us to come under the constant pressure of years of toil and care and self-sacrifice to see how we will endure; and blessed is that diamond-proved character that endures to the end.—Jas. 1:12; Matt. 10:22.

Sometimes the tests come in the way of trials of faith, and we are called upon to prove ourselves whether we be in the faith (2 Cor. 13:5) when some subtle errors are presented to us as advanced truth. But if we know the voice of the "Good Shepherd" we will not be easily beguiled. We remember the inspired counsel, "To the law and the testimony: if they speak not according to this word it is because there is no light in them" (Isa. 8:20); and to the law and the testimony we go, and relying implicitly upon this as the infallible teaching of the Spirit of God, we are enabled to arrive at definite, clear and positive doctrine. We are not left in doubt as to what is truth, but are enabled to give a solid Scriptural reason for the hope that is in us, on which hope we dare implicitly to rest our faith, and with humble boldness to successfully withstand the assaults of error. But oh, how dead to selfish ambition, how fully devoted to the will of God such must be!

Let us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of his plan which has been unsealed for us by our blessed Lord Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein and to read the wondrous things of his law, by faithful obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to suffer some reproach and some hardness as good soldiers for the truth's sake; and also in being counted worthy to have some part in the blessed ministry of reflecting the light of divine truth; let us prove ourselves jewels of rarest value, diamonds indeed, heartily receiving and beautifully transmitting to others the light of truth, and faithfully enduring the severest pressure that God may permit to come upon us; for, if faithful in these small things we shall in due time be counted worthy also to reign with Christ in power and great glory. Let us not be like some who have only a little good earth on the surface of their hearts while the heart is really hard and stony. Let the good seed of divine truth sink down and take deep root, and then let it branch out in the light and bear its abundant fruitage to the Master's glory. So shall we be accounted worthy to see the King in his beauty and to live and reign with him as his beloved bride and joint-heir. And when to the "worthy Lamb that was slain" the voices of the multitude ascribe blessing and honor and glory and power, they will also exclaim, "Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 5:13; 19:7.

THEY ALSO HAVE ERRED THROUGH WINE

ISAIAH 28:1-7.—NOVEMBER 23.

This is set before us as a temperance lesson. We will not say that it was not built upon certain conditions obtaining in Isaiah's time—that intoxication was a crying evil amongst the Israelites; but we do say that in our understanding this is a prophecy belonging specially to our day—whatever may have been the force, meaning or application in the day in which it was written. The whole tenor of this chapter as well as the following one, the twenty-ninth, in our judgment, proves this. Ephraim, used by the prophet as a name for the ten tribes of Israel in contradistinction to the two tribes called Judah, would seem to represent in our day nominal Christendom, and the drunkards of Ephraim would represent the intoxication of Christendom—not literal alcoholic intoxication, but the intoxication of error, of false doctrine, of human schemes and plans, the spirit of man and of the adversary in contradistinction to the spirit, the teaching of the Lord. This intoxication is referred to later on by the same prophet, saying, "They are drunken, but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep [spiritual stupor], and hath closed your eyes." (Isa. 29:9-12). It is again referred to as the wine of Babylon with which all people have been intoxicated.—Rev. 17:2; 18:3.

The fall of nominal spiritual Israel, the fall of Babylon in the great time of trouble now approaching, is described in verses 2, 3. All who do not get rid of this intoxication of error, even tho members of the spiritual house, will have their portion with the world and with hypocrites in this coming storm, which will wreck completely our present civilization, social, political, financial and ecclesiastical. The glory of Babylon at the present time is as that of a beautiful flower, but it shall quickly fade, its riches and its pride will cause it to be the more quickly devoured—as are the first fruits of the summer—by the lawless ones, the anarchists, who will be bred of discontent, and who will be developed rapidly as a result of the iniquity that will prevail because of this drunkenness of Babylon with false doctrines and false expectation and blind stupor to the great changes of dispensation now taking place.

The explanation of a blindness, stupor and drunkenness so general as to affect not only the priests and prophets but all the people of Christendom, is referred to in verse 7. Babylon has had indeed the golden cup of the Lord's Word in her hands and has affected to give from it to the people the spirit of the Lord, but instead she has filled the cup and presents as the teaching of God's Word intoxicating errors which have misled the so-called Christian world. Thus the Adversary has used the nominal church of God as his tool to deceive all that dwell upon the face of the whole earth—to misrepresent the divine character and plan. (Rev. 14:18) Thank God for the promise that the time is coming when that old serpent, the devil, Satan, shall be bound a thousand years that he shall deceive the nations no more until the thousand years are finished!—Rev. 20:3.

In the midst of such a general declaration of the drunkenness of mystic Babylon and the storm of divine indignation about to overflow churchianity, it is comforting to find that the Lord breaks in upon the narrative, suggesting that in the midst of such general intoxication of error there will be a residue of God's people whom he can approve and bless. Verses 5, 6, call the little flock to our attention—the Lord's jewels. In the midst of all this confusion incidental to the fall of Babylon, the Lord himself will crown his faithful with glory and beauty. Even in the present life his truth in their hearts shall cause their faces to shine, and their table shall be spread even in the midst of those who are their enemies, who will be compelled to admit that these have meat to eat that the world knoweth not of and that they have a filling of the Lord's spirit that gives them joy and peace even in the midst of trials and difficulties. It will be more than this; for very shortly it will mean that they shall receive at the Lord's hands the crown of life—be changed and receive the fulness of divine favor and blessing—glory, honor, immortality and joint-heirship with their Redeemer in his kingdom.

These enlightened by the Lord and filled with his spirit will have sounder judgment even in the present life and be able to do valiantly in disputing and disproving the spirit of error and its proud and boastful claims; and by and by, when changed and made partakers of the kingdom glories, the Apostle assures us that these shall be amongst the judges of the world, saying, "Know ye not that the saints shall judge the world?" They will then with their dear Redeemer occupy the place of judgment during the Judgment day, the Millennial age, and overcome all the forces of error and darkness and evil, so that eventually the Lord shall bruise Satan under their feet, wholly overthrow his kingdom and influence, and establish in its stead the kingdom of God under the whole heavens, destroying all who would corrupt the earth, bringing it, in harmony with the Lord's prayer, to that condition in which God's will shall be done on earth even as it is done in heaven.

INTERESTING QUESTIONS ANSWERED

POSITION OF THE WORLD IN MILLENNIAL AGE

Question.—Are the sins of the world class all canceled at death? or, is only their Adamic penalty paid? and do they have an individual penalty still to pay?

Answer.—The sins of the whole world are paid, as far as divine justice is concerned—that is to say—God's account against Adam and his posterity has been sold, transferred and set over to him who purchased the same with his own precious blood.

The sins of the world are not canceled, so far as they are concerned; but a way is opened up, under the New Covenant, by which each can obtain a release. The terms are that when brought to a knowledge of Christ and the redemption in him each for himself shall will to reform and no longer to serve sin, but to serve the Redeemer and to obey him.

In view of this opportunity of retracing steps, it is proper for us to say that every word and action on the part of the world is either building up character or undermining it—either blessing or injuring the doer—either increasing or decreasing the number and weight of his stripes of punishment, all of which will be corrective.

Thus we may say that the Adamic penalty is set aside until such time as the individual shall have been granted a trial on his own account. If in this trial on his own account he sins wilfully refusing to follow the instructions of his Redeemer, he will be dropped back again into the original penalty—"returned into sheol"—which will be the second death.

Thus seen, the only individual penalty they have to pay will be that represented in their own degradation. We might include in this penalty any sins which they might commit in the present life against any degree of light; for such sins bring a special searing of conscience which the same deeds committed in ignorance would not bring. Hence all who thus sin against light receive proportionately a deeper degradation and will have correspondingly the more difficulty in extricating themselves, and returning to perfection under the favorable conditions of the next age.

The world of mankind are not reckoned as coming into existence a second time, but as having their previous existence revived and continued, with the privilege of accepting Christ under the New Covenant, and being regenerated by him, and thus attaining life—resurrection by judgment, which will progress throughout the Millennial age, and reach completion at its close—those who accept there will reach perfect life, while those who reject will there be destroyed in the second death. From this standpoint the only effect of good and evil in the present life will be upon man's own conscience and character.

In respect to 1 Pet. 4:6, briefly, I understand this to mean: that for instance we who hear the Gospel and who accept its terms have a two-fold standing—or are viewed in life from two different standpoints. The world views us and judges us according to the flesh, as human beings, just the same as the remainder of the world, but God judges us differently—to him we are new creatures, and he judges us according to our spirit, will, intention, and not according to the weaknesses and imperfections of the flesh. Hence it is that although we know that in our flesh dwelleth no perfection, nevertheless "The righteousness of the law is fulfilled in us"—because God judges us not according to the flesh but according to the spirit.

USE OF FERMENTED WINE

Question.—Is there any prohibition in the Mosaic Law respecting the use of fermented wine? Was the use of unfermented grape juice not authorized by the Jewish arrangement?

Answer.—We do not know of any place in the Mosaic Law in which the priests of that system were prohibited the use of wine. But if you know of such a statement kindly draw our attention to it. But even if this had been the case, it would not typify our Lord's life from Jordan to Calvary; for the Scriptural declaration respecting our Lord is that he did use wine. You remember they said of him, "Behold a wine-bibber and a glutton"—not, we presume, bcause he over-indulged, in either eating or drinking, but simply because he was less abstemious in respect to food and drink than John the Baptist, his Forerunner.

The prohibition of leaven would certainly apply as much to liquids as to solids during the Passover season amongst the Jews; but it is a mistake to suppose that wine contains any leaven after it is made. Leaven is sometimes added to grape juice in order to hasten the fermentation; but when the fermentation has all worked off the remaining wine is purer, freer from ferment and everything that would produce ferment than ever it was before. So far as we are aware, the Jews had no method of preserving grape juice unfermented. Their bottles were made of skin, and our Lord's parable shows that if new wine (grape juice) were put into old skin bottles that had lost their elasticity, the ferment would burst them, and the wine be lost; and hence the custom of putting new wine into new bottles, which would resist the strain of fermentation. Since the fermentation of grape juice sets in speedily, you can readily see that there would be no wine in all Palestine that had not finished its working or fermentation several months before the Passover season.

There are few persons more appreciative than ourselves of total abstinence from all intoxicating liquors; yet we do not permit our opposition to intemperance to warp our judgment in respect to the use of wine mentioned in the Scriptures. I explain the difference between the customs of that time and this by the fact, first, that they had a comparatively mild wine, which contained only a small quantity of alcohol, the product of the grape; and further, by the fact that their climate and other conditions were less inclined to lead to excesses than are ours. As you perhaps have noticed, we generally use, as "fruit of the vine," at our Memorial Supper, at Allegheny, either hermetically sealed grape juice, or the strained juice of crushed and stewed raisins.

Some tell us that the Hebrews never use the ordinary fermented wine during the Passover week. They no doubt are honest in intention, although they misrepresent the facts. For instance, if they inqure of a Hebrew—"Do the Jews during the Passover week use the ordinary wine?" the Hebrew would answer, "Oh, my, no, never—never!" From this they draw the inference that he means that they use nonalcoholic wine, and perhaps they are foreigners of tongue to each other, and but imperfectly catch each other's thoughts and unintentionally deceive each other. But what the Hebrew did mean was that he would not think of buying wine which he would use during Passover week from any ordinary wine-seller—just as the strict Hebrew would not think at any time of buying his meat from an ordinary butcher, but only from a Hebrew butcher, whose beef was killed in the presence of a rabbi, and duly attested to have been killed according to the Mosaic Law. This to the Jew would be clean meat, while any other would be unclean. Similarly would the orthodox Jew act in respect to his wine, especially that used during the Passover week. It must come through what he recognizes as the legitimate channels guaranteed that no leaven ever came in contact with it, and that no Gentile ever had anything to do with it. To satisfy ourselves on the subject, we procured from a very particular Jew a bottle of the kind of wine thus approved. We found it to be of the ordinary alcoholic kind.

YOUR HOUSE LEFT DESOLATE

Question.—Were the Jews cast into outer darkness about A. D. 70? or five days before the crucifixion, when our Lord said, "Your house is left unto you desolate"?—Matt. 8:12; 23:38.

Answer.—As a house, or nation, Israel was rejected of the Lord at the time of the crucifixion, because of unpreparedness to receive the Lamb of God, the Messiah; but while the nation was there rejected and could no longer hope to be the seed which should be the blessed of all nations, nevertheless, in selecting the new nation, the holy nation out of every kindred, people and tongue, God was pleased to give the first opportunity of identification with the new nation to any of the fleshly Israelites who were Israelites indeed, and without guile. Consequently the Gospel went first to them and was confined to them for three and a half years,—Cornelius being the first Gentile convert. All of the period from our Lord's crucifixion down to the utter destruction of the Jewish polity A. D. 70, was the period of testing to that people: some of them, in right condition of heart, were accepted into the light and privileges then due; others, unworthy, were rejected from all divine favor and were in consequent darkness respecting transpiring events and ultimately felt the severity of the trouble figuratively called "weeping and gnashing of teeth."

FRIENDSHIPS

"Cæsar's friends? or friends of Jesus?
Solemn question for today!
Friends of Cæsar! friends of Jesus!
Take your sides without delay.

If ye pause for man's forbidding,
Cæsar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure."

VIEWS FROM THE WATCH TOWER

IS BELIEF IN MIRACLES ESSENTIAL TO CHRISTIANITY?

No question in modern religious thought is weightier than this one which Professor Charles W. Pearson's much-discussed utterance has served to bring once more into prominence. The problem, of course, is far from being a new one. Indeed, it has been noted in several quarters that the Methodist professor used much the same arguments as those embodied in Hume's essay on miracles, published a hundred and fifty years ago. In none of the theological controversies of the past century was the conflict more earnest than in this one over miracles, Renan, Strauss, and Huxley ranging themselves actively on the one side, Bishop Lightfoot, Dean Farrar, and Mr. Gladstone on the other. The Rev. Dr. W. Robertson Nicoll, who is best known as a journalist, but who has also done considerable work in the field of theology as editor of the London *Expositor* and "The Expositor's Bible," goes over the ground again in his new book, "The Church's One Foundation." The first few sentences of the book show that this "foundation," according to Dr. Nicoll, is the miraculous Christ, and that, if there be no such Christ, "Christianity passes into the mist and goes down the wind." He declares:—

"The church cannot without disloyalty and cowardice, quarrel with criticism as such. It is not held absolutely to any theory of any book. It asks, and it is entitled to ask, the critic: Do you believe in the Incarnation and Resurrection of Christ? If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative, he has missed the way, and has put himself outside the church of Christ. If he refuses to answer, his silence has to be interpreted. . . . No one argues against the right of philosophers to affirm that goodness is everything, that miracles are impossible, and that nothing in Jesus Christ has any importance except his moral teaching. But Christian believers in revelation are compelled to say that these philosophers are not Christians. If they refuse to do so, they are declaring that in their opinion these beliefs have no supreme importance. To say this is to incur the penalty of extinction. For Christianity dies when it passes altogether into the philosophic region. To believe in the Incarnation and the Resurrection is to put these facts in the foreground. Either they are first or they are nowhere. The man who thinks he can hold them and keep them in the background deceives himself. They are, and they ever must be, first of all. So, then, the battle turns on their truth or falsehood. It does not turn on the inerrancy of the Gospel narrative. It does not turn even on the authorship of the Gospels. Faith is not a belief in a book, but a belief in a living Christ."

Dr. Nichol holds that here is a discussion which every Christian believer must enter upon with the keenest zest, since "it is a controversy not for theologians merely, but for every man who has seen the face of Christ, and can bear personal testimony to his power and glory." He continues:—

"If we assume at the threshold of Gospel study that everything in the nature of miracle is impossible, then the specific questions are decided before the criticism begins to operate in earnest. The naturalistic critics approach the Christian records with an *a priori* theory, and impose it upon them, twisting the history into agreement with it, and cutting out what can not be twisted. For example, the earlier naturalistic critic, Paulus, Eichhorn, and the rest, insisted on giving a non-miraculous interpretation. Strauss perceived the unscientific character of this method, and set out with the mythical hypothesis. Baur set to work with a belief in the all-sufficiency of the Hegelian theory of development through antagonism. He saw tendency everywhere. . . . Dr. Abbott sets out with the foregone conclusion of the impossibility of miracles. Matthew Arnold says: 'Our popular religion at present conceives the birth, ministry, and death of Christ as altogether steeped in prodigy, brimful of miracles, *and miracles do not happen.*' "

The trouble with all these and similar critics, declares Dr. Nicoll, lies in the fact that they start out with the assumption that "God can not visit and redeem his people" and that "His arm is chained and can not save." Is it not much more rational, he asks, to take the view that miracle is "the fit accompaniment of a religion that moves and satisfies the soul of men, and that asserts itself to be derived directly from God?" He goes on to say:—

"Miracle is part of the accompaniment, as well as part of the content, of a true revelation, its appropriate countersign. Of course, those who take this ground do not deny, but rather firmly assert, the steadfast and glorious order of nature. But they hold with equal firmness that God has made man for Himself, and that if He has sent His Son to die for them, the physical order can not set the rule for the way of grace. If God has relented, nature may relent. They believe that if there is a personal God miracles are possible, and revelation, which is a miracle, is also possible. They are not dismayed when they are told that the Gospel age was the age when legendary stories and superstitions and miraculous pretentions of the most fanciful and grotesque kind abounded. Nay, rather their faith is firmer, for they take these stories and compare them with the Gospel miracles, and they say, How is it that the stories of the New Testament are lofty and tender and beautiful and significant, while the rest are monstrosities? . . . . Granting the entrance of the Son of God into human history, granting the miracle of the Incarnation of the Supreme, there is little to cause any difficulty. Without the Incarnation, without the Resurrection, we have no form of religion left to us that will control or serve or comfort mankind." —*Literary Digest.*

* * *

It is comforting to find some few of God's servants, tho still in "Babylon," keen enough to discern the real situation, and courageous enough to lift up voice and pen in defense of his cause. Very evidently, however, the nominal "Christian ministry" has gone or is rapidly going so far into unbelief of the very fundamentals of Christianity as to forfeit all claim to the name Christian,—as Rev. Nicoll suggests. It is not *Christian faith* to acknowledge that Jesus lived a noble life, superior to that of other men, and that his teachings were superior to others of his day. It is not *Christian faith* to claim what the Bible denies respecting "the fatherhood of God and the brotherhood of man;" nor to proceed on this basis to claim that Jesus was a son of God in common with all others of our race, and peculiarly acceptable in proportion as he was superior to others of his race.

No, this is not Christianity: will not, and do not Jews, Mohammedans, Confucians Buddhists and many others,—admit all this respecting our Master,—and some of them more? Are these all Christians? And if not, are those ministers Christians who still wear the livery of Christ in colleges and pulpits, for valuable considerations, and who are still under solemn vows to a faith which they sometimes publicly, but more often semi-privately, disavow? Assuredly not. Let us get back to that honesty of thought and word which calls *disbelief* in the fundamentals of Christianity, *"unbelief," i. e., "infidelity."*

We are told that Infidelity has disappeared;— that Renan, Paine and Ingersoll have lost their place and power as opposers of Christianity. The very contrary is true: every college and seminary, secular and theological, has become a hotbed of infidelity, in which the leaders in world-politics, world-business, and world-religion are being taught, under the sanction of the "highest authorities," the very disbelief in the Bible which Infidelity has all along urged. The places of Renan, Paine and Ingersoll are more than filled by classical, scientific and theological doctors;—blind leaders of the blind.

Let no one be confused by these false shepherds, who are rapidly leading astray their confiding flocks; saying, Peace and safety! All who follow them will soon find in their hearts an aching void,—a leanness of soul,—a Christlessness which will render miserable indeed all who have once "tasted of the heavenly gift and been made partakers of the holy spirit."

Christ and the apostles were either right or wrong in their teachings;—their claims were either true or false. If false, everything built upon them must logically fall with them;—including the very name Christianity, their synonym. If they were true, all that they taught stands together; and the name Christian belongs to these doctrines, and its application to other teachings is a sin; and its appropriation by others is grand larceny—robbery.

The fundamental teachings of Christ and his apostles (true Christianity) are (1) The *fall* of man into sin and under its penalty—death. (Rom. 5:12, 17-19; 1 Cor. 15:22; 2 Cor. 5:14; Rom. 6:23). (2) The *ransom* of the race from condemnation by virtue of the sacrifice of Christ "finished" at Calvary. (1 Tim. 2:5, 6; Rom. 5:18; Jno. 19:30) (3) The salvation, or recovery of the race, or so many of the same as will accept the grace of God in Christ when brought to a knowledge of the same, by a judgment-trial and restitution, called *resurrection.* (Acts 3:19, 23; Jno. 5:28, 29) (4) The previous and preparatory trial, testing, judgment of an "elect" class whose resurrection to "glory, honor and im-

mortality" will be instantaneous at the second advent of the Redeemer for the establishment of the kingdom of heaven in the earth.—Rom. 2:7; 8:17, 28, 29; 2 Tim. 2:11, 12; 1 Pet. 4:12, 13; 1 Cor. 15:51, 52; 1 Thess. 4:15-17.

Upon these scriptural premises the entire fabric of Christianity was built, and in *proportion* as any one of them is either denied or omitted "the faith once delivered to the saints" is lost, and the door is opened to false beliefs, and ultimately to utter unbelief;—cutting the cables by which the anchor of faith serves securely to hold us to heavenly hopes. The cutting of these faith-cables means the temporary, if not the eternal loss of vital union with our Lord the Life-giver. The growingly popular evolution theory is diametrically opposed to all these fundamentals of Christianity, and that is warning enough to the wise, but no others.

FORTY MILLION DOLLARS FOR RELIGION

At the beginning of the twentieth century, an interdenominational movement was organized in England and this country for the purpose of raising $50,000,000 as a special fund to be devoted to various projects for the furtherance of religion, such as the payment of church debts, home missionary work, the endowment of religious institutions, etc. *The Church Economist* (New York), which has been making an investigation into the present condition of this fund, finds that about $40,000,000 has already been raised. "If it be true that money talks," comments the Chicago *Tribune*, "then it is talking in a most convincing way as to the great interest at present in the cause of religion and the fundamental prospect of the churches."

Fully half of this great total, declares *The Church Economist*, was raised in this country, the Methodists North alone claiming $17,000,000. The Canadian Methodists and Presbyterians, each of which bodies set out to raise $1,000,000, have collected respectively $1,250,000 and $1,430,000. The English Wesleyans have secured $4,500,000; and the English Congregationalists $3.312,000. Congregationalists in Wales have raised $860,000; in Australia $415,000.—*Digest.*

RELIGION MIXING IN POLITICS

The National Reform Bureau has established what corresponds to a mercantile agency concerning the leading people in every town in the United States, except that their religious status instead of their financial capital and resources is the subject of the work. Old telephone books have been secured of every town in the United States having a telephone system, and these books have a large share of the people of prominence on their rolls. This is the nucleus of the index. Then, through trusted confidential helpers in each town, the names are checked off with signs showing what each individual can be depended on to do. Perhaps one man will be decidedly irreligious, and not interested in [political] reforms, but, for personal or family concerns may be greatly agitated over the question of temperance. The same may be true with divorce legislation, and with Sunday questions of all kinds. The bureau has twelve lines of work, but it does not limit its requests for assistance to persons who happen to sympathize with it in all of its lines. Of course, the records show a large number of names as in favor of everything.

The Congressman who is "shaky" on any vital measure finds himself deluged with communications. Perhaps the churches in his district adopt resolutions which are forwarded to him. Petitions from the Women's Christian Temperance Unions are hastily transmitted. And there is no overestimating the influence of such things on the congressional mind. . . . Senator Blackburn, of Kentucky, once said to Dr. Crafts: "Why, you have put my whole state in a turmoil over this matter. I would wager that I have got as many as twenty letters about it." Since twenty votes would not be a large percentage in Kentucky, the impression which a few letters make can not be better illustrated.

A few years ago, during the congressional recess, all of the wise men of this latitude were habitually ridiculing the idea that Congress could take any action regarding the duly elected representatives from the State of Utah. These wise men went into discussions of the constitutional phases of the question, and of how impossible it would be to do anything consistent with our fundamental law and the rights under it of a sovereign State. Any man who ventured to dissent from this prediction had but one argument: "Do not forget the Southern Presbyterianism. Brigham H. Roberts must look to his Democratic associates of the South for support, if he is to have any, but they can not forget the rugged Presbyterianism of a large share of their constituents." The prediction was entirely sound. There was little constitutional ground for throwing Mr. Roberts out, but he had to go, and this very Reform Bureau played no small part in bringing that result to pass.

Seven bills have been passed as drawn by the Bureau and introduced at its request, including the new and drastic divorce law of the District of Columbia, which will seemingly compel the establishment of a divorce colony at Chevy Chase, across the Maryland line. Others are the new divorce law in the Territories, the anti-canteen law, the resolution proposing a treaty to prevent the sale of intoxicants and opium to native races of the South Seas, and the Sunday-closing amendment to the St. Louis fair bill. The Bureau, by similar activities, doubtless prevents the passage of such legislation as might otherwise get through.—N. Y. *Evening Post.*

AUSTRIA'S TROUBLES

It is stated that the Austrian Government has grave reason to fear an agrarian rising in Galicia, where in the last rising nearly two thousand landlords were murdered. The landlords of Galicia are Poles, and, being doubtless pressed by the low prices, are reducing wages already too low for even tolerable existence. The peasantry, who are Ruthenians, and have a traditional quarrel of race with the gentry, are therefore rioting in all directions; and there is a demand from the nobles that the province shall be placed in a state of siege. The demand will probably be granted, and the peasantry cannot resist the troops; but unless its views have greatly altered of late, the Government of Vienna will be greatly annoyed and perplexed, the Ruthenians being far more loyal to the house of Hapsburg than the Polish aristocracy are. This question of tenure is becoming a very serious one throughout Eastern Europe. From the Ural to the Danube the actual cultivators of the soil hardly get enough to live on, and, partly from suffering, partly from a growing consciousness that others are happier, are beginning to demand proprietary rights. A wealthy Government could manage a compromise through large loans, but in Eastern Europe there is no money to spare, and the policy adopted both in Russia and Austria is to enforce a nearly impossible *status quo.*—*London Spectator.*

* * *

The industrial boom of recent years, combined with the phenomenal crops of this favored land, have tendered to close the eyes of the world to the fact that the conditions of the gold standard are unfavorable to the agriculturists. As already pointed out, from Scripture, these conditions *will not be changed* by any political party; but will eventuate in the cry of the reapers, the agriculturists; and be followed by anarchy, which shall cause "all faces to gather blackness" and "the mighty man shall weep there bitterly;"—the time described as the "time of trouble, such as was not since there was a nation," in view of which the Apostle says: "Go to now ye rich men, weep and howl for the miseries which shall come upon you."—James 5:1-4; Joel 2:6-11; Zeph. 1:14-18; Dan. 12:1.

"MY COVENANT WILL I NOT BREAK"

"My covenant will I not break, nor alter the thing that is gone out of my lips."—Psa. 89:34.

These words of Jehovah God are very comforting and satisfying to his faithful children. As faith becomes a basis for things hoped for, so confidence and experience constitute a basis for faith to rest upon. The unchangeableness of our God is one of the attractive features of his character: his assurance is, "I am the same, I change not." Even when the Lord's word or sentence is against us—as in the case of his pronouncement against sin and sinners—and even though his unchangeableness will not permit him to excuse sin or clear the guilty, this very constancy becomes an assurance to us that as God has been strict and unchangeable in regard to the penalty pronounced, he will be equally strict and equally unchangeable concerning all the good promises and covenants which he has made to us.

As an illustration of this unchangeableness, we note the fact that under the death sentence six thousand years have elapsed, and over 50,000,000,000 of our race have gone into the prisonhouse of death;—yet God has not relented or shown the slightest sign of change. His sentence was a just one, and it could not be revoked. Then came in his love; and without violating his justice he provided a great sin offering,—"a ransom for all." In connection with this manifestation of love, in man's redemption, the Creator gave certain covenants and promises; and as we have learned of his un-

changeableness in respect to the curse, the sentence, we learn proportionately to have confidence in his unchangeableness in respect to the promises he has made our race, based upon the great redemption effected for us.

"O, what comfort it brings,
My soul sweetly sings,
I am safe from all danger
While under his wings."

It is considered worldly wisdom to take for granted that no man will keep a covenant which he subsequently finds to be to his own disadvantage, unless he is bound by some kind of penalty—by the law. And those who have not learned to expect something of this kind of worldly wisdom in connection with their worldly affairs, have ofttimes been sadly disappointed and worsted; and their plans and arrangements based upon the covenants of others have been marred. The tendency of such experiences is to shake our confidence in humanity in general—and alas, sometimes, to shake our confidence even in some who have named the name of Christ and professed to be our brethren. Nevertheless, even such trying experiences have always worked blessings to such of the Lord's children as have accepted them in the proper manner. Such have said to themselves, The more I find of unfaithfulness and injustice in mankind, the more do I appreciate the absolute faithfulness and justice of the Lord, and of such of his people as do prove themselves loyal to principle; and the more earnestly do I determine that my own course in life shall be such as will always acknowledge the principle of justice, and make my positive and finished bargain and engagement like our Lord's—unbreakable, unalterable.

The Lord indicates not only his own estimation of this principle but his desire to see it in all who aspire to membership in his family. To such he says, "Blessed is the man who voweth to his own hurt and altereth not." The Lord would have us careful how we would make covenants, vows, either to him or to others; but having made them, his will is that we shall consider them sacred, inviolate; even though we should find subsequently that the arrangement was working out unfavorably as respects our temporal interests. There are some limitations in this direction which we will consider later on.

DIVINE COVENANTS AND PROMISES

There is a difference between conditional and unconditional promises which should not be overlooked. Some of the Lord's covenants are conditional, as for instance, the Law Covenant, which begins, "If ye obey my laws and keep my statutes," etc., I will do thus and so unto you. The Covenant of the Law, while it did bring to Israel "much advantage every way, chiefly in that to them were committed the oracles of God" (Rom. 3:1, 2), was, nevertheless, a conditional covenant; and since Israel did not and could not keep its side of that covenant, therefore the divine promises attached to it and made conditional upon obedience, passed away so far as the people of Israel were concerned. All of the law's demand were met by our Lord Jesus, and to him and him alone passed all the divine agreements and obligations under that covenant. The Lord has, however, made unconditional covenants with mankind: the first of these was through our representative, Noah, after the flood. As representing the race, God covenanted with Noah that he would never again destroy the world with a flood of waters; and the pledge of that covenant was the rainbow. It was wholly unconditional—it did not stipulate that no flood would come if Noah and his posterity would be faithful to the Lord, etc.

Another unconditional covenant was that made with Abraham which reads, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3) There are no conditions or limitations here. It does not say, If you and your seed will be faithful, I will bless all the families of the earth through them; nor does it say, If all the families of the earth will seek me, they shall be blessed through your seed. There are no conditions or limitations whatever. As a matter of fact, God knew from the beginning that the natural seed of Abraham would not be fit to be the channel of blessing. From the very beginning he foreknew Jesus as the seed of Abraham and the Head of the Gospel church, his body—as unitedly the foreseen and promised "seed of Abraham." He foresaw, even, that many who would be called during this Gospel age would fail to make their calling and election sure; and from the very beginning he had in mind as the seed of Abraham only the "called and chosen and faithful."

God knew the end from the beginning, he knew that he would find such a class. He has been seeking them throughout this Gospel age, out of every kindred and people and tongue: he has been trying them, as the Apostle Peter says, with "fiery trials;"—proving their love and loyalty, and developing in them fruits and graces of spirit, in harmony with his own, such as will fit and prepare them as a whole, under their Lord and Head, for the great work of blessing the world, when the appointed time shall have fully arrived—during the Millennial age. Nor was it necessary to place limitations upon the blessing of all the families of the earth; because the blessing to be conferred upon all is not an everlasting one, but merely a blessing of knowledge, of opportunity, of assistance—to the intent that so many of mankind as will to do so may come to a full knowledge of the truth, into harmony with God, and to full perfection of being. Afterward they will be tested as to their loyalty, and only the worthy will be granted life everlasting—all others being ultimately destroyed in the second death. Evidently there was no necessity for putting conditions and limitations upon this covenant. It represents God's good and benevolent purposes toward our race. He knew that his only begotten Son would be glad to become man's Redeemer, for the joy that he would set before him; he knew also that, in the time appointed for it, he could find amongst mankind a sufficient number who would appreciate the privilege of fellowship and joint-heirship with their Redeemer, and gladly and faithfully endure the tests, and acquire the character necessary to this work of blessing which he had purposed in himself.

Another covenant mentioned in the Scriptures as an unconditional one was that made to Israel's king, David—that his throne should be established forever—that of the fruit of his loins he would raise up a great one to sit on his throne in perpetuity. God could make this covenant without any limitations whatever, because he had already arranged that Jesus, according to the flesh, should be born of the house, of the lineage, of David and that his throne should be forever. David's throne, we are to remember, was the throne of the Lord, as we read, "Solomon sat upon the throne of the Lord in the room of his father David." God never acknowledged any throne in Israel except his own. It was entrusted to David for a time, and after him for a time to his posterity according to the flesh: it has been "overturned" during "the times of the Gentiles," but eventually, "he shall come whose right it is," and the Lord will give it unto him—the throne of the Lord, the throne of David. Indeed, even the name of David was a synonym for Immanuel, since its meaning is "Beloved." Christ is God's beloved Son in whom he is well pleased, and to whom therefore he has appointed the honors, dignities and authority of the kingdom which is to bless all the families of the earth, according to the promises made to Abraham.

Another unconditional promise, or covenant, is called the "New Covenant." This one is also without limitations, without conditions; the divine Word says, "Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the Land of Egypt; because they continued not in my covenant, and I regarded them not [that being a conditional covenant], saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:8-12.

Nothing can be more clear than that this New Covenant is without a solitary condition, so far as the people to be blessed by it are concerned. It is a covenant or agreement wholly on one side—an unconditional promise on the Lord's part of what he will do for the world. We say for the world advisedly, because we are to remember that in respect to the Day of Atonement sacrifices and the blessings therefrom, Israel is a type of all the world of mankind desiring to come into covenant relationship with the Lord, as the Levites represented the household of faith, and the priesthood was typical of the royal priesthood, the church,—Jesus the High Priest, and consecrated believers the underpriesthood.—1 Pet. 2:9.

What a wealth of blessing God has bound himself to accomplish for our race! How glad we are that there are no human conditions or limitations to hinder the fulfilment of these gracious promises, nor to unsettle our faith and our rejoicing therein! We do not mean to say that man will ultimately have nothing to do toward his own deliverance from sin and death; on the contrary, he will certainly not be delivered against his own will. But the blessings men-

tioned in these covenants are not the everlasting blessings pertaining to the eternity beyond the Millennium: they relate to the blessings of the Millennial age, which are, in divine providence, arranged to be world wide—to include "all the families of the earth" for all of whom a blessing of knowledge and assistance and opportunity for return to divine favor has been provided by the Creator.

But how could God do this, may be inquired,—if he is just and will not clear the guilty? How could he promise all these blessings and opportunities to those who are admittedly guilty—sinners? We answer that this part of the divine program and arrangement is specified particularly in the prophecy of Isaiah (42:1-7.) There Jehovah points out his honored servant, the Lord Jesus, through whose faithfulness the entire work of blessing the world shall be accomplished; and the key to the entire matter is found in the statement "I . . . . will appoint thee for a covenant of the people, for a light of the nations."—Vs. 6, *Leeser*.

Israel's experiences under the Law Covenant prove to us what God knew beforehand; namely, that the fallen race was so out of condition as to be unable to keep any covenant which he could properly make with them. The proposition, therefore, upon which the Abrahamic Covenant and the New Covenant are based, is that God would provide a substitute for Adam in the person of his well beloved Son, who, first demonstrating his own worthiness, would delight in carrying out his Father's plan for the blessing of our race: and with him God would make the covenant for the blessing of the world. As the world's representative, he would appoint or enter into a covenant with him, on behalf of the people. And to this our Lord assents, declaring that his death was "for the sins of the whole world" and that it was "the blood of the New Covenant" that sealed, made binding, made effective, God's New Covenant. The New Covenant is given to Israel and the world only indirectly: the Father's dealings are not with Israel nor with the world under this New Covenant, but with the Mediator of the New Covenant,—the Christ. During this Gospel age he is accepting the church as the members of the body of this great Mediator, through the merit of the Head. When the entire Mediator shall be complete, the covenant will come into force, become effective to all the families of the earth,—thus constituting the blessing mentioned in the covenant made with Abraham.

The curse of the divine sentence will then end, and divine favor and power will be given the great Mediator who shall then begin his great work of ruling and teaching mankind in righteousness, and administering laws and regulations for their benefit;—for their physical, social, mental and moral uplifting. The whole arangement shall be in the hands of the Mediator and his work of helping and restoring the race which he purchased with his blood shall progress throughout the Millennial age. At the close of the Millennial age, having accomplished all that can possibly be accomplished for the race,—having brought all to a knowledge of the truth, having given all an opportunity of restoration to divine favor and restitution to perfection,—there will be a final testing on the Father's part, and all found worthy—all who shall have learned to appreciate the divine character and the principles of the divine law—will be granted life-everlasting; and all found contrary to this shall be esteemed wicked, and shall be destroyed from amongst the people.—Acts 3:23; Psa. 145:20.

"THAT WE MIGHT HAVE STRONG CONSOLATION, WHO HAVE FLED FOR REFUGE TO LAY HOLD UPON THE HOPE SET BEFORE US: WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL, BOTH SURE AND STEADFAST"—HEB. 6:18, 19

The words of our text apply to these exceeding great and precious covenant-promises of the divine Word. They assure us that our God will never break these covenants—yea, more, that he will not even alter, or amend, or change them in any particular. We can rest in hope, assured that he who has begun the good work in us and on behalf of the world, is able not only to complete the work in us, but to accomplish more for the world than it or we can ask or comprehend. Does not this knowledge of the immutability of the divine covenants give us a confidence, a faith in the Lord which brings it strong consolation for every trial, every difficulty, every disappointment of this present time—assuring us that all of our experiences are working together as parts of a great whole of the divine program, not only for our glory, honor, immortality, but for the blessing of the world of mankind? They surely do! Hallelujah, what a Savior!

If now we allow our minds to gather in to some extent the scope of these promises as expanded and explained by the apostles in the New Testament, we see that they take hold of, not only the life which is to come, but also of that which now is. They give us new joy, new courage, new zeal, new incentive in connection with the common tasks and duties of life,—to our families, to our neighbors, and to ourselves, and above all to our God. And they give us confidence and assurances in all the great and gracious hopes set before us in the Gospel—in the Lord's willingness to do for us, and in his power to do exceedingly and abundantly more than we can ask or think.

GODLIKE FAITHFULNESS TO COVENANTS

In two ways we who are pupils in the school of Christ are instructed. (1) By being shown through the perfect law of liberty our weakness and imperfections. (2) By being shown God's greatness and perfection. We need to see that we are not right, that we come far short of the glorious condition in which we (in Adam) were created, and which condition alone God could pronounce or consider "very good." The longer and more intently we look into the perfect law of liberty, the more we will discern our own blemishes, and the less favorably we are likely to think of ourselves; so that we might become discouraged were it not for the Lord's assurance that while he knows our imperfections better than we do, yet he is not regarding these, but covering them—allowing the merit of our dear Redeemer as a robe of righteousness to make us perfect and acceptable before him;—and that this acceptance and covering applies to us as long as we are seeking to walk in the Lord's way—"not after the flesh, but after the spirit." We see the Lord's character portrayed in his law given to Israel; and again in the still higher statement of that law, expressed by Jesus as the perfect law, the comprehensive law, the Law of Love—God's law, necessarily representing his character. Furthermore, God's promises also represent his character, and this double revealing to us of the divine character is with a view to an incitement of our love for those principles of righteousness, goodness, truth.

While seeking to copy the Lord in every particular, and to be fully rounded out in character-likeness to him, let us now have specially in mind as a part of the lesson of this text, God's faithfulness to his engagements; and let us, as his people, resolve that by his assistance and grace we will grow daily in this quality, in his likeness—that we, also, may say of ourselves, concerning our covenants or agreements, as the Lord says of himself, "My covenant will I not break, nor alter the thing that is gone out of my lips."

COVENANTS COMPLETE AND INCOMPLETE

As there are some who are not sufficiently conscientious in their covenants and engagements—not sufficiently aware of the responsibilities assumed in making a covenant, and who are, therefore, disposed to break them or to alter them, so there are some, on the other hand, who have not their conscience sufficiently balanced by their other reasoning faculties to understand the difference between complete and incomplete agreements. These have need of a word of caution on what constitutes a final and irrevocable covenant, bargain, agreement. Mankind in general has long recognized the difference between the discussion of an agreement and the consummation of the same; hence it is that civil law, in the interest of peace and justice, makes the arrangement that in matters pertaining to the purchase or sale of real estate, a binding agreement or contract shall be in writing, and shall be signed and sealed as final and irrevocable. The conversation respecting the matter may progress for minutes, for hours, for weeks, for months, as the case may be, and one feature after another may be discussed pro and con, and terms may be discussed over and over,—but the bargain is not complete until the matter has been finally stated in writing in a manner acceptable to both parties, and their acceptance of the same indicated by their signatures, and the passing of some money or other consideration. Once such an absolute contract has been made, no child of God should think of breaking it, unless it should develop that he had been the subject of fraud and misrepresentation, and through this had been induced to sign. But the point we wish to make is, that there was a definite time when the covenant was made, after which it must not be broken, and that up to that time either party had the unquestionable right to alter, change, or amend his views respecting it and to act accordingly. The Lord's people should learn more and more, to exercise the "spirit of a sound mind;"—to think well of what they are about to do, before doing it;—and this implies also that they will seek for divine guidance in what they do. Indeed, having covenanted themselves to the Lord, with all of their interests and affairs, they are to treat every matter from this standpoint, and to consult the divine will and to follow it to the best of their understanding, leaving all the subsequent consequences and results in the Lord's care.

A matter which sometimes has given rise to considerable

difficulty among the Lord's people, is marriage engagements. There is confusion of thought as to how much obligation goes with an "engagement." Under the Jewish arrangement the betrothal preceded the marriage festivities by about a year, but the betrothal was really the marriage. It was discussed pro and con by the friends of the bride and bridegroom, and all particulars arranged and put into writing and signed. It was so binding that unfaithfulness on the part of the bride to her betrothal vows was punishable under the law. This Jewish custom was evidently arranged purposely to be a type of the betrothal of the Gospel church to Christ, her heavenly Bridegroom. Our contract of union with the Lord, both in his part and ours, is entered into now, during the Gospel age, but the actual union or "nuptial feast," will not take place until, at his second advent, the entire company of the bride shall have passed beyond the vail, "changed"—entered into the joys of her Lord. But marriage "engagements," as they are known amongst us today, are totally different from Jewish "bethrothals."

According to our custom, the marriage covenant is entered into in a legal manner either before an officer representing the civil authorities, or by a ceremony performed by a minister of the Gospel. This is the marriage covenant; this is binding; this is unalterable; this must not be broken; the pledges here made must be observed, in letter and spirit. But the "engagements," which frequently last for weeks, months, or years preceding the marriage covenant, are not covenants at all—in the strict, proper sense of the word. They are merely *provisional* arrangements between the parties looking forward to a marriage covenant and ceremony as their consummation;—and so much so, that any treating of the "engagement" as a consummated union is declared illegal, unlawful. Of course it might be possible for two persons to make such vows to each other without the presence of a minister or other ceremony, as to be properly binding and obligatory throughout life; but this is unusual, extremely exceptional and generally forbidden by State laws.

The marriage "engagement" therefore properly understood is merely a provisional agreement between a man and a woman eligible to marriage to keep each other's company with a view to marriage—with a view to such an intimate acquaintance with each other's characters, dispositions, affairs, etc., as would give to each reasonable opportunity of judging as to the desirability of consummating a marriage covenant. Of course this implies equally an opportunity and right to decide not to marry if in his or her judgment it would not be desirable. In breaking any ordinary agreement or "engagement" for marriage there is nothing, therefore, that is dishonorable or covenant breaking,—but everything that is reasonable, right, proper. It is in the interests of both parties that it should be so. If either party is disposed to cancel the "engagement," it would certainly be unwise, as well as unjust, for the other party to selfishly insist on consummating it with a marriage covenant, which would be binding; because a marriage is only for those who are *one*, and if either party feels to the contrary of this, it is the very best reason why both should conclude they are not *one* in their interests, tastes, preferences, etc.

We mention this matter here particularly because it is a question that is frequently referred to us by persons engaged to be married at the time the truth reaches them. They come to see matters in a new light: life comes to have a new meaning for them under the illumination of the truth, and marriage comes to have a new force and weight; a decision respecting a partner in life comes to be a question in which the Lord's will is recognized as paramount. The other party to the engagement generally fails to see the change in conditions, and perhaps admires the proposed companion all the more, because of the graces which the truth adds to character. The unregenerate may perhaps incline to be insistent, and to urge that it would be wrong for the Christian to break an "engagement." This is unsound reasoning, wholly sophistical; and those who use it are generally fully aware of this; and yet it is sufficient at times to cause great trouble of conscience to some who are anxious to fulfil their obligations in every particular.

This is our justification for these extended remarks on this phase of the subject.

GIDEON'S BAND TRIUMPHANT

[Reprinted in issue of November 1, 1907, which please see.]

"THY PEOPLE SHALL BE MY PEOPLE"

RUTH 1:16-22.—DECEMBER 7.

"Be kindly affectioned one toward another."—Rom. 12:10.

While the Book of Ruth is not prophetical, but merely historical, it is valuable to us in various ways. (1) It furnishes an important link in the chronological chain leading down to King David and, hence, a part of the chronological line leading down to the Man Christ Jesus. (2) It gives a glimpse of the habits and customs of the Israelites in general as an agricultural people. In this respect it is in marked contrast with the Books of Judges, Kings and Chronicles, which dealt more particularly with the rulers, generals and wars. (3) The story of Ruth points a very beautiful lesson of fidelity, sympathy and love amongst the people at that time, and inculcates a similar lesson of kindness of disposition amongst the spiritual Israelites, guaranteeing them, along this line, blessings both for the present and for the future.

Somewhere about Gideon's time, when scarcity amounting almost to famine prevailed in Palestine, as a judgment of the Lord upon his people for some measure of coldness or unfaithfulness to him and to their covenant, Naomi's husband determined to emigrate with his family to the other side of the Dead Sea—to the land of Moab. The Moabites were the descendants of Lot, but, nevertheless, the Lord marked out to his people Israel that they were not to be considered the children of Abraham—that they were not fellow-heirs of the promises made to Abraham, and, therefore, they were not subjects of special dealings, disciplines, providences, etc., as were the Israelites. Naomi and her two sons went with her husband apparently without regret, to the land of Moab, hoping thereby to better the prospects of the family. It was a mistake, however, as she afterwards realized, to attempt to regulate their own affairs when they were specially under the Lord's protection and guidance.

As Israelites they should have esteemed the divine promises so highly that they would not have left the land of promise and the people of promise to commingle with those who were strangers to those promises and more or less idolaters. To be on the Lord's side amongst the Lord's people should have been esteemed far more important than earthly prospects. Naomi, however, is not to blame in connection with this matter; the responsibility rested with her husband, and it is evident that her heart was never fully in sympathy with the move, because about ten years subsequently, when her husband and two sons died, she promptly determined on a return to the Lord's people and to the land which he had given them.

Human nature is much the same everywhere and always. How many there are today who mistakenly seek to map out their plans for the present life in disregard of their highest interests, in disregard of the Lord's promises and the relationship which they have entered into by covenant with him! How many there are who forget that the Lord's arrangement with all of his covenant people is that he will supervise their affairs and cause all things to work together for good to them! Instead of making temporal interests the chief concern, Naomi's husband should have been making the religious interests of himself and family his chief concern, so that if he had been living in Moab under greater prosperity, he should rather have been willing to go into the land of promise amongst the Lord's people, though such a course would seem to mean a blighting of some of his earthly interests.

The Lord's people of Spiritual Israel will do well to bear this thought continually in mind—that spiritual interests are to be given the preference always; that temporal affairs are to be managed and controlled from the standpoint of the everlasting welfare;—from the standpoint of spiritual growth and development and prosperity;—from the standpoint of the best interests and influences upon their children. They should not only hesitate to follow any suggestion that would take themselves and their families into unfavorable, godless surroundings, but they should determine that not under any

consideration would they follow such a suggestion;—that on the contrary the Lord's people should be their people, even though this meant less of the comforts and luxuries of this present life: it would surely mean greater spiritual blessings and favors for the present time, and persevering would mean the gaining of the glorious reward which our Lord has promised to the faithful who love him more than they love houses and lands and kindred, etc.

Evidently Naomi's life and example and her faithfulness to the Lord had made an impression amongst those with whom she was specially in contact,—her two daughters-in-law, both of whom resolved to go back with her to the land of Canaan. On the journey, however, she reflected that these two young women would be sacrificing much—leaving kindred, homes, acquaintances, customs, and good prospects to go with her to a land where they would be considered foreigners and probably be discriminated against. She, therefore, urged them to return to their own people, to the religious worship, etc., to which they had been accustomed. She feared that their resolution to accompany her would result in disappointment later on. Her disinterested course in this matter reminds us very much of our Lord's words to some who proposed to become his disciples. He advised them first of all to sit down and count the cost; this he did, not because he wished to stumble or to turn back any who had inclinations to follow in his footsteps, but because it is best on general principles that people should not undertake that in which their hearts are not fully and deeply interested; because otherwise they are sure to make a failure. They who sit down and count the cost and then rejoicingly follow in the Lord's footsteps of suffering and trial glad to be accounted worthy to suffer for his name's sake and to walk in his footsteps,—they alone are the kind who will gain the prize. Those who would follow without the spirit of sacrifice would be sure to miss the prize and all the sacrificing they might do would be burdensome and measurably disappointing.

Naomi's argument appealed to one of her daughters-in-law, who did return to her Moabitish home, concluding that after all it would be too much of a sacrifice for her to part with her kindred, etc. Ruth, on the contrary, had come to love her mother-in-law so deeply and to respect her religion so thoroughly that although it cost a tear to part with home and kindred and to contemplate the trials of poverty in a foreign land, she, nevertheless, fully resolved that such a home amongst those who reverenced the true God and were heirs of his promises was more to be esteemed than anything she was leaving. Her impassioned words to her mother-in-law are noted throughout the world as being amongst the most beautiful expressions of sympathy, kindness and devotion. Some one has arranged them in poetic form, thus:—

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,
And thy God, my God;
Where thou diest I will die, and there will I be buried,
The Lord do so to me, and more also,
If aught but death part thee and me."—Vs. 16, 17.

A good and faithful, God-fearing, God-serving, God-honoring mother-in-law, Naomi surely was, to have so deeply interested Ruth in herself and in her God and in his promises to her people. There is a lesson here, not only for mothers-in-law, but for all of the Lord's people. Not all are able to preach and to teach the Word of God publicly or privately, but all can teach through their daily lives and glorify their Father in heaven in their bodies and spirits which are his, by living a godly life, by telling in the simplest manner of the hopes and promises which control their own hearts and inspire their own courage and devotion. The Apostle Paul had in mind this same thought of the general influence of life and character when he said, "Ye are manifestly declared to be the epistle of Christ." Our Lord had the same thought in mind when he declared, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That Naomi had told her daughters-in-law respecting her God and his promises to his people is evident; but to have told them of this and not to have acted and spoken and lived in accord with this faith and hope, would have been contradictory and, undoubtedly, never would have influenced Ruth to forsake her own people and her father's house, and to cast in her lot with her mother-in-law and the Israelites.

Arrived at her home city, Bethlehem, Naomi, who had been well known ten years before, and whose friends probably never expected to see her again, was greeted by her name; but she replied, Call me no longer Naomi (which signifies lovable, pleasant), but call me rather Marah (which signifies bitter). She explained to them that the Lord's providences in respect to her affairs had been severe afflictions;—the Lord had testified against her course—had not prospered herself and family in the course they had taken. No doubt later on she came to see that the Lord's afflictions upon her had really been for her good, bringing her back to the land of promise and to fellowship with her people, so that her last days were probably the best of her life.

So at times it may be with some of the Lord's spiritual Israelites; his chastisements and afflictions and disciplines may seem to indicate his displeasure, but really, from the standpoint of faith and knowledge, they may afterward be seen to have been blessings in disguise. However, much depends upon the way in which the Lord's disciplines are received. Had Naomi suffered herself to become sour and morose and rebellious against the Lord, no blessing would have followed her trying experiences; but the fact that she permitted these to draw her closer to the Lord and to his people formed the channel of her blessings. And this lesson also is easily applied by us all as spiritual Israelites to our experiences.

The remainder of the lesson gives us an insight into the customs of the time, and incidentally shows us how the Lord rewarded the noble character and faith of Ruth. That she did not come to Bethlehem with great expectations and selfish motives is evidenced by the fact that she set out to earn a living for herself and her mother-in-law. She was young and strong, and could, after the manner of the times, go into the harvest fields and glean such stray handfuls of the grain as were missed by the men who did the reaping. This was permitted by the Jewish law; the grain growing in the fence corners might be gathered by any of the poor for their own use. Providentially Ruth was guided in her humble efforts to make a living, to the field of a man who was a kinsman to Naomi, and to whom she (Ruth) was subsequently married and became one of the mothers in Israel, from whom descended King David and ultimately Mary, the mother of Jesus.

It is well that the Lord's people note even in this little incident something that may be helpful to them. We are to commit our way to the Lord and sincerely and unselfishly determine to follow the path of righteousness; then the Lord shall be our God; then his people shall be our people. Testings will come as to whether or not we are willing to do our duty in respect to the common affairs of life, laboring with our hands, providing things honest in the sight of all men. As we go forward in the line of duty, the Lord guides our steps and overrules in our affairs and brings us blessings, but if we fail to take the proper steps and to do with our might what our hands find to do, we miss the blessings.

The fact that these two women could journey from Moab to Bethlehem by themselves and without molestation, and the fact that Ruth, unknown and unprotected, could safely glean in the fields without interference of any kind, speaks to us strongly of the general law and order prevalent amongst the Israelites—the general recognition of the divine law and the general conformity thereto. We are to remember, too, that at this time the laws were liberally administered, and that, so far as we are made aware, there was neither army or police organization to enforce them. The people were comparatively free and evidently in some respects moral, noble and trustworthy. This is illustrated further in the course of Boaz. How few employers of labor today, as they visit their farms, would be in any degree inclined to salute laborers as Boaz did his; saying, "The Lord be with you!" And how few farm laborers of today would respond as did these of Boaz;—"They answered him, The Lord bless thee." Evidently the employers and employees of our day could learn some profitable lessons from the past, notwithstanding the fact that Evolutionists would endeavor to convince us that back in the days of Boaz men must have been much nearer the monkey condition than today. The facts are to the contrary.

Furthermore, we notice the generosity of Boaz, that instead of dealing selfishly and miserly in respect to the gleanings of the woman, he gave directions to his servants that they purposely let fall an occasional handful when binding the grain, that Ruth's gleanings might thus be enlarged. Christian employers and employees need not to go back to the Jewish Law and to the customs of the Jews as illustrated by Boaz and his laborers; for we have a still higher

law and much advantage every way over them. If their knowledge of the Lord led them to kindly salutations and kindly actions, much more should the Christian's greater knowledge of the divine will and his anointing of the holy Spirit enable him to be kind, considerate and affectionate toward others—doing good unto all men as we have opportunity, especially to the household of faith.

Our Golden Text is an exhortation to spiritual Israelites and is in full accord with the sentiments of this lesson as witnessed by the conduct of Naomi and Ruth and Boaz and his laborers. Let us with increasing light and knowledge and privilege make still further progress in all the fruits of the spirit of love.

Finally,—It is unsafe to neglect to have the Lord for our God, and to neglect to make his people our people. Acceptance of the Lord means ultimately a change in all of life's interests and affairs if we would abide in his love and favor. The sacrifice of earthly things may cost us tears and heartaches at first; but eventually we will be more than compensated—as was Ruth, only in higher, spiritual blessings.

VOL. XXIII ALLEGHENY, PA., DECEMBER 1, 1902 No. 23

VIEWS FROM THE WATCH TOWER

THE CHURCH AS THE MAKER OF THE WORLD'S CONSCIENCE

This topic is treated in a manner with which we sympathize but do not agree, by Rev. S. Z. Batten, in an article in the *American Journal of Sociology*. He asserts that money and military glory are the "false ideals" before the world, and inquires whether or not the church has really spoken out against either of these. He thinks not and proceeds:—

"In church and college, in society and in the press, rich men are honored and flattered and held up as models to be adored and imitated. The influence of all this, as any one can see, is to degrade the common morals; it is to set up a false ideal of life; it is to fire the imagination of the young with unholy and unworthy ambitions; it is to cast discredit on the poorer and humbler workers in the kingdom of God. Every careful student of modern society declares that the reign of commercialism has come, and with the reign of this commercialism there has come a sad confusion of moral values. This commercialism places money above life, and things before men, 'Our whole society,' says Felix Adler, 'is infiltrated with the money-getting idea.' There is danger lest a commercialism utterly destitute of moral and spiritual conceptions shall usurp the place which should be held by truer and Christlier ideals.

"Closely akin to this is another false ideal which is set up before the people for honor and imitation. As every one knows, the military ideal has held sway for untold ages over the minds and hearts of men, and the great men of history are largely military leaders and conquerors. How far militarism is necessary in an imperfect and evolving society it does not concern us here to inquire. The military captain no doubt has had his work to do in the world, and let him have his wreath of laurel leaves. But the military ideal, it is needless to say, is not the Christian ideal, and the two can never be completely harmonized."

Mr. Batten considers it the Church's duty to quicken the political conscience of the world; and considers it a dangerous sign that people have ceased to expect unselfishness in politics. He continues:—

"As every one knows, a double standard of morality prevails, and men have one kind of right for their personal and family lives, and a different kind of right for their political and commercial lives. All such things as sentiment, conscience and love are ruled out of politics, and we are told that the Decalogue and the Sermon on the Mount have nothing to do with a political campaign. . . . The chancellor of the German empire has lately declared; 'I can not conduct foreign policy from the point of view of pure moral philosophy. It is not ours to ask what is right and what is wrong. The politician is no judge of morals; he has solely to maintain the interests and rights of his country.' Another man, not himself a practical politician, but a political philosopher, Professor Willoughby, declares: 'It is, in fact, quite superfluous to show in this age that from their own inherent nature divine and moral sanctions can have no application to political matters.' So long as such sentiments prevail in high places, it is not surprising that they should appear in low places. And so long as such sentiments prevail, whether in high places or in low, that long the church of Jesus Christ will have a most fiery and relentless mission."

Inquiring into the church's attitude on social questions, he declares that "in our time the power of Christianity is to be proved by its ability to create a Christian type of human society," and adds:—

"It is intolerable to all right religion that numbers of people should be miserable and needy while there is plenty to spare in the Father's house. No one who believes in Jesus Christ can believe that it is the will of the heavenly Father that one part of the human family shall go hungry and destitute while another part is living in luxury and ease. The most tragic fact about this poverty and ignorance is not the hunger and suffering, though these are sad enough. The saddest feature about it all is the waste of human life, the fact that the wonderful possibilities in these human brothers are never unfolded and realized. A social and industrial system in which one man controls thousands of lives and is possessed of millions of money; in which able-bodied men willing to work walk the streets in desperation looking for a job; in which thousands of women, owing to oppressive labor and small remuneration, are under a continual temptation to barter womanhood for gain; in which are tenements not fit for pig-sties where women fight with fever, and infants pant for air and wail out their little lives; in which the sweater's den and the grog-shop thrive—such a society is very far, indeed, from that order which God wishes and ordains."

To the query, Isn't this a hazardous topic? he replies:—

"That may be; but hazardous to whom? To the preacher? All the real hazard to him arises from the fact that he is faithless to his trust. To the hearers? Would to God it were more hazardous to those who are guilty of the monstrous wrongs which hurt their fellows and hinder the kingdom of God! . . . .

"The mission of the church is evident; the church's credentials are clear; the need of the world is great. Nothing could be more weak and pitiful than for the churches to confess that whole provinces of life lie beyond their interest. Nothing could be more cruel and cowardly than for the churches to say that they have no word to offer on the problems which make the peril and the opportunity of our time. Nothing could be more calamitous and short-sighted than for the churches to leave to outsiders, to unbelievers often, the discussion of current wrongs and the leadership in moral reform."

THE GENTLEMAN'S WRONG VIEW-POINT

We admire Mr. Batten's zeal and courage for the right, but discern that, like many more, he is in trouble by reason of a misconception of the divine plan of the ages and the church's mission thereunder.

The church should, indeed, "lift up a standard for the people," the world;—in her pulpits, in her press, and in the "living epistles" of her people. But she is not to blame that the world in general will not follow her precepts and example. Did our Lord himself or his apostles transform politics? or reconstruct society? or abolish wars and injustices in their day? Assuredly not. Unsatisfactory as is the condition of things at present it was much worse for the poor "groaning creation" then. (Rom. 8:22) Were our lord and the apostles at fault then? By no means. Neither is the church to blame that present conditions are what they are.

But perhaps Rev. Batten would reply: The conditions now are different from what they were in the days of the apostles;—now we have what we call the "Christian World" of Europe and America and in these lands of "Christendom"; surely we should expect Christian methods in politics, finance and society.

What folly, dear brother! Is it possible for us to deceive ourselves into thinking that the world is Christianized? Is it possible for us even to consider that the professed church-membership is Christianized? Surely the term *Christian* world is as much a misnomer as the term *Christian* Scientist. Calling worldliness Christianity no more makes it so than calling black white would change it.

The church "whose names are written in heaven" consists *only* of those who have the spirit, mind, will, disposition of their Lord and Master, their Redeemer. These, today as ever, are but a "little flock" as compared to even the nominal church, and are scattered here and there throughout the sects, whose Babylonish, worldly, fleshly spirit troubles them, but whose wine of false doctrine deceives them. (Rev. 14:8; 17:2; 18:3) Wherever they are, they are striving after and more and more attaining to the high ideals of their Teacher, whose word they hear, reverence and follow. During the absence of the Chief Shepherd the flock has become greatly scattered by

"wolves," and misled by "goats" into various sectarian pens, where the wolf and goat influences are very unfavorable and trying to them; but they still remain sheep and still listen for the Shepherd's voice.

We are living now in the day of the Shepherd's return;—he is calling his sheep not into a different pen and bondage, but to Christian freedom, with himself. And they are hearing his voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) As at his first advent he gathered the Israelites indeed out of the fleshly house, so now he will gather the same class out of the nominal spiritual house. Then will his kingdom come and his faithful have a share in it with their Lord.

Then, the social and moral and religious and political and financial standards of the world will be in their hands (1 Cor. 6:2); with full power and authority to execute justice and judgment, and to lift up the poor and the needy, and him that hath no helper under the present regime of selfishness. But now, the true church does not rule the world, but is an insignificant minority, charged by their Master to learn lessons in meekness, patience, faith and character-likeness to himself and merely to let their "light" shine before men whom they are forewarned they will be unable to influence to any appreciable extent;—because the darkness hateth the light and will refuse to be scattered by their tiny lamps, and will flee only when the Lord and his glorious kingdom shall shine forth as the Sun of Righteousness.

The church indeed is to have as correct standards as possible now, and to display these before the world. They have already modified and do continually modify the world's conscience and standards; but they cannot *transform* them. The few who are transformed become soldiers of the cross;—"not of the world" even as their Master was not of the world.

* * *

As for the world, it is probably no worse at heart than it has ever been; but it has greater opportunities than ever for exercising its selfishness: moreover the world is probably more sincere, more candid, less hypocritical than of yore, and with a greater freedom each encourages the other to speak and act more nearly out of the abundance of the heart than formerly. This, however, it cannot be denied is dangerous under present conditions. Full liberty is sure to be more or less dangerous to all except saints,—the true church—and even they must keep constant guard, and realize that they are not their own—that they have given up their liberty to the Lord and become his bond-servants, at liberty only to do what he approves.

OURS A HIGHER STANDARD

The Lord's people are not to forget that while they should live up to the spirit of the world's best laws, they may go much farther than these in many respects. These laws represent the world's ideals as respects justice and generosity and kindness and unkindness; and frequently fall far short of the Lord's standards. It is not enough, therefore, that we keep within the laws of man: it is for the true members of Christ to "lift up a standard for the people"—God's standard, the Golden Rule.

In morals, too, the Lord's people are not to measure themselves by the world's standards; but to remember that it is their duty as exponents of the divine standards to discern sin and meanness and selfishness in the bright light of the spirit of the Truth and to measure up to that as nearly as their imperfect bodies and their environment, with the Lord's grace assisting, will permit.

SEES INDUSTRIAL WAR JUST AHEAD

Dr. E. G. Hirsch sees in the struggle between the rich and powerful of America and the dependent classes the same conditions that existed in France just prior to the French Revolution. In a sermon delivered last night at Temple Israel, treating on the situation in the anthracite coal region of Pennsylvania, he sounded a note of warning to the "men who so audaciously declare that the treasures of the earth are by unquestionable right their own, to have and to hold against all mankind."

Today he reiterated the statements of the sermon.

"Our religion teaches," he said, "that a man's property is not his own, but is merely held by him in trust for the benefit of all. The powerful of earth should realize that we are in the midst of the same conditions that existed in France and which brought on the Revolution.

"The rich and powerful classes in France refused to take warning from what was going on about them and relied upon the power which they fancied they had. The Revolution came like the eruption of a volcano, and we in America should take warning.

"The earth belongs to God and not to individual men. Therefore whatever man produces should be administered to the benefit of all and not for that of the selfish few.

"The proper social condition is not one where men crush down the multitudes and disregard their claims upon their consideration, but where wealth is so distributed and organized that social well-being is within the reach of all honest and virtuous men.

"Right now we are standing over a volcano which may burst forth with all the fury of Pelee. The security of the men who despise the downtrodden burden-bearers is a fancied security.

"In times past the police and military forces of the country have been willing to protect them. They forget that these forces are drawn from the very ranks of the people they are oppressing, and that their sympathies are naturally with their own people. Therefore if they continue to disregard the wishes of the people and to fling insults at them the time will come when their calls for protection will fall upon unheeding ears.

"It is a saddening thought that a 'captain of industry' could become so inflated with his own arrogance as to lay God-given claim to his holdings upon the earth. Such a man is but fanning the smoldering embers of hate, discontent and unrest, so that the prosperity for which he hopes will pay the penalty. If they are temporarily successful in their oppression they must expect the discontent and hatred of the conquered to continue to rankle and to burst forth anew as soon as the oppressed have rested and recruited their strength."—*Chicago American.*

THE MOUNTAIN OF THE LORD'S HOUSE

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Psalm 24:1-4.

In this Psalm the prophet David takes the standpoint of the dawn of the Millennial age, when, after the great time of trouble, the kingdoms of this world will have become the kingdoms of our Lord and of his Christ (Rev. 11:15),—when the "times of the Gentiles" will have been fulfilled, and "he whose right it is" will have taken unto him his great power and begun his glorious reign. Those who have studied the plan of the ages and its times and seasons know that this is due to be accomplished by the year 1915,—only 12 or 13 years from the present time. Then will the words of this prophecy be fulfilled—"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein; for he hath founded it upon [instead of] the seas, and established it upon [in place of] the floods."—Verses 1, 2.

The earth, the world, the seas and the floods, the hills and the mountains are all used here, as in numerous other instances, in a symbolic, and not in a literal sense, which would be absurd in this connection. The earth and the world represent the present social order of things, or human society as at present organized. The seas and the floods represent an increasingly large class of mankind which restlessly recoils against the restraints of the present social order, and at times grows turbulent and threatening. The hills and mountains represent governments.

When the earth is the Lord's and the fullness thereof, it will not be because all the kingdoms of this world will have been converted to God and purified, and their kings permitted to reign by the grace of God, as they now claim to do, and because all the now restless masses of men will have become docile and submissive to the present governing powers; but it will be as the prophet declares, because God will have "founded it upon the seas and established it upon the floods." That is, the present earth, or social organization, and the present heavens, or ruling powers, will have passed away, and the new earth will be established upon the ruins of the old. When the waves of the restless sea-element of society shall have arisen in their might and overwhelmed the whole present social order, so that the wild and stormy sea of anarchy shall prevail everywhere, then, amidst the wreck and ruin, the desolation and universal despondency and despair, the voice of Jehovah will be heard, saying, "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the

earth." (Psa. 46:10) And out of the wild commotion of that stormy sea God will bring order and peace.

Instead of this restless sea of humanity he will found the new earth, the new order of things; yea, and he will firmly *establish it* upon [in place of] the floods; there he will establish his kingdom "which cannot be moved." (Heb. 12:28) And he will set his King upon his holy hill of Zion and give to him the nations for his inheritance, and the uttermost parts of the earth for his possession. (Psa. 2:6, 8) Then, indeed, shall the King, the Lord's anointed, reign in righteousness and princes shall decree justice (Isa. 32:1); and in consequence there shall be abundance of peace so long as the moon endureth.—Psa. 72:7.

There will then be but one kingdom (mountain or hill) in all the world—the kingdom of God; and his anointed will be king in all the earth in that day. (Zech. 14:9) This hill or kingdom of the Lord is that to which the Psalmist refers when he raised the question, "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" To ascend into the hill of the Lord is to come into his kingdom as loyal and obedient subjects, as true citizens, worthy of all its blessings and privileges; and not as aliens and foreigners, having no part nor lot in the common interests and inheritance of all the true and loyal people of God, viz., eternal life and all its blessings of righteousness, peace and everlasting joy. Who indeed shall be counted worthy thus to ascend into the mountain of the Lord? "And who shall stand in his holy place?" The reference here is to the antitype of the typical temple of God, which, standing upon the top of Mount Zion, prefigured the glorious true temple, the church of the living God, in kingdom power and glory. Who shall stand in that holy place in that age of glory and blessing now so near at hand?—who shall be counted worthy to reign with Christ in his kingdom?

The answer to both inquiries is the same, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." These will be the required qualifications for *citizenship* in the kingdom, when the kingdom is established; and they are also the qualifications required now of all those who would be heirs of that coming kingdom. It will be observed that the qualifications mentioned are not those of faith (for faith in the gospel of the kingdom, which includes faith in Christ the King and Redeemer, is *implied* in the desire to be in the kingdom in any capacity); but the qualifications mentioned here are those of character. The Scriptures elsewhere make more specific mention of the necessary faith, but always implying a character consistent with the faith. (Acts 16:31; John 3:16, 36). The prophet does not ignore faith, but points to that character which is the legitimate consequence of a true faith exercised unto godliness. A faith which does not produce character is null and void. (Jas. 2:17) Therefore it is plain that both the heirs and the subjects of the kingdom of God must have that character which is both begotten and developed by the faith of the gospel; for if the faith of the gospel be held in unrighteousness there is no place in the kingdom for any such. (Rom. 1:18) Let us consider the character-requirements here mentioned.

"Clean hands."—That means clean actions, clean conduct. If bad habits of any kind have been cultivated, they must be promptly forsaken. The hands must not be defiled with the holding of bribes, nor with the gain of oppression, and every evil thing must be resolutely put away. (Isa. 33:15) It is in vain that any profess loyalty to God and to his anointed King and kingdom while they continue in a sinful course of action. Loyalty to the kingdom signifies determined opposition to sin in all its forms and a firm resistance of it.

"A pure heart."—That signifies purity of will, intention or purpose, which, like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet quickly it recovers its normal position, which is true to righteousness and truth. A pure heart loves righteousness and truth, and hates iniquity. It loves purity, and despises all that is impure and unholy. It loves cleanliness of person, of clothing, of language and of habits. It delights only in the society of the pure, and shuns all others, knowing that "evil communications corrupt good manners."

"Who hath not lifted up his soul unto vanity."—Pride is an abomination to the Lord and to all those who partake of his spirit. It is a weed which, if once permitted to take root in the heart, will soon crowd out every grace. The Psalmist says, "I hate vain thoughts;" and such should be our sentiments. The grace of humility, meekness, is one of the most beautiful that can adorn the character. It takes a sober estimate of personal qualifications, is not puffed up, does not behave unbecomingly, and seeks to exercise its talents, not for pride and vain glory, but for the joy of doing good. It is modest, candid and sincere, both in consideration of its own qualifications and those of others. What comfort and pleasure are found in the society of those possessed of such a spirit!

"Nor sworn deceitfully."—Those who make a solemn covenant with the Lord, and who thereafter wilfully despise or ignore it, have sworn deceitfully; and surely no such disloyal subjects can be admitted either to citizenship or heirship in the kingdom of God. But those who, in this age, have made a solemn covenant with God and who are true to their covenant, even unto death, they shall ascend into the holy place, the temple of God—they shall be the heirs of the kingdom, joint-heirs with Jesus Christ; while all such, in the age to come, shall be recognized and privileged citizens of the kingdom. These shall receive the blessings of the Lord promised in his Word. After first receiving the imputed righteousness of Christ through faith, they may, under divine grace, be made perfect in righteousness and worthy of eternal life.

This is the generation of them that seek the face of the God of Jacob. Men do not obtain these blessings without seeking them, nor without seeking them in God's way—through Christ, by humble reliance upon his finished work of redemption, and by the full consecration of all their ransomed powers of mind and body to his holy will, which is only our reasonable service.

Beloved, ye who are called by his grace to stand in his holy place, let us ponder these things. Are our hands clean and our hearts pure? are we humble and faithful to our covenant? Let us see that we meet these conditions, and let us run with patience the race set before us, looking unto Jesus.

"SPEAK, LORD; FOR THY SERVANT HEARETH"

[Reprinted in issue of November 15, 1907, which please see.]

CHRISTMAS HOPES AND JOYS

LUKE 2:8-20.—DEC. 31.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Christmas (or Christ's festival) by general usage is celebrated on December 25th; and since its commemoration is not enjoined in the Scriptures, but is merely a voluntary commemoration of a great fact rather than of a particular date, we do well to celebrate it decorously at the usual time;—notwithstanding the fact that we disagree with the date, and hold, according to the evidences, that our Lord was born about October 1st, and that December 25th, nine months previous, was probably the date of the annunciation.*—Luke 1:30, 31.

Our confidence in Jesus that he was the sent of God, the Redeemer, the Messiah, the Deliverer of his people, rests not merely upon the testimony of the apostles in the New Testament records, wonderful and convincing as these testimonies are: they gain nine-tenths of their weight and importance from the fact that they evidence the fulfilment of promises, types and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4,000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Savior, his birth, his three and one-half years' ministry, his sacrificial death, his resurrection, his ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for his people's confidence in him and in all the glorious things which he has promised he would yet accomplish through this great Savior.

Note the original promise of the Savior shortly after sin had wounded our first parents and brought them under divine sentence. (Gen. 3:15) Note the promise made to Abraham respecting Messiah that he should be of his posterity. (Gen. 22:18) Notice the same to Jacob. (Gen. 28:14) To David. (2 Sam. 7:12-16) Through Isaiah the prophet, his coming and his greatness are foretold. (9:6, 7; 11:1-9) Daniel, the prophet, also refers to the importance of his work of making

* See MILLENNIAL DAWN, VOL. II, p. 54.

an end of sin and bringing in everlasting righteousness, and thus sealing the visions and prophecies which the Lord had just given respecting him and the favor to come through him. (Dan. 9:24) We recall also how he was typified in Isaac, who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead. We remember also the types and figures of the Mosaic arrangement, and how Moses himself was declared to be like unto the greater one to come after him.

Had the hopes of Israel been merely concoctions to deceive the people, we may be sure that the deceiver would have been careful to have marked out some remarkable line of parentage for the coming Messiah;—free from blights, scandals, etc.; but this was not done; instead, the weaknesses of the flesh amongst our Lord's progenitors are fearlessly noted. Judah, the son of Jacob, and head of the tribe from which our Lord sprang, was not above reproach and his general character was faithfully portrayed; his son, Phares, through whom our Lord's lineage runs, was born of an unlawful union. Rahab, the harlot of Jericho, a foreigner who became an Israelite indeed, was amongst our Lord's progenitors; so was Ruth, the Moabitess, another foreigner, adopted as an Israelite. The line, even through David, is compromised by coming through Bathsheba, the widow of Uriah, the Hittite. The New Testament writers are similarly candid and make no hesitation in recording the genealogy. All of this is in full accord with the scriptural presentation of the matter; namely, that our Lord's virtue, his sinlessness, his separateness from sinners, was not through the flesh, not through his mother, but through his Father, God.*

According to the flesh, Jesus Christ took hold of the seed of Abraham, as the Apostle explains; but as we have already seen, through various circumstances he was indirectly related also to the outside world. All of this is interesting to us, but nothing to be compared to our still greater interest in the fact that our Lord Jesus, although born a Jew under the law, and redeeming those who were under the law, did more than this, in that his death as planned by the Father and accepted by himself was a propitiation "for the sins of the whole world." He died as the ransom price for Adam and his sin, and thus purchased from condemnation not only Adam, but his entire posterity involved through his transgression; hence, as the Apostle points out, "He is able to save [deliver] unto the uttermost all who come unto God through him." (Heb. 7:25) Not only so, but our Lord's circumstances of birth and early experiences in comparative poverty as a working man, impress us with the thought that he is indeed able to sympathize with mankind in every station of life; having passed from the glory of the Father to the lowest condition of humanity and back again, he is surely able to appreciate and to sympathize with all conditions and classes.

The narrative of our lesson is so simple as to require few comments; our chief interest centers in the message which our heavenly Father sent us through the angels at the time they announced the birth of Jesus: "Fear not"—the angel understood well that through sin and degradation a fearful apprehension comes over man when he finds himself in contact with spirit beings; he is apprehensive of certain further condemnation or punishment; his acquaintance with man in influence, authority and power, leads him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. Only the true Christian, having the eyes of his understanding opened to appreciate the length and breadth and height and depth of the love of God, can have that perfect love toward the heavenly Father, which is built upon an intimate knowledge of his Word, and which casteth out all fear. We are reminded of the prophet's words respecting the Lord's people of today. "Their fear toward me is taught by the precept of men." (Isa. 29:13) The Lord would have his people free from this fear, though not free from a proper reverence toward him.

The message continues, "I bring you good tidings of great joy, which shall be to all people." How slow the Lord's people have been to believe this message and to accept the Savior at his full worth! How prone they seem to be to suppose first of all that he was to be a Savior merely for the Jews; or secondly, a Savior merely for a special elect class; or thirdly, a Savior only for those who under present darkness, ignorance, prejudice, superstition and devilish influences, manifest a special love for righteousness! But how broad is the statement —great joy—for all people! Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Savior, and a share in the glorious opportunities thus secured to return, if he will, back to full harmony with God and to full blessings and everlasting life.

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people; but they do declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation of this is that a Savior had been born, a deliverer of the weak, the helpless, the dying, able to succor to the utmost all who would come to the Father through him; able to open the blind eyes and to unstop the deaf ears that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

The word Savior, otherwise rendered Deliverer, signifies in the Syraic language, literally Life-giver. What a wonderful thought is conveyed by that word! What is it that our poor, dying race needs? It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life complete and abundant and everlasting. Our Lord has already become our deliverer in the sense that he has bought us with his precious blood, that he had settled our account with Justice. As a result of this work already done (since the church which is the body of Christ has followed in the footsteps of our Lord and has about "filled up that which is behind of the afflictions of Christ," (Col. 1:24) very shortly now, under the sounding of the Seventh Trumpet, the mystery of God will be finished,—completed,—and atonement for the sins of the world shall be proclaimed with a full emancipation proclamation to all people. Good tidings of great joy it will surely be! full of gracious opportunities for enlightenment, restitution and obedience, and for a full return to all that was lost by father Adam, including life in perfect degree—lasting life!

No wonder after this message had been delivered, the Lord permitted an angel host to serenade the proclamation, and incidentally to prophesy also of the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer! Properly the anthem begins with praise to him that sitteth upon the throne, to him who devised the great and wonderful plan of redemption and who sent his Son, our willing Redeemer; glory to him in the highest —in the highest strain of heart and voice, with fullest appreciation of him as a Savior! Next came the consequences on earth; namely, peace;—not such a peace as men might patch up between themselves and between nations and parties, and that under present conditions would be sure very soon to be scattered to the winds; but a peace with God, a peace which comes from a restoration to the race of the divine good will. It was because divine justice could not spare the guilty, that the sentence of death, the "curse," has borne down upon our race for now six thousand years. Under that divine sentence of death the dying race has become inpoverished, not only physically, but mentally and morally, and selfishness has become the rule, and in its wake have come all our selfish ambitions and pride and strife and vain-glory and money love which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest! because peace has been established upon a firm foundation—the lifting of the curse through the payment of our penalty by the Lord's own arrangement! As soon as the body of Christ has suffered with the Head, the great antitypical day of atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to himself his great power and reign for the purpose of blessing and uplifting those whom he purchased with his own precious blood. In their interest it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new kingdom, as the vessel of a potter they shall be crushed as henceforth useless; that in their stead may come the grander and perfect institutions of the Lord's kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness; for ultimately he will destroy all those who, after being brought to a knowledge of the truth, will still love unrighteousness and tend to the corruption of the earth. He will destroy them, not in anger but in justice, in love, that an everlasting peace in full accord with that which is in heaven may prevail upon earth.

Wherever the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it;—even to neglectful hearers and not doers of the Word, it has brought blessing; and still more blessing to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood who, entering into the spirit of the divine arrangement, have realized themselves justified through faith in the precious blood, and in harmony with the invitation of the Lord have gone forward, presenting themselves living sacrifices that they might

* See MILLENNIAL DAWN, VOL. v, chap. 4.

have fellowship with Christ in the sufferings of this present time, and also, by and by, in the kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the dark ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favorable conditions of the Millennial kingdom will develop the character which God demands of all who shall have eternal life—a love of righteousness and hatred of iniquity.

REVIEW OF THE YEAR

DECEMBER 28.

GOLDEN TEXT:—*"Lord, thou hast been our dwelling place [refuge] in all generations."*—Psa. 90:1.

Happy surely will all those be who at the close of the year can look backward through it and realize that safe and secure in the city of refuge which God has provided for us as his people, we have been prospering, rejoicing, growing under his favor and guidance in a knowledge of himself and of his plans respecting mankind; and especially respecting the elect church, the body of Christ, which in the school of Christ is now being prepared for the glorious work of the Millennial kingdom. We trust that our dear readers will find much of encouragement as they look back. If we can see that we have faithfully sought at every step to walk in the footsteps of Jesus, we will have special cause for rejoicing; and if we see, on the contrary, that some of the steps have been crooked and perverse, and if we mourn for such digressions from the narrow way, we may be sure that the Lord is very pitiful, of tender compassion, ready to forgive, to heal, to help. It is for this very reason that he provided this city of refuge, and for this very reason that we must needs abide in it continually—abide in Christ under the cover of his merit and his robe of righteousness. It will comfort our hearts, in any event, to remember the suggestion of the Apostle that if God so loved us while we were yet sinners that he gave his only begotten Son for our redemption, much more does he love us—more even than that, now that we are adopted into his family and seeking to walk in the footsteps of Jesus, however imperfectly our good desires may be accomplished.

We need to make fresh resolutions continually along the way, and now at the close of the year is a favorable time for this. Not that we liberate ourselves in any degree from the everlasting covenant into which we entered with our Lord, but that recognizing its permanence, we strengthen ourselves by re-asserting it to the Lord, telling him of our good desires and intentions in respect to faith for the future, and improving so notable an occasion as the beginning of another year for this reiteration of our loyalty and of our confidence in his faithfulness.

"THE LORD IS MY SHEPHERD"

The Lord, in calling his people his sheep, chose a very significant emblem of the character he would have manifested in them. The most noticeable characteristics of the sheep are meekness, docility and obedience to the shepherd to whose care they fully entrust themselves. They are very true to the shepherd: they study his voice, watch for the indications of his will, and trustfully obey him. When they hear his voice, quickly, and without the slightest hesitation or faltering, they run to obey it. But the voice of a stranger they will not follow, for they know not the voice of strangers.

What a lesson is here for the Lord's "little flock," over whom he is the good Shepherd. The weakest lamb in the flock knows his voice and hears him say, "This is the way: walk ye in it." And while there are thousands of voices calling, now in this direction and now in that, the Lord's sheep, acquainted with his Spirit and his Word, turn away from all save the well known voice of the Shepherd. In various ways our Shepherd speaks to his flock of sheep and lambs. His written words treasured up in the heart mark the way of truth continually; his special providences further shape the peculiar course of each individual; and the abiding presence of his holy Spirit makes manifest every intrusion of any other spirit which seeks to beguile and to lead astray. The true sheep will carefully listen for the faintest accents of the voice of the Shepherd—i. e., he will treasure up his words in his heart; he will study his providences; and he will cultivate that communion and personal fellowship with the Lord which are his privilege. Those who thus abide in him can never go astray.

"They can never, never lose their way."

They may not have much learning, and, humanly speaking, would not be able to grapple with all the sophistries of error. But, being so well acquainted with the Master's voice, they quickly perceive that such voices are the voices of strangers, and they will not follow them; for they are loyal and obedient to the Shepherd only.

In such an attitude of mind and heart is our only safety in the midst of all the difficulties and confusion of this evil day. And all such may confidently sing with the Psalmist—

"The Lord is my Shepherd, I shall not want. He maketh me to lie down [to rest—the rest of faith] in green pastures [with abundance of satisfying food]; he leadeth me beside the still waters [deep, refreshing truths]. He restoreth my soul [reclaims it from death]; he leadeth me in the paths of righteousness for his name's sake [because I am his child and bear his honored name]. Yea, though I walk through the valley of the shadow of death [The entire journey of life since the fall has been through a vale of tears, upon which rests the shadow of death], I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. [Thy word and providences discipline and guide me in the way]." Our Shepherd's providence not only disciplines the true sheep, but protects them from the "wolves" and other foes.

With the Prophet, we can also say, "Thou preparest a table before me in the presence of mine enemies [for even while beset by Satan and Sin, we are sustained by the Lord's abundant provision for every necessity]; thou anointest my head with [the] oil [of joy], my cup [pleasure] runneth over [even while, as a pilgrim, I am beset with life's difficulties]." And, in view of the Lord's present and past leading, all, who continue to be truly his sheep, can certainly trust that—"Surely goodness and mercy shall follow me, all the days of my life; and I will dwell in the house of the Lord [will be recognized as a member of his household, as his child] forever."

Let us seek to cultivate more and more the meek, docile and loyal character of the sheep, that so we may be abundantly blessed by the care of the good Shepherd. Such a disposition does not commend itself to the world—the wayward goat, the bold lion, or the stealthy bear, the subtle serpent and vicious vampire are more fitting emblems of their ideals, and are usually the emblems selected for their escutcheons. But let the world love its own, while we remember that we are not of the world, but are sent forth as sheep, in the midst of wolves, and that our safety and spiritual prosperity depend, not upon our own wisdom and sagacity, but entirely upon our diligent hearkening to, and patient following of, the voice of the good Shepherd, who will very soon highly exalt his little flock and crown them with an exceeding and eternal weight of glory.

LETTERS OF INTEREST

DEAR BROTHER:—

Gratitude and love to a gracious God and to you, his servant, constrain me to write this note. I resigned the Southern Methodist pulpit in the town of———, this state. I resigned supposedly on account of my health, but really on account of my faith. I had not yet "added" courage to my faith (2 Pet. 1:5); was not yet really in the truth, but feeling for it. Keeping my "heretical" doubts to myself, I continued searching. Meanwhile, until last week, I have sustained supernumerary relations to the Conference which met last week, and, if they granted my request, which I suppose they did, John 8:32 is fulfilled in my experience. For the first time in my life "I stand erect and free."

I was searching earnestly for the light in the city library in Denver, Colo., reading everything that promised to throw light on the hard problems of life and death, when my eye fell on your God-directed work, MILLENNIAL DAWN. I had heard of it and knew that it was much despised; nevertheless, I resolved to read it earnestly and with an open mind, for in my distress I had reached that point where I was willing to

receive truth even from "Nazareth." I read all five volumes with my Bible always open and with ever-increasing delight.

Again I thank you for pointing so constantly and faithfully to the "more sure word of prophecy;" truly it "shines as a light in a dark place."

Enclosed find one dollar for the WATCH TOWER. I am working at my old trade, stone-cutting, and shall continue at it (D. V.). I should like to distribute some more tracts.

Your brother, E. L. KENDRICK,—*Missouri.*

MY DEAR BROTHER RUSSELL:—

I enclose you $——; please send me one of those new reference Bibles, and the remainder please apply to the "Good Hopes" of myself and wife. I am sorry we cannot at this time send a larger expression of our "Good Hopes," for the "glad tidings of great joy which shall be to all people." We hope to supplement this offering shortly.

And now I want to express to you and all those of the Bible House at Allegheny how we enjoyed the convention at Washington. It was the greatest privilege of our lives to meet with so many dear friends of like precious faith. It was truly a "time of refreshing from the presence of the Lord." Especially was I delighted to witness on this occasion the symbolic baptism of my wife into the death of our Lord Jesus Christ. We are now not only one in the flesh, but one in the spirit and body of Christ, and probationary members of the church triumphant. We pray that we may pass our trial successfully and "rejoice in our sufferings and fill up that which is behind of the afflictions of Christ in our flesh for his body's sake," and in so doing may finish our course with joy.

For your benefit and encouragement I want to say, dear Bro. Russell, the literature you are sending forth as "meat in due season," is making the household of faith strong, yea, brave in the Lord, by truth. This morning I was hailed on the street by my former pastor, a D. D. (in whose presence two years ago I would have quailed). He introduced me to another D. D., and asked if I had any news. I said, "Yes, good news!" and drew from my pocket one of the discourses as I had taken it down at Washington. I said, "Look here,—in Acts 3:21 God has promised restitution of all things, and that all the holy prophets had spoken of it," and I showed him in their respective order from 1 Samuel to Malachi they all had spoken of it copiously, and that further God himself had made a covenant with Abraham as to this restitution and affirmed the same to Isaac and Jacob; and now that these patriarchs were dead, together with countless millions who had not received those blessings, said I, "the Lord has shown us in Jno. 5:28, 29 when and where to look for the solution of this matter." In repeating the last clause of the 29th verse he broke in and said "damnation." I said, "*No sir!* 'by judgment,' and you know as well as I do that '*by judgment*' is the correct rendering. Now, gentlemen, why don't you preach the Gospel of our Lord Jesus Christ?" By this time Bro. H—— had Bro. C——by the arm, pulling him down the street, and said to me, "Well, I reckon you will have to make the ministers preach it right." May God have mercy on the preachers who are promulgating false doctrine! Yours in Christian love,

W. B. SUTTON,—*Virginia.*

MY DEAR BROTHER RUSSELL:—

I want, in a few words, to express my appreciation of the good things which we all received at the Washington convention. It was the grandest feast it has ever been my privilege to attend, and the memory of it will remain with me as long as I remain in this tabernacle. I wish to express my thanks both to the Washington brethren, who contributed so much to the welfare and enjoyment of visiting brethren, and also to yourself and coworkers for the part which you contributed unto edifying the "body of Christ;" but above all I wish to thank our dear Lord for his manifest presence and blessing. I believe it is impossible to estimate the good resulting from these conventions, in the way of spiritual blessings. Each person gets some new light on different features of the plan and purpose, and these are taken home and given to the Lord's truth-hungry people who could not attend; and the "unity of the spirit" is so manifest at these gatherings, that the "body" is more and more "knit together in love," while all realize the significance of Paul's statement, "Forsake not the assembling of yourselves together," as they otherwise would not. In my own case, I can truly say that I received such an uplift and blessing as it has never been my lot to experience before. Praise God for his goodness, blessing and love, as it is now manifested to his chosen people. May his favor and his spirit be continued to you, dear Bro. Russell, and to all the brothers and sisters everywhere, and may we all be kept by the power of God until we shall receive the "change" promised,—is my daily prayer.

Sincerely, your brother and servant in the Lord,

R. H. BARBER,—*New York.*

DEAR BROTHER RUSSELL:—

I am an old man 78 years of age, with a very limited education, but a subscriber to WATCH TOWER for two years and have MILLENNIAL DAWN. Pardon me for intruding on your precious time in telling you how I enjoy reading the DAWNS and TOWERS; and now after being a member of the M. E. church for 35 years I have withdrawn from that church as I could not endorse its doctrines; am no member now, but trying to serve the Master as best I can. Pray for me.

Yours truly, A. J. JONES,—*Pennsylvania.*

[We trust, dear brother, that you may never withdraw from the true church—"whose names are written in heaven." —Editor.]

VOL. XXIII ALLEGHENY, PA., DECEMBER 15, 1902 No. 24

VIEWS FROM THE WATCH TOWER

THE REAPERS NOT YET CRYING OUT

In view of our interpretation of James 5:1-9* and in view, further, of the present prosperous times amongst farmers and others in the United States and Canada, some are inquiring when and how we should now expect the fulfilment of James' prophecy. We answer that we are not sorry the American farmers are not pinched, but prosperous. No one of noble heart could take delight at the distress of others. We account for the delay of the pinch and the cries, here, as follows:—

(1) The Spanish war, the Boer war, the Philippine war, the China war and several small wars and preparations for war, in Abyssina, Hayti, Colombia, Argentine, Peru, and Chile, and the immense naval expenditures of Japan, Great Britain, Germany and the United States, have put thousands of millions of dollars into circulation during the past five years; and the effect could not be other than to bring great prosperity in manufacturing lines.

(2) The famines in India and Russia and China, and crop shortages in Europe and South America, and the drouth in Australia, have all conspired to make a great demand for all the cattle and crops of this country, and at good prices.

(3) The deficiency of money (decreased by the demonetization of silver) would surely have hindered this wave of prosperity from rising as it has risen, were it not for the shrewdness of the American bankers who have much more than made up for the loss of silver by organizing immense corporations and trusts whose stocks, like railway shares, are given a money value in all banks. The bankers thus make interest on loans represented by those shares, and at the same time have a firmer inside hold upon all the industries of the world. It is to their interest to have just as little *money* afloat as possible—they can the more easily control the financial keys of the world's business. If there were no money, the bankers' credits would be the substitute. The manufacturer would then deposit deeds or mortgages or stocks with his banker and secure *credit* and be permitted to issue bank checks against that credit; and those bank checks, or representations of *credit*, would pass current instead of money, and the bankers would have the entire control of the credit and charge interest, or toll, on all the business of the earth. Conditions are approximating this at present in that probably nine-tenths of the world's business is done on interest-bearing credits, while actual *money* suffices merely for small retail transactions.

But what is the difference so long as we have prosperity? The difference is that the treating of stock shares as *money* is bringing fabulous wealth to a numerous class; but since many of these stocks are over-valued, over-capitalized, it follows that as war-expenditures decrease a panic will occur the like of which the world has never known. "The mighty man shall weep then bitterly"—the rich shall "weep and howl." That will be a time of general loss of confidence when bankers' credits will be at their ebb. Under the new conditions, and with the money and the moneymaking property in the hands of the bankers, it would be unwise to attempt to outline or to particularize the character of events that will ultimately lead the reapers to cry out; but we have confidence in the correctness of the prediction and believe that the demonetizing of silver and the consequent decrease of the world's money will be seen to be at the bottom of that trouble, directly or indirectly precipitating it.

* See MILLENNIAL DAWN, VOL. IV, p. 392. Also see Z. May 1, 1919, p. 133.

THE AGRARIANS OF GERMANY

Even at present prices of agricultural products, the farmers of Germany, contending with poorer soil and smaller farms, are "crying out" that they can no longer compete with American products, and demanding tariff protection. The Government (the Emperor) is not averse to the tariff, but fears that even a small rise in the price of food necessities would pinch the mechanics and laborers of the cities, and necessitate a raise of wages which, in turn, would further hinder the industries of Germany, which have been much depressed for over a year. The Agrarian party in the German Parliament has hitherto been the Government's standby; but now the Agrarians freely hint that if they do not get tariff protection they will oppose voting public moneys for the building of new warships, and otherwise endeavor to thwart the Emperor's will until the tariff is granted.

The Emperor, who is thus without his regular supporters, sees the Socialist party increasing in numbers and influence yearly; and now notes the threats of the Agrarians, and that many of them favor affiliation with their former opponents (the Socialists). The Emperor is thus forced to conciliate more and more the third party, the Centrists (the Roman Catholic party), who are apparently ready and willing to trade every other measure in the interest of their church. Thus the Pope, through this party, is likely to dominate the Emperor very thoroughly: indeed under the circumstances it is no wonder the Emperor is reputed to have a leaning toward Catholicism. His first conviction is that he reigns by "divine right," "by the grace of God." His second conviction is that those who favor him must be right.

Present conditions favor Catholicism in Germany more than at any time since the days of the Reformation; but we are not to look for a religious war; rather we may expect a greater *equality* of all systems, with Romanism taking a leading part. Let it not be forgotten that this religious fraternization, or federation, is to come before the worst of the trouble comes: and this evidently is several years future even in these days of rapid transformations and aggregations.

A PRESBYTERIAN PREACHER LOOKING IN THE RIGHT DIRECTION

At the Presbyterian Synod's session in Joplin, Mo., Oct., 28th, Rev. C. C. Hemenway delivered an interesting discourse, reported in the *Joplin Globe*, as follows:—

"Rev. Hemenway preached an eloquent and able sermon. The address was a plea for the appreciation of spiritual truth, a call to Christians to live more deeply in the heart of religious truth. The text was taken from Luke 18:8: 'Nevertheless, when the Son of Man cometh shall he find faith on the earth?'

"The speaker said in beginning his address: At no time during the present generation has it been so easy to be a pessimist, so difficult to be an optimist. Whether the interests be political or industrial, sociological or spiritual, the same general conditions everywhere prevail,—a state of doubt and unrest and fear. For such a time assuredly was asked the ambiguous question of our Lord of his disciples: Nevertheless, when the Son of Man cometh, shall he find faith on earth?

"I do not profess to be able to interpret with confidence this searching question of Jesus. I can not feel sure of his mind in this conversation. Was it a warning to his believers not be lacking in faith as a guard against worldly influences, the power of which we now perhaps can realize more fully than those to whom Jesus was speaking? Was it a declaration that the time would come when faith would become weak and small in the hearts and lives of men? Or was it the pleading voice of a loving Master who would win our loyalty by suggesting the possibility of our failing in devotion,—as once he said when men were deserting him, Will ye also go away? Disclaiming any dogmatic zeal in the interpretation of this difficult conclusion to a not less difficult parable I feel confident that the underlying thought of every possible interpretation of this sentence is peculiarly applicable to the times in which we now live. Whether it be a plea for faith, or a warning not to be wanting in faith, or an announcement of a loss of faith, in every case there are significant and responsive aspects and characteristics of the meaning to be found in the religious world today. Nevertheless, when the Son of Man cometh, shall he find faith on the earth? If the Son of Man should come to the world of this twentieth century would he find faith on the earth? If he were to visit the church universal, which bears his name throughout our land and the world, would he find faith on the earth? Answering neither for the optimist nor the pessimist, and turning from the theoretical to the practical, I ask your serious consideration of some of the aspects of modern social and religious life most seriously significant of this inquiry of Jesus.

"Perhaps I can express my fundamental thought this evening most clearly by quoting from a report of a sermon by President Charles Cuthbert Hall in Highgate Congregational church, London. He was speaking on 'The Appreciation of Spiritual Truth as a Primary Duty of the Church,' and was reported as saying, that the conventionalism of life today creates a strong temptation to be more interested in what we do than in what we believe, and to get away from the responsibility of thinking for ourselves. 'We need,' he says, 'to live more deeply in the heart of religious truth, and to have a growing appreciation of the beauty and nobleness of the fundamental ideas of our religion.'

"Is there not here a clear and profound statement of the religious condition of our time? Are we not more interested in what we do than what we believe; and have we a worthy appreciation of the beauty and nobleness of the fundamental ideas of our religion?

"With all our zeal and all our activity,—building churches in beauty, like this in which we gather tonight,—pushing on the agencies of the church with treasuries unburdened with debt; revising and improving our creed statements,—with all our zeal and activity, are we searching deep into the nature of the things of the kingdom of God for a better understanding of the fundamental verities of our faith? While in science, in biology and chemistry and physics and electricity,—men are studying deep into the nature of material things, is not the church of God, in the main, dealing with superficials and satisfied to live on the surface of spiritual things? The call to the revision of our creed (a voice which I am not to condemn tonight), is a voice to which we may all, perhaps, respond Amen; but is the call to revision sounding through our great church, out of a new and profounder research into the eternal verities of our faith than the studies of an Edwards or a Calvin? or is the call rather out of a desire to adjust our creed to the times in which we live?

"Far more important than the mere question of revision may be the inquiry as to its cause. Far more significant to you and to me may be the real spiritual condition of the church seeking a revision of its creed statements, than the mere question of a verbal statement to be desired. We shall never grow strong by mere excision or even by addition; but only by securing deeper and surer foundations.

"Rev. Hemenway showed how and why the question of Jesus which formed his text, was addressed to our day and generation, and showed different reasons. First: Within the church: Instead of the wonders of creation, the consequence of the fall of man, or the mysteries of redemption exciting the interest or inquiry, the question of the inspiration, accuracy and authority of the Bible—in a word, the higher criticism—holds the attention.

"Second: Pulpit themes; the speaker said, 'In studying the trend of the times, I have found that business men say the pulpit has no message for them.'

"Third: The ways of the church; Rev. Hemenway made an earnest plea for the old hymns, such as 'My faith looks up to thee,' 'All hail the power of Jesus' name,' and others, as better than the popular gospel hymn. He said that much of the modern religious poetry is set to music that stirs the feet more than the soul.

"Fourth: The neglect of parents to bring up their children in the nurture and admonition of the Lord. One of the best evidences, Rev. Hemenway thinks, that parents do not teach their children religion as once they did, is that the candidates for the ministry in 1899 were 1433; in 1902 only 810.

"For reasons without the church: The speaker did not attempt a sharp and close discrimination between the church and the world, but looked for the general evidences of the decadence of faith which, he said, appear almost as frequently in the lives of Christians as those not professing Christ. He gave as first among the causes of this: the character of the present strife for wealth. He said, While unscrupulous means for acquiring riches have been employed for ages, the power of passion for wealth over all is new and of our time. We need to turn from the subject of the saloon on the Sunday to that of the office on the Sunday. The second commandment means no more to the community in its struggle for wealth than the excise laws to the man of appetite. He said the motive for obtaining wealth has changed, and quoted:

'Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold;
Molten, carven, hammered, rolled;
Heavy to get and light to hold;
Hoarded, bartered, bought and sold;
Stolen, borrowed, squandered, doled;
Spurned by the young, but hugged by the old
To the very verge of the churchyard mold;
Price of many a crime untold;
Gold! Gold! Gold! Gold!'

"As a second reason outside the church, was given: The love of pleasure, ease and self-indulgence.

"Third: Unrest under authority. Anarchy, said the speaker, flourishes in the home, the school and the church.

"Fourth: The prevalence of suicide.

"Fifth: The ready acceptance of the various forms of new thought."

WHAT REV. HILLIS SEES

Rev. Hillis, successor to Henry Ward Beecher, now sees some of the things pointed out in the WATCH TOWER for the past twenty-three years. The public press reports the following from his discourse of October 19th:—

MILLIONAIRES RULE THE COUNTRY

"Just now our country is entering upon a crisis that is to strain its institutions to the last point before breaking. For a generation the tide of illiteracy, intellectual and moral, has been slowly rising, until the better social element is being submerged by the worse. This social deterioration has been progressive. A century ago the great figures in the community were the magistrate and the minister. In the middle of the last century the statesman and the politician were the contrasting figures, representing weight of intellect. Those were the days of Daniel Webster and Henry Clay. Then came an era, about five years ago, when the statesman was submerged by the multi-millionaire.

"Wealth, riches, the love of gold and power, control our statesmen now. Individuals representing hundreds of millions cause the politician to pass under an eclipse. This Croœsus who can own his private car, his private yacht, owns also his private Governor, his private Representative, and last summer his private Congress. These men, whose millions have enabled them to form the trusts, control our Congress and used this legislative body to pull their chestnuts out of the fire.

"Men who would solemnly pledge themselves to give certain rights to Cuba were forbidden by their political masters to fulfil their obligation. Men have the authority today who don't have any offices. Men rule as Governor who haven't been elected.

THE DANGER OF THE MOB

"The next stage is the multi-millionaire's submergence by the numbers of his workmen acting under the control of a single will. But the rule of the many because they have the votes needed by the Governor who seeks re-election, is a rule of peril that threatens every institution that we love. A mob is always controlled by the most ignorant and vicious element. Put a thousand men in a group; the one man who can control the thousand men in the mob is the man who can strike the chord to which all will respond. The man who has the last fact in the case is nature's uncrowned king, who alone has the right to rule.

"Fortunately, in a democracy, when the people make a mistake, it is the people who suffer, so that the follies and sins of the Republic cure themselves, as Wendell Phillips once said, and this fact makes and keeps up optimists."

A ripple of surprise went over his congregation when Dr. Hillis, discussing the percentage of great men in America who owe their splendid qualities to the clergymen in their ancestry, said: "Henry Clay, Wendell Phillips, Daniel Webster, Robert Ingersoll and Henry Ward Beecher, five great inspirational orators, got their early education and principles of life from the clergymen from whom they sprung."

That Dr. Hillis should mention the names of Robert Ingersoll and Henry Ward Beecher in the same breath, speaking in the church that was occupied by the latter, caused expressions of indignation among his hearers.

CHURCH UNION IN CANADA

The Methodist General Conference recently held in Winnipeg, Man., near the close of its session passed resolutions looking toward a union of all the "evangelical" denominations of Canada. It appointed an influential committee to confer first and specially with Presbyterians and Congregationalists. The Methodists of Canada number 847,765; the Presbyterians 755,326; the Congregationalists 28,157. Commenting upon this the *Outlook* says:—

"This comprehensive and far-reaching proposition was adopted with practical unanimity by the Conference, only two or three delegates voting against it. This forward movement acquires additional significance from the fact that the Methodist and Presbyterian churches in Canada are themselves the result of the integration of several minor divisions, which has been signally marked with the seal of the divine approval. It was further emphasized by the cordial greetings of representatives of the Presbyterian Church—the Rev. Dr. Bryce, moderator of its General Assembly, Prof. Kilpatrick, of Manitoba College, and the Rev. C. W. Gordon, better know as 'Ralph Connor,' author of 'The Sky Pilot,' and the 'The Man from Glengarry.' Union sentiment was strongly reciprocated also by the Rev. Messrs. Silcox and Hamilton, representatives of the Congregational Union."

The *Chicago Interior* (Presbyterian) declares:—

"Were the leading denominational body of the Presbyterian, Congregational or Methodist Churches in this country to appoint a committee on organic union with the other two, the news of it would be put by the daily papers in the earthquake column. Yet the Methodist General Conference in Canada has done precisely that—named a commission of its most prominent men to invite the Presbyterians and Congregationalists to come in and talk union. We should not, indeed, like to believe that there is any more actual antagonism among denominations in the Republic than in the Dominion; we are certainly learning here in the United States to be mighty good friends and mighty neighborly neighbors across the old sectarian chasms; but of union, other than within the lines of our different 'families' of churches, we have scarcely thought at all—it hardly seemed possible. But certainly these advancing Canadian folks are going to make us think about it, and we shall all be watching intently from this country to see how they succeed."

SOCIAL UNREST IN RUSSIA

"The struggle between the Russian agriculturists and the bureaucracy still continues. The members of the *Zemstvos* or local Councils ask for greater liberty of speech, and sometimes when this is refused resign in a body. They demand also, as a first instalment of reform, a revision of the system of taxation, which, they say, presses unduly upon the agriculturists. The reactionaries are furiously angry at the demand for more freedom of speech and we can understand their fear of publicity if the horrible story told to the correspondent of the *Times* is as well founded as he believes. In one district of Kharkov some peasants were being tried for resisting authority, when their counsel asked permission to give evidence as to the conduct of the soldiers, who had not only flogged the peasants but outraged a great number of their women. It was pleaded that they had therefore been punished enough; but permission to give evidence was refused, and the peasants were sentenced to fines or short terms of imprisonment. There had been, in fact, a Dragonnade of the locality, and there is no redress."—*London Spectator.*

WATCH TOWER BIBLE AND TRACT SOCIETY

ANNUAL REPORT—DEC. 1ST, 1901, TO DEC. 1ST. 1902.

We well know how the dear friends of the Truth watch for these annual reports. Recognizing that the Lord of the harvest is using the TOWER office as a kind of headquarters for the reaping work now in progress this side the vail, they are deeply concerned, not only respecting their own services in their own quarters, but also respecting the entire field as seen from this vantage point. Believing that such an interest is pleasing to the Lord and profitable to his people, we shall do our best to satisfy it.

(1) The general aspect of the work is favorable. The little gatherings for worship and study of the Word are more numerous and better attended than ever: and still better than this, the general spiritual condition of the flock is favorable; even the financial prosperity of the year—an insidious foe to spiritual development—has not prevented a great increase of love and zeal for the Lord and his Word and his brethren. We rejoice in this far more than in the items below, indicating the activity displayed by you all in the circulation of the harvest message: nevertheless it should not be forgotten that the two are intimately related; for as it is the *zeal* that leads to the service, so also does service inspire fresh zeal in ourselves as well as in others.

But while thus rejoicing, let us take heed; let us remember that our adversary is still on the alert, and that so long as he is "the prince of this world" it will be an "evil world," an enemy's country to all true followers of the Lamb until we shall be "changed" or until Satan's rule shall be fully overthrown and our Immanuel shall have full sway. Our Lord, through his Word, forewarns us to expect that neither Satan nor the systems of men organized under his supervision, or more or less controlled by him, will yield peaceably to the new rule; but must be overthrown by Christ after a violent struggle;—during which Satan will be forced to appear "as an angel of light" in order to perpetuate the delusions wherewith he has so long deceived the whole world—putting light for darkness, and darkness for light.

—Compare Rev. 20:3; 16:13, 14; 13:16; 1 Tim. 4:1; 2 Thess. 2:9-12.

While we see good evidences pointing to continued prosperity for the truth during the new year just opening, we note many evidences that it is likely to be a year of severe testing. These evidences are more general, as well as more particular, than heretofore; and it is our duty to give a note of warning to all the watchers—putting them on guard against our adversary; for "we are not ignorant of his devices." (2 Cor. 2:11) One of his old "devices" (new, however, to some) is his denial (through his agents—and he always secures and uses the best servants he can for his mouthpieces,—Rom. 6:16) of his own existence. He comes in a garment of "light;" saying, Your ideas of an old devil are all wrong—a part of the general delusion from which all the intelligent people of our day are getting free—Higher Critics, Evolutionists, Christian Scientists, and the educated world all now admit this, and you must not lag behind in the mire of error. Never mind the Bible's numerous references to a personal devil and a host of demons who occasionally were cast, by the Lord and his apostles, out of those "possessed." Take *my* word for it; and pay no attention to Jesus' declaration that I was "a murderer from the beginning and abode not in the truth;" nor to the Apostles' warning that I would deceive and palm myself off as a minister of the light, denying my former self and practices and, instead, working miracles to deceive, if it were possible, the very elect.

Another device in line with the foregoing yet strictly *new*, is that Satan has become a worker of miracles. This is a token that his "house" is tottering to its fall—else it would not need support so opposed to the general policy of Satan—as our Lord declared, If Satan cast out Satan his house is divided against itself and cannot long stand. (Mark 3:23-26; Matt. 12:26) He has long palmed himself off as a teacher—a light-bearer, clothed in light; but Satan in the role of faithhealer is a novelty belonging chiefly to our day—though, undoubtedly, he has had to do with the relic-miracles of Papacy for centuries. The worshiping of a relic-bone of St. Anne or of the "holy shroud" or of a "nail from the cross" served for less intelligent people in a less intelligent epoch; but now, and amongst more enlightened people, faith and prayer are more apt to deceive, and he is using and blessing these, and thus attracting the attention of people away from the *truth* which is now dawning gradually upon nominal "Christendom."

Do we deny that "faith cures" are performed by "Christian Scientists" and "Mormons" and "Spiritualists" and "Mesmerists" and "Hypnotists" and "Magnetists" and "Comeouters" and "Christian Allianceists" and "Elijahites"? Surely no one can deny that some cures are performed by all these systems; and just as surely none can deny that earnest, well-meaning people are to be found in all of these systems. Perhaps some of the "very elect" are in them and deluded by Satan's substitution of darkness for light; if so, we may be sure that the Lord will use some means for their deliverance;—we should be glad if he would so use this very item of warning.

We cannot blame "the groaning creation" for desiring relief from pain and death; and we are glad that we can point them to the real relief which God has provided, so near at hand;—the Millennial kingdom. We cannot wonder, however, if the poor world in gross darkness fails to see coming restitution clearly enough to trust in it and wait for it; but we should expect that the New Creation, begotten of the spirit, would see that the general blessing and removal of the curse is not *due* until the great Day of Atonement (the Gospel age) is fully ended and the Sons of God, the "very elect," are all glorified with their Lord and Head. These, the saints taught of God, should clearly see that now is not the time for restitution, but still the time for sacrificing; and accordingly should joyfully suffer with Christ as members of his body and not ask back the physical powers exchanged in consecration for spiritual hopes and promises. If our wily adversary could get us all to coveting and striving for physical healing and comfort and to teaching such a gospel to others, it would please him and serve his purposes; for time and thought spent thus would be turned aside from spiritual interests and studies and efforts. Restitution hopes and efforts, which will be in order for the world very soon now, are surely not the hopes or ambitions of the Church called out of the world during this age to be "living sacrifices"—to *lay down their lives* and become "dead with him."

It will be noted that we are not *condemning* those who in the various systems "perform many wonderful works," but not by divine power. (Matt. 7:22, 23) Nor are we blaming those who have sought and found relief—they only followed a natural course. And if they gave God thanks for the healing, they have the same blessing as though God had performed the cure. If sincere, however, to learn better will mean that they will not accept healings from such sources again. What we now desire to do is to save some from being ensnared by these false doctrines by pointing out that none of these *channels* of healing give evidence that they are such as God would probably choose. To our understanding, Satan uses faith-healings as *bait* to catch the Lord's people and turn them away from the truth.

"Ye shall know the truth, and the truth shall make you free;" and "he that doeth truth cometh to the light," are our Lord's declarations. "Ye, brethren, are not in darkness, that that day should overtake you as a thief;" is the Apostle Paul's prediction. (John 8:32; 3:21; 1 Thess. 5:4) Excuse may well be made for those who lived and died before the dawning began; but for those now living and continually brought in contact with the light of present truth, what shall we conclude? We must conclude that if servants at all they are such as know not what their Lord doeth; such, therefore, as we should not regard either as favored sons or favored servants of God, as our Lord explains.—John 15:15.

Viewed thus, all of these doers of "many wonderful works in Christ's name" (Matt. 7:22) lack the proper *credentials*, in that they do not have the *truth* which they surely would have if they were in the Lord's favor and confidence. Worse than this, the vast majority of them are Christless—deniers of the *ransom*, its necessity and its results—as well as blind to the light of present truth. The Elijahites are deceived into an anti-Christ position similar to that of Papacy; for while the latter's pontiff poses as Christ's representative and substitute in ruling authority, and misapplies prophecies of Christ's kingly power and authority to the popes,* the Elijahites similarly misapply to their leader the prophecies which refer to our Lord and the glorified church, as the great "Prophet like unto Moses" (Acts 3:22, 23), and the "Messenger of the Covenant," whose mission, in the flesh, failing of turning the hearts of fathers and children will result in the "smiting of the earth with a curse" —"a time of trouble such as was not since there was a nation."† —Mal. 4:6; Dan. 12:1.

The Christian Allianceists are thick in the medieval darkness, teaching eternal torment and various other blasphemies and falsehoods. The "Christian Scientists" repudiate all sin, and, hence, all redemption from sin, and thus plainly show that they have neither part nor lot with Christ or his message or power. The Spiritualists similarly deny the foundations of Biblical faith.

The Mormons teach a transmigration of soul, and, hence, deny Adam as the head of the race; hence, deny the death sentence on all mankind through him; hence, cannot logically hold the Scriptural theory that all die in Adam's sentence and were redeemed by Christ's sacrifice.

What reason have we to expect that the power of healing manifested in these variously blinded peoples is of Christ? None whatever. Indeed, they each brand the other as deluded servants of Satan, and we see no reason to doubt that this is true of them all to a greater or less extent. The Lord instructs us to put this test, saying: "The *secret* of the Lord is with them that fear him, and he will *show them his covenant*." (Psa. 25:14) Do any of these miracle-workers see the lengths and breadths and heights and depths of the divine plan and covenant? Surely not, else they would be with us heart and voice, declaring the "good tidings of great joy which shall be to all people."—Luke 2:10.

The signs by which the Gospel age was introduced to fleshly Israel were such as would appeal to sincere natural men,—physical blessings typical of greater things in the kingdom. The signs with which the new dispensation now appeals to spiritual Israelites are spiritual signs, or proofs—the opening of the eyes and ears of our hearts to discern in God's plan wonderful things which the natural man can not appreciate. Let those whose chief desire is for physical blessings and healings take these; Satan will be pleased thus to turn them aside;—to turn their faces from the direction of the rising Sun of Righteousness and the great and perpetual blessings which God proposes, to transient expedients and creature consolations, encouraging the thoughts that such physical gains are evidences of godliness or evidences of divine favor. The New Creatures in Christ will follow the footsteps of self-sacrifice and rejoice in the evidences of God's favor which the Scriptures warrant. It is our understanding that these delusions will be so strong as to deceive all except the elect, who will be kept by their clearer knowledge of the divine plan. It is our duty to sound the alarm, the warning, the caution, even though we know that some will, nevertheless, be led away from their own steadfastness. Our warning is that the coming year means much of trial and testing along these lines and that zeal in studying and in

* See MILLENNIAL DAWN, VOL. II, pp. 292-308.
† MILLENNIAL DAWN, VOL. II, chap. 8.

serving the truth is the only position of safety for any of us. The question of the Apostle is *apropos*, "Who shall be able to stand?" Let all who have *tasted* that the Lord is gracious, —all to whom he has shown his covenant, stand shoulder to shoulder with each other and with the Lord, in defense of the truth and in aid of one another. Thus standing, the opening year will surely result favorably to us.

THE CORRESPONDENCE DEPARTMENT

This is an important branch of the service—our "Correspondence School." The BIBLE is our text book, the DAWNS and TOWERS are our comments, explanations, etc., and our mail department enables us to point out and emphasize misunderstood parts of the instruction. We believe, however, that the references and indexes in the new "Watch Tower Bibles" will decrease the written communications by enabling students to find answers to their queries in DAWNS and TOWERS. During the present year we received 42,375 letters and cards, and sent out 40,601.

We are always glad of your letters; many a time their kind, encouraging words have come like a cup of cold water in a dry and thirsty land. Some, indeed, are filled with acrimony, and would cause us pain and discouragement did not the Lord's grace and truth sustain us and show us that Satan and ignorance are the real assailants and that the vail of ignorance and power of Satan will soon be cast aside and trampled upon. —Rom. 16:20.

THE COLPORTEURING DEPARTMENT

The postal ruling which seemed likely to greatly interrupt the work has really proved a blessing: it led us to renewed efforts to reduce the cost of the cloth-bound DAWNS, which efforts were very successful. And these, in turn, are so much more attractive that the general sales of DAWNS this year are above our highest previous standard—over 93,000 copies of Vol. I., alone, and of all volumes, over 128,000. The total sales of booklets for the year are nearly 56,000. The zeal for colporteuring is increasing, and we hear from many who are seeking to adjust their affairs so as to be ready to engage in this evangelistic service by spring. If these hopes are realized, it will increase the above large figures nearly one-half. Our printers are increasing their facilities to keep pace with the demand. We know of no field of service yielding better results than this one; besides, many of these books, little cared for now, will, doubtless, be a helping hand for many in the time of trouble.

THE TRACT DEPARTMENT

The showing here is equally good;—evidencing great zeal for the Master and his Word amongst TOWER readers, some of whom circulate the message at depots, some on trains and ferry-boats and street cars; some privately and some by mail. The blessings are surely as great to those who give as to those who receive them. Total distributed during the year, 1,895,435.

The volunteer work with the WATCH TOWER is a part of the same tract work and it alone amounted to 1,512,538, or a total of both of nearly three and a half million pieces. This would represent 122,432,732 tract *pages*. This is a grand showing, in which we may all rejoice.

Is it any wonder that those who attest their loyalty to the Lord and his message thus publicly should have a *special* blessing at his hand in return? No; it is in full accord with the Lord's general dealings. Them who honor him he will honor; them who confess him he will own and confess; they who water others shall themselves be watered. Not only are those congregations which have done volunteering most persistently, in the most robust condition, but those brethren and sisters who have courageously shown their colors are amongst the most clear and most staunch in the truth. How glad all will be when in the future they look back and note the little services and sacrifices they were privileged to make, as an expression to their Lord of their love for him and for his brethren!

The Lord willing, we will have some fresh volunteer matter for next year—ready in the spring. We suggest that the various "captains" send in reports for the year, to January 1, as soon as possible; and that enlistments for next year be recorded and a new election of captains take place as soon as possible.

THE PILGRIM SERVICE DEPARTMENT

This work is still growing, and we are continually seeing new evidences that the Lord is owning and blessing it to the spiritual welfare of his dear flock. The announcements of routes, etc., in each issue of the TOWER tends to quicken the general interest, too; the solitary ones can now not only think of and mentally fellowship with the Allegheny church and at the One Day Conventions, but also in spirit, travel with each of the dear pilgrims and gather with the various bands of hope and love in sundry quarters.

During the past year the "pilgrim" service of the Society has been administered through twenty-one brethren, who have visited 1208 places, held 1335 public meetings and 2057 parlor meetings, covering a total of 117,746 miles. This record includes the Editor's One Day Conventions and General Conventions. The interest in the "pilgrim" meetings is steadily increasing, and many of the friends are learning to cooperate with us by appointing some one of their number to send us their request for visits, with particulars, which we now request, for 1903, on page 383 of this issue. In a couple of instances the local leader has seemed a little jealous of the "pilgrims," and fearful that their superior knowledge or ability or influence would discount his own and undermine it. This is wrong every way: vainglory has no proper place in the hearts of the Lord's true people; and it should be *mortified*. The "pilgrims" are humble and earnest, and clear in the truth—on the fundamentals, at least—otherwise they could not represent this Society or travel under its auspices. They will never be found trespassing on the rights of the congregations visited; but, on the contrary, conservators of the peace and liberty of all. Welcome them as Ambassadors of the Great King.

Remember that these services are entirely free, traveling expenses and all; and that no collections are ever taken up by them. The society meets every expense—except food and lodging, which the friends at each place are always glad to provide. Your donations to the fund, and ours, are the Lord's provisions, by which, in this manner, much good is, we believe, being accomplished. We again repeat, as last year, our suggestion that one half or more of the sessions be Parlor Meetings,—*specially for the interested.*

THE CONVENTIONS OF THE YEAR

The Conventions—Annual and One-Day—are evidently entrenching themselves in the esteem of those who love the truth, and who love to "speak often one to another." The Lord still hearkens, too, and still pours out blessings as of yore—abundant and spiritual blessings. (Mal. 3:16, 17) These gatherings are expensive, both as to time and traveling expense, and, therefore, all cannot enjoy their privileges; however, all do share their blessings; for we have good evidence that those attending carry back blessings to those at home. We will D. V. continue these during the year 1903. Locations have not yet been decided upon: these will be announced in due season in the TOWER.

THE COST OF THIS FINANCIALLY

After reviewing the figures foregoing, and rendering thanks to God for the privilege enjoyed in the service by so many of us—including all who have shared in any degree in this wide circulation of the good tidings—we naturally ask, What has all this cost, in money, additional to the free labor bestowed by so many? You will be surprised that it could be done for so modest a sum. You would be astounded if you could compare these figures and results with those of other Tract Societies.

Receipts.

From Good Hopes and all other sources	$28,284.80

Expenditures.

For Pilgrim expenses	$ 4,621.08	
For Publishing matter, circulated free	13,983.51	
For Expense, Insurance, etc., acct.	5,742.10	
		$24,346.69
Surplus		$ 3,938.11

We request that all who in any manner have co-labored with us to the attainment of these results—either by contributing money or by circulating the literature, or both—will, after reading and digesting this Report, join with us in a prayer of thanksgiving to our Lord, the giver of every good, for the privileges enjoyed in his service.

REPORT OF BRITISH BRANCH

We give Bro. Hemery's very interesting and satisfactory report below, merely remarking that its items are all included in the foregoing.

LONDON, Nov. 14, 1902.

DEAR BROTHER RUSSELL:

I have much pleasure in sending you the enclosed report of the British Branch operations, and I am sure it will give pleasure to you also. From a perusal of the statement of Tracts circulated you will find that there is quite an increase on the figures of last year; and the same will be noticed from the figures relating to the DAWNS, nearly 2,000 more of these having been sold than were sold last year. I am sure you will be glad to note this increased activity on the part of the brethren here. The circulation of the DAWNS has increased despite the fact that the Colporteurs are less in number than last year. Much has been done through the year by those who have been able to devote only a little time to the work; sometimes this has meant that part of a holiday has been given to it; sometimes that the home work or home life has been arranged that

time might be obtained. Much still remains to be done, and the time is short. Many of the large towns of England are practically untouched, either with Volunteer literature or DAWNS. We continually pray the Lord of the Harvest that he will send more labourers into the vineyard.

The Volunteer work, and the general distribution of tracts, has been eagerly pushed forward by the brethren, and, for their encouragement, we would say that the work is having an effect in gathering the Lord's "Jewels." You will see, too, that the donations to the Tract Fund show a considerable increase on the previous year, nearly £100 more being received than last year. I have already reported concerning some of these donations.

Besides the above increases, there is. as you will have noticed a marked increase in the number of TOWER subscribers. As may be expected all this increase has not come from the immediate neighborhood of meeting places; the truth is asserting itself here and there, gathering to it those whose hearts are so disposed. In Ireland, too, much literature has been scattered, chiefly in Dublin and Belfast. In the latter place a considerable amount of Colporteur work has been done. Our hearts are glad because of all the favor of God, and because the knowledge of him is increasing. For all the goodness that has been shown we are deeply thankful.

The Pilgrim visit of Bro. Hope Hay was very much enjoyed by all the friends. I am sure I speak for all when I say we should much appreciate a sight of yourself amongst us. We remember your promise to come on the first opportunity.

If I may add a personal word, I would say how much I appreciate the privilege of working with, and in any way serving, the Lord's people.

The opportunities for service in this country are very many: the "harvest" is indeed "great," and the labourers are few. We hope for great things. In the meantime "we thank God, and take courage."

I am, dear brother, Yours in the Lord, J. HEMERY.

Tract Fund receipts and expenditures of the British Branch of the Society from Nov. 1, 1901, to Nov. 1, 1902:—

Expenditures.	£	s	d
Deficit from last year	537	4	11
Paper, printing, postage, etc., on matter circulated free	222	14	6
"Pilgrim" expenses	50	15	0
Total	810	14	5
Receipts from Great Britain	268	15	9
Deficit	541	18	8

Letters received	3,448
Letters sent out	4,329
Total DAWNS sold	17,668
Total Booklets sold	2,516
Tracts and Towers circulated *free*	670,200
Representing tract pages	23,131440

REJOICING IN TRIBULATION

ACTS 16:22-34.—JAN. 4.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

The International Lessons change with the New Year from the Old Testament to the New, taking up the theme where we left it six months ago. That series of lessons noted (1) Christ as the central figure of Christianity; (2) the holy Spirit as the motive power of Christianity; (3) the gradual development of the church from its birth at Pentecost; (4) missionary work by Paul and Barnabas; (5) Paul's second missionary tour, with Silas and others as his companions, and by them the first entrance of the Gospel into Europe. We now take up the subject at this point. The first city in Macedonia—the first city, therefore, in Europe—to hear the Gospel message, was Philippi. One of the Apostle Paul's epistles, addressed to the church there established, is known to us as the "Epistle to the Philippians."

At Philippi the Apostle and his companions, in seeking for those who reverenced the Lord, and hence most likely to have hearing ears for the Gospel, found a little group who met by the riverside for worship. Lydia, one of the number, became prominent for her thorough acceptance of the Gospel message, and her zeal in entertaining the Apostle and his company, and in forwarding, as best she could, the interests of the cause. The meetings were held outside the city, doubtless, on a similar pretext to that which, until recent years, excluded the worship of Protestants in the city of Rome, compelling them to go outside the city if they would hold any gatherings for worship. Philippi had its approved religious system, and would grant liberty for meetings to no other.

It was while the apostles were day by day passing from Lydia's home to the place of worship outside the city gate that they were met repeatedly by a young woman known in that city as a Pythoness, or Sybil (a sooth-sayer or truth-teller or fortune-teller; a fore-teller of future events, or prophetess). She was evidently well known to all the people, and the exercise of her profession brought large income to a joint-stock company which owned her as its slave. As the evangelists passed daily she called out after them, "These men are the servants of the most high God, which show unto us the way of salvation." These words, though true enough, coming from such a source, and possibly in a jesting voice, might be understood by those who heard them to be sarcasm, ridicule, and, therefore, a hindrance to the Lord's work; or even if uttered in serious tones their coming from such an unsanctified quarter would probably preclude their having any favorable influence with those of such cast of mind and heart as might otherwise have a hearing ear for the Gospel of Christ. This continued many days, the Apostle gradually becoming more and more grieved by it—probably because it was hindering his mission, and perhaps, also, because he was grieved to see a fellow-creature thus made tool of by the fallen angels, the wicked spirits which controlled her. Similarly our Lord refused to recognize the testimony of the evil spirit who acknowledged him, saying, "I know thee who thou art, the Holy One of God," and had compassion upon the one who had the evil spirit, and delivered him.—Mark 1:24; Luke 4:34.

Present-day higher critics and lower critics are disposed to dispute that there are evil spirits, and that human beings ever are or ever were possessed by demons. Such incline to suppose that either deception or insanity was mistaken by the Lord and the apostles in these cases of obsession. However, to those who have learned to respect the Word of God there is no room for questioning the accounts. Our Lord commanded evil spirits to come out of possessed ones, and they obeyed him; and in this case the Apostle Paul invoked the same divine power for the healing of this young woman—for her deliverance from the evil spirit being which had obtained possession of her and made her its slave, speaking through her, and otherwise using her mouth, ears, etc., as channels of communication. These fallen angels adapt themselves to the varying conditions of humanity in all parts of the world, and in connection with all the various systems of religion, all of which we may properly accredit, more or less directly, to the great adversary of the truth, who worketh by and through those who will submit themselves.*

As this young woman was a money-winner for the people who owned her, we can imagine what consternation was aroused amongst them when they found that not only was their source of gain for the future gone, but also that the large amount of money invested in this slave was lost (for such spirit-possessed ones had a high market value): they became desperately angry. Nothing will so greatly move men as love or selfishness; and under present conditions selfishness moves the vast majority, and with intense power. They had no hope of getting the evil spirit back into the woman; they must have revenge upon those who had financially ruined them. There is much of this spirit abroad in the world today: so long as the truth and the Lord's servants quietly go their way the world will generally be too busy with its affairs to molest them; but so soon as they perceive that truth and righteousness are inimical to their earthly interests and prospects their opposition becomes intense. Nor should we consider it to be the chief business of the Lord's people to stir up the animosity of the world and to bring persecution upon themselves. As a rule it is best that we leave the world to watch its own affairs, while we preach the Gospel, not using it as a sledge-hammer, to break men's hearts, but as the message of peace and love and blessing and joy to those whose hearts under divine providence has been already broken; and who have ears to hear the message of the grace of God. Very generally the apostles pursued as smooth a course as principle would permit, and in this instance very evidently Paul acted under special guidance of the Lord. The Apostle's general instruction is, "So far as lieth in you, live peaceably with all men"—do not go out of your way to stir up trouble, but if the Lord in his providence allows it to arise, be courageous and full

* See *What Say the Scriptures About Spiritualism? Proofs that it is Demonism.*

of faith in him who has permitted it, that he will overrule it for good.

The owners of the Pythoness evidently had influence, and succeeded quickly in arousing a mob determined to have revenge against Paul and Silas. Of course they did not attempt this by telling the truth. They did not say, We were using a poor slave girl, possessed of an evil spirit, for our financial profit, and these men have restored her mind, her will—released her from mental enslavement to saneness of mind. No; like all who are engaged in a bad cause, they ignored the truth of the matter, and raised spurious charges—that the prisoners were teaching a religion contrary to the laws of Rome, and likely thus to raise sedition. We see that this was contrary to the truth, for the Lord's servants went, according to law, outside the city gates for their worship. However, under the circumstances the false charge, without proofs, was sufficient to bring down upon the Lord's representatives the severest penalties their judges could inflict: their clothing was torn from them, and the command was given that they should be beaten with rods and imprisoned. The customary sentence of the time was, "Go, victors! Tear off their garments! Scourge them!" This was one of the three times Paul was thus beaten. (2 Cor. 11:25) He referred to it in his letter to the Thessalonians, declaring that he was "shamefully" treated at Philippi.—1 Thess. 2:2.

The prison was constructed with outer cells, which were more or less accessible to the light and air, and with an inner or central dungeon for the most vicious criminals. It was into the latter that Paul and Silas were thrust, and their feet made fast in the stocks, which often were so constructed as to separate the limbs widely and to make any movement very painful. It was under these unfavorable circumstances, with their backs bleeding and raw from the scourging, that reflecting upon the wonders of the divine plan, and their own association with that plan, these faithful brethren were so filled with the spirit of rejoicing that they gave vent to their feelings in hymn-prayers of thankfulness for their privilege of suffering in connection with the Lord's service, of enduring tribulation for righteousness' sake.

How remarkable it must seem to the worldly, who have never tasted of the joys of the Lord, that these men could thus rejoice in tribulation—rejoice that they were counted worthy to suffer affliction for the cause of Christ! How little the world knows of the peace of God which passeth all understanding, that rules in the hearts of the Lord's people who have grown in his grace and heart-likeness! How little can they appreciate the fact expressed by our Lord when he said, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." And again, through the Apostle, "We glory in tribulation, also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." (John 14:27; Rom. 5:3-5) And as these faithful servants of the Lord could rejoice in whatever experiences God permitted to come to them in the discharge of duty, so may we remember that ours is the same God, that he changes not; that he is equally able and equally willing today to grant the sunshine of his favor to those who trust him and seek to walk in his ways. It is the reverse condition that the followers of Christ need to dread, need to fear, as expressed by the poet,

"Oh, let no earthborn cloud arise
To hide thee from thy servant's eyes!"

In a general sense, the entire Gospel age is represented as being a night, in which sin and distress prevail, and, as the Prophet has declared, "Weeping may endure for a night, but joy cometh in the morning"—when the Sun of Righteousness shall arise with healing in his beams, to scatter all the miasm of sin and death! But even in this night-time the Lord's people do not need to sorrow as others, who have no hope. On the contrary, to his people, "He giveth songs in the night." (Job 35:10) While they are watching, hoping, praying, for the glorious morning of deliverance, their trust in the Lord is as an anchor to their souls within the vail. How could such children of the great King go mourning all their days? Surely especially now, as the Millennial morning is dawning, we can say, "He hath put a new song into our mouths, even the loving kindness of our God!" He has given his people the blessed privilege of singing the new song of Moses and the Lamb, that others cannot sing—as least not yet. These who sing and make melody in their hearts unto the Lord will surely also show forth the praises of him who hath called them out of darkness into his marvelous light—theirs will be the psalm of life, manifesting in looks and words and tones and sentiments the love of God received into good and honest hearts.

Since as Christians we have learned that it is our privilege to be always rejoicing—to rejoice evermore and in everything give thanks—we need not, like the world, wait for special manifestations of divine favor to call forth our praise, our homage of heart and our grateful obedience to the Lord. Rather, learning that divine providence is in all our affairs, ready to shape them for our good, we may rejoice "whatever lot we see, since 'tis God's hand that leadeth us." Some one has well said:—

"If we are not ready to praise God where we are, and with our conditions and circumstances as they are, we should not be likely to praise him if we were differently circumstanced and our conditions just that which now seems to us most desirable. Daniel could sleep better in the den of lions than Darius in the royal palace; he who could not find rest in a lion's den, when *that* was the place for him, could not gain rest by a mere removal to a palace. It is the man's self which must be changed, not his circumstances or his possessions, in order to his having a heart overflow with joy and praise."

When, in 1695, Madame Guyon was imprisoned in the Castle of Vincennes, she sang praises to the Lord, composing one of her own hymns, as follows:

"A little bird I am,
Shut from the fields and air;
And in my songs I sit and sing
To him who placed me there:
Well pleased a prisoner thus to be,
Because, my God, it pleaseth thee.
"My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty;
My prison walls can not control
The flight, the freedom, of the soul."

The shaking of the prison, the loosing of the chains, the opening of the doors, the waking of the jailer, his dismay and intended suicide, fearing the ignominy which would attach to him from the escape of the prisoners, Paul's call to him to do himself no harm, assuring him that the prisoners were all safe, constituted together a thrilling episode, more remarkable to the jailer than to anyone else. Doubtless he had heard something respecting these men, so different from the ordinary criminals with which he had to do. Doubtless, he had been impressed with their unresisting attitude; their Christlike demeanor even under severe provocation; their moderate submission even to their severe treatment at his hands. In any event he seems to have felt a heart-hunger for fellowship with his Creator such as these discredited men under his care enjoyed. Quite probably he had already been reading the Gospel of Christ in the features and conduct of his prisoners, whose living epistles were always open to be known and read by those about them. Had there not been some such preliminary instruction of his heart, we can scarcely suppose that he would so quickly have resolved to walk in the footsteps of the prisoners—that their God should be his God, and their salvation which was able to make them joyful in tribulation, should, if possible, be his salvation. And this was his inquiry: "What must I do to be saved?"—saved from sin, saved from its penalty,—death, saved from its degrading influence, saved from its unrest of heart and mind, saved to the same peace and joy and comfort and consolation which his prisoners exemplified.

We are not surprised at the reply given by the Lord's servants; we are not surprised that they did not say, Go to the confessional, get the priest to sprinkle holy water upon you, pay him to say masses for your sins, and join the Catholic church. Neither are we surprised that the message was not that he must feel his guilt a long while, and pray to the Lord a good while, and seek forgiveness at a mourner's bench night after night, and join a Methodist or Presbyterian or other human system. How evident it is that these servants of the true Gospel and builders of the true church were not Catholics, nor Presbyterians, nor Methodists; and that they neither founded these sects nor taught along their lines; and that they would no more affiliate with or encourage their methods today than they would then have done.

The answer to the jailer is one which commends itself to the Christian mind as being the proper one—no more, no less: he should believe on the Lord Jesus Christ as his Redeemer, as the one who had died on his behalf, through whose stripes he might be healed, saved and through whose sacrifice he might rejoice in at-one-ment with God; and having thus believed with all his heart, whether it required a moment or an hour to explain and to understand these simple first principles of the Gospel, his next step was to consecrate himself, to be baptized into death with his Redeemer, and to symbolize this consecration into death by a baptism in water. And he was encouraged to hope, not only for his personal salvation, but that his family might be sharers with him. We may reasonably suppose that this conversation about his salvation progressed while he was ministering

to the evangelists—washing their wounds, seeking to make them comfortable and providing them food. We may also reasonably suppose that with many more words than are here presented the Apostle set before the jailer and his assembled family the simple story of the love of God manifested in the gift of his Son; and of the love of Christ manifested in his sacrifice on our behalf; and the evidence of the acceptableness of that sacrifice, as testified to by our Lord's resurrection and by his sending of the holy Spirit upon the infant church; and the subsequent message now going forth to whomsoever had an ear to hear, that there is salvation in him and in no other.

There is a lesson here for us in regard to the promulgation of God's message. We are not to use words of man's wisdom; not to attempt to philosophize and to show our learning; nor are we to say, Now, do not be in too much haste; there is plenty of time, and after we are comfortably fixed we will have all day tomorrow to talk this matter over. We are to remember the declaration of the wise man, "A word in season, how good it is!" We are to remember, when talking with those who have an ear to hear and are inquiring the way to the Lord, that there are great crises in the lives of men, momentous occasions, in which one word may be more valuable, more potent, than would be a hundred words or a thousand words at another time, under different circumstances; and we are to be instant in the Lord's service, whether seasonable or unseasonable to ourselves, —gladly ready to lay down our lives for the brethren. The disposition of Paul and Silas to preach Christ to the jailer regardless of their own convenience and comfort and need of rest was in perfect accord with the joy of the Lord which filled their hearts and led them to sing. Dissatisfied Christians, disposed to grumble, would be inclined neither to sing praises under such circumstances, nor to preach the Gospel to a poor inquiring fellow on so out-of-season an occasion. We are to distinguish, however, between out-of-season to others; and to be willing to serve others at any time, however out-of-season to ourselves, if it be not in season and opportune for them. We are not to intrude even the Gospel itself at inopportune times, however convenient the occasion may be to ourselves.

The next morning the rulers, learning something of the circumstances of the night, ordered the release of Paul and Silas; but the Apostle sought to forward the interests of the cause he served by returning word that he was a Roman citizen, and that Roman law had been violated in three particulars in his case: (1) That they had "beaten" him; (2) that this had been done "publicly;" (3) that it was specially reprehensible in that he had not been legally "condemned."

These charges against the rulers might have gone hard with them; hence, it is not to be wondered at that they came to the prison, as the Apostle requested, and brought their prisoners forth publicly, thus giving evidence to the people that they conceded that an injustice had been done them on the previous night. It was agreed that the Lord's representatives should leave the place, and evidently this was as wise a thing as could have been done, at the time, for the publicity given to the Apostles and their teaching would now have opportunity to work, and the new disciples might have a better chance for presenting the truth quietly, in the absence of their leaders, against whom strong enmity had been aroused on account of the healing of the woman. From here the servants of the Lord went to Thessalonica, and undaunted by their experiences (indeed, rejoicing in them) they boldly spoke the word of grace to such as would hear them there.

"Many men of many minds," writes the poet; hence it is not surprising that some with too little reverence and too much self-consciousness are disposed to criticise the Apostle's course in claiming Roman citizenship here and on another occasion. We should approach such criticism from the standpoint of reverence, recognizing the apostles as specially chosen and specially inspired of the Lord and specially guided of him and fit to be our exemplars in all matters (Matt. 18:18) unless (as in Gal. 2:11) the criticism of their conduct or words is found in the Scriptures themselves. Unquestionably it was proper for the Apostle to appeal to his Roman citizenship as a means to secure *justice*, not injustice.

Similarly we may properly appeal to every item of the human laws under which we may be living that would protect us in our just rights; but we may not go beyond this and denounce the laws or violate them. Our Lord's admonition was in line with such submission to the ordinances or *laws* of men, in respect to our earthly affairs; and he explains,—If any man *sue thee at the law* and take away thy coat resist not, but even let him take thy cloak also. If, however, any man attempts to rob us of our coat without due process of law we are not bound to yield except it seem to be the better policy. In all civilized lands we would have the right to call on the *law* to protect us from violence.

Such a course would not mean an acknowledgment that we are citizens of this world and renouncers of our heavenly citizenship—even as the Apostle's course did not mean this. It would mean merely that as strangers and pilgrims, we are required to pay taxes for the support of law and order, and that worldly people recognize our rights to certain protection in the laws which *they framed.*

Similarly the Apostle at times referred to himself as a Jew—not as denying his Christianity, but as one now might say, —I am a German, or an American, thus to appeal not to a religious prejudice, but to a national sympathy, which, if men's hearts were right, would not need to be appealed to, because it would be quite sufficient to say,—I am a fellow *man.* The Apostle on one occasion, perceiving that his enemies were chiefly Pharisees, cried out, "I am a Pharisee, the son of a Pharisee! For the hope of the resurrection I am called in question!" To imagine a similar case now, suppose that Christians were practically of two parties, one professing faith in the resurrection of the dead, and the other denying a resurrection and future life; suppose the latter were called "Evolutionists," and the former "the Faithful," and that some of us were misunderstood and caught by a mob, and that we perceived that a goodly number of our assailants were of "the Faithfuls," and that we were to cry out, "I am one of the 'Faithful' and the son of a 'Faithful!' It is because I believe in the resurrection of the dead that I am now being molested!" Surely there would be nothing amiss in such a position. And this was exactly Paul's case;—the name Pharisee stood for faith in God and in a future life by a resurrection and for obedience to the Law, and, in general, full loyalty to God. The word Pharisee signifies—*wholly separated to God;* and only that the word has since come to be proverbial for hypocrite any of the Lord's people could still say, I am a Pharisee—I am one of those wholly separated to God.

REQUESTS FOR PILGRIM VISITS IN 1903*

The following information is very important in connection with arrangements for "pilgrim" services. There is no charge for these services, nor for the traveling expenses; nor are collections ever to be taken up. We expect that all friends of the truth will be glad to entertain the "pilgrims" during their brief stays, with "such things as ye have;" but where circumstances do not permit this, the "pilgrims" are prepared to pay their way. If you desire to be remembered by us when we lay out the routes for these "pilgrims," please answer the following questions—on a postal card or on separate paper from your letter. You need not repeat the questions, but merely number the answers, thus: No. 1—Yes (or No). No. 2—Twice a week —Sunday and Wednesday (or whatever may be the truth). No. 3—Sunday at 3 p m. at Bible House, 610 Arch Street; Wednesday 8 p. m., same place (or whatever may be the facts of your case). And thus with each question.

Such as neglect answering these questions, or so many of them as they can answer, must not be surprised if no meetings are arranged for them, or at most for one day. The information aids us greatly in arranging the "pilgrim" *routes.*

ANSWER AS MANY AS POSSIBLE OF THESE QUERIES:

(1) Are regular meetings now held in your vicinity?

(2) How frequently?

(3) Give addresses of meeting places and hours.

(4) What is the present average attendance?

(5) At what date are leaders or elders chosen?

(6) Give full name and address of regularly elected elders, —that arrangements for pilgrim visits may be committed to them.

(7) Is request for a pilgrim visit the publicly expressed wish of those who usually attend meetings?

(8) To whom should the pilgrim be referred for entertainment?

(9) Will suitable places be secured for parlor meetings?

(10) Can suitable room for public meeting be secured?

(11) If no regularly chosen elders, give at least one address in full, besides your own.

(12) Give your own name and address in full (state if colored) and any other information likely to be useful.

(13) If not on the railroad give name of proper station and your distance from it, and the direction. State also if a conveyance would meet the Pilgrim at station and return him to it.

* [First appearance of this notice which subsequently appeared once each year.]